

THE BLUE ANNALS

THE
BLUE ANNALS

61886

GEORGE N. ROERICH

*Parts I & II
(Bound in One)*



MOTILAL BANARSIDASS
Delhi :: Patna :: Varanasi

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Indological Publishers & Booksellers

Head Office : BUNGALOW ROAD, JAWAHAR NAGAR, DELHI-7

Branches : 1. CHOWK, VARANASI-1 (U. P.)

2. ASHOK RAJPATH, PATNA-4 (BIHAR)

By arrangement with Asiatic Society of Bengal

First Edition : Calcutta, 1949

Printed in India

BY SHANTILAL JAIN, AT SHRI JAINENDRA PRESS, A-43, PHASE-I, INDUSTRIAL
AREA, NARAINA, NEW DELHI-28 AND PUBLISHED BY SUNDARLAL JAIN FOR
MOTILAL BANARSIDASS, BUNGALOW ROAD, JAWAHAR NAGAR, DELHI-7

CONTENTS

	<i>Page</i>
Introduction	1
PART I	
Book I The Beginning of the story of the Doctrine.— The Royal Chronicle.—The Period of the Early Spread of the Doctrine	1
II Later Spread of the Doctrine The story of the Beginning of the Period of the Later Spread of the Doctrine	63
III The Early Translations of the Mantrayāna Tantras..	102
IV The New Tantras (gsan-snags gsar-ma) and the Followers of the “Path and Fruit” (Lam- ’Bras) Doctrine	204
V The Venerable Lord (Jo-bo-rje, Atisa) and his spiritual Lineage	241
VI rNog lo-tsā-ba, Pa-tshab lo-tsā-ba and their Lineage. The origin (of the teaching) of the Mādhyamika, the Nyāya and the “Five Treatises” of Maitreya-Asaṅga	328
VII The Preaching of the Tantras	351
PART II	
VIII The Spiritual Lineage of the Lord Translator Mar-pa which was known as Dwags-po bKa- brgyud	399

IX The Book on Ko-brag-pa and Ni-gu	726
X The Kālacakra	753
XI The Mahāmudrā	839
XII The Early, Later and Intermediate Lineages of zi-byed	867
XIII The (system) of gCod-yul and Kha-rag-pa	982
XIV The Cycle of the Mahākaruṇika and that of the Vajrāvali	1006
XV The origin of religious schools such as the four Tshogssde, and others, Queries and replies (concerning the “Blue Annals”, zu-lan). The story of the printing of this edition	1062

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INDEXES

Sūtras & Śāstras (Sanskrit)	1095
Personal Names (Sanskrit)	1104
Book Titles (Tibetan)	1123
Personal Names (Tibetan)	1138
Chinese Names	1265
Mongol Names	1267
List of Errata	1269

INTRODUCTION

In the historical literature of Tibet the "BLUE ANNALS" or Deb-ther shön-po (the full title of the chronicle is: Bod-kyi yul-du čhos-dan čhos-smra-ba ji-ltar byun-ba'i rim-pa, Deb-ther shön-po or "The Blue Annals, the Stages of the Appearance of the Doctrine and Preachers in the Land of Tibet") occupy a place apart. In later literature the "BLUE ANNALS" are constantly quoted under the abbreviated titles of Deb-shön, or "Blue Annals", 'Gos-lo'i Deb-ther, or the "Annals of 'Gos lo-tsā-ba", or simply Deb-ther, the "Annals". Composed by the well-known scholar and translator 'Gos lo-tsā-ba gžon-nu-dpal (1392-1481 A. D.) between 1476 A. D. (me-spre, Fire-Ape year) and 1478 A. D. (sa-khyi, Earth-Dog year), the "BLUE ANNALS" share with the "History of Buddhism" by Bu-ston Rin-po-che (composed in 1322 A. D.) the distinction of having been the main source of information for all later historical compilations in the "Land of Snows". Most of the large historical compilations which appeared in the XVIII-th century, and the first half of the XIX-th, have quoted extensively from the "BLUE ANNALS" and often incorporated into their text whole pages from them.¹ The chronology of events of these later compilations is almost entirely based on that of the "BLUE ANNALS". For over a century the existence of the "BLUE ANNALS" has been known to modern science. Alexander Csoma de Körös was the first, I believe, to mention the name of the chronicle in his article "Enumeration of Historical and Grammatical Works to be met with in Tibet" (JASB. vol. VII, part 2, 1838, p. 147; reprinted in "Tibetan Studies", Calcutta, 1912, p. 82). The late Sarat Chandra Das published excerpts from the chronicle in his "Contributions to the Religion, History, etc. of Tibet" (JASB. 1881-2; see JASB. 1881, p. 212). In recent times the chronicle was extensively quoted by Sir Charles Bell in his "Religion of Tibet"

¹ E.g. ex. the Tu-kwan grub-mtha', composed by Tu-kwan bLo-bzān Chos-kyi ḥi-ma (1737-1802) and the well-known Hor Chos-byun of 'Jigs-med Rig-pai rdo-rje.

(Oxford, 1931) and by Professor G. Tucci in his "Indo-Tibetica II" ("Rin-c'en bzañ-po e la rinascita del Buddhismo nel Tibet intorno al Mille", Rome, 1933).

'Gos lo-tsā-ba gŽon-nu-dpal (or more fully Yid-bzañ-rtse gŽon-nu-dpal, also written Ye-bzañ-rtse-pa gŽon-nu-dpal), abbot of the Karma-ñin Monastery, was a very old man when he wrote the work (84). He was a well-known scholar, and had carried out extensive studies at the feet of famous teachers of his time, belonging to different religious and philosophical schools of Tibet, some of whom he mentions in the text of the "BLUE ANNALS". We know that the text of the "BLUE ANNALS" was dictated by him to some of his attendants, hence the frequent brevity of the sentences, and in some places a somewhat unfinished character of the text, reminiscent of notes taken down during readings. 'Gos lo-tsā-ba gŽon-nu-dpal himself tells us that the work was finished in the year Earth-Male-Dog (sa-pho-kyi-1478 A.D.) in the Monastery of Chos-rdzon (see Book XV, fol. 14a). At the desire of the author, the text of the chronicle was edited by the kalyāna-mitra dPal Chos-kyi rgyal-mtshan and the Mahā-Sthavira dGe-legs dpal-mgon of Lhun-grub Lha-rtse (province of dbUs). The printing blocks were prepared at the command of bKra-śis dar-rgyas legs-pa'i rgyal-po of the Southern Region (Lho-rgyud), whose short biography 'Gos lo-tsā-ba gives on fol. 13a of Book XV of his work. The edition was supervised by Šar Dags-po-pa dPal-phyogs thams-čadias rnam-par rgyal-ba'i lha. The text of the chronicle even gives the names of the chief copyist (yi-ge'i rig-byed-pa)—Ni-śar bKra-śis, a native of Dol, and the chief block-maker (brkos-kyi rig-byed-pa)—Grags-pa rgyal-mtshan, who started the work in the year Iron-Female-Ox (čags-mo-glañ—1481 A.D.), and brought it to completion in the great palace called Chos-rgyal lhun-po in dMyal (book XV, fol. 13b). This original edition of the "BLUE ANNALS" was preserved at Yāñ-pa-čan (a monastery in the valley of the sTod-luñ čhu, west of Lha-sa, on the road to bKra-śis lhun-po). At the time of the Tibetan-Nepalese War (1792 A. D.) some of the printing blocks were lost, and new ones were prepared. The printing blocks were then deposited at the Kun-bde-glin Monastery near Lha-sa. The print of this edition is often indistinct. A second edition of the "BLUE

ANNALS" in two volumes appeared in the monastery of mDzod-dge dgon-pa (dGa'-ldan Chos-'khor-glñi), near bLa-brñ bKra-śis-'khyil in Amdo (vol. I-297 fols; vol. II-271 fols.).

The work is invaluable for its attempt to establish a firm chronology of events of Tibetan history. All dates are given in the Sexagenary Cycle of the Tibetans, and the author takes great pains to calculate the various dates backwards and forwards linking them to the year 1476 A.D. (me-spre, Fire-Ape), during which he wrote his work, or calculating dates from some well-known date, such as for example the date of the death of king Sroñ-btsan sgam-po in 650 A.D. Sometimes he states the number of years which had elapsed between two dates.

Page after page of the chronicle contain lists of names of famous religious teachers, and their Spiritual Lineages (brgyud-pa), mentioning sometimes their birth places, and the names of their monasteries, sometimes giving the years of their births and deaths. The work is classed as a čhos-'byuñ or "History of Religion", and is divided into fifteen chapters or books (the word skabs also means "period" or "time"), each dedicated to the history of one particular school or sect of Tibetan Buddhism.

The First Book gives an account of the origin of the Śākyā race, and of the beginning of the Buddhist Doctrine. This is followed by a brief chronological account of the Tibetan kings of the VII-IX-th centuries A.D. or rGyal-rabs (Royal Chronology). The author gives also a list of T'ang Emperors and a genealogical table of the Mongol Emperors.

The Second Book deals with the Later Period of the Propagation of the Doctrine (bsTan-pa'i phyi-dar-gyi skabs).

The Third Book contains an account of the early translations of the Tantras into Tibetan (gSañ-shags sña-'gyur-gyi skabs).

The Fourth Book deals with the Propagation of the so-called "New" Tantras (gSañ-shags gsar-ma), the spread of the "Path and Fruit" (Lam-'bras) Doctrine of the Sa-skya-pas, and the story of their followers (gSañ-shags gsar-ma/ Lam-'bras rJes-'brañ-daiñ-bčas-pa'i skabs).

The Fifth Book gives the story of the Reformer Atīśa (Jo-bo rJe) and his Spiritual Lineage (Jo-bo rJe brgyud-pa-daiñ-bčas-pa'i skabs).

The Sixth Book deals with the story of rNog lo-tsā-ba and his Spiritual Lineage, and the propagation of the Mādhyamika, Nyāya and Maitreya systems (Byams-čhos) in Tibet. This is an important chapter of the chronicle, and contains much valuable information on the early teachers and translators from gTsāñ, to whose industry and learning Tibetan Buddhism owes so much.

The Seventh Book relates the origin of the exposition of the Tantras in Tibet (rGyud-sde'i bśad-srol Jī-ltar byuñ-ba'i skabs).

The Eighth Book gives the biography of the great translator Mar-pa and his Spiritual Lineage known as the Dwags-po bKa'-brgyud (mNa'-bdag lo-tsā-ba čhen-po Mar-pa-nas brgyud-de Dwags-po bKa'-brgyud-čes-grags-pa'i skabs).

The Ninth Book deals with Ko-brag-pa and Ni-gu (Ko-brag-pa dañ Ni-gu'i skabs).

The Tenth Book relates the spread of the important Kālacakra Doctrine (Dus-kyi 'khor-lo'i skabs).

The Eleventh Book deals with the school of the "Great Seal" (Phyag-rgya čhen-po'i skabs).

The Twelfth Book relates the spread of the Zi-byed school, and gives a brief account of its "Early", "Intermediary" and "Later" Spiritual Lineages (Zi-byed brgyud-pa sna-phyi-bar-gsum-gyi skabs).

The Thirteenth Book gives an account of the gČod-yul doctrine and Kha-rug-pa (gČod-yul dañ Kha-rug-pa'i skabs).

The Fourteenth Book deals with the Cycle of the Mahākāruṇika, the Vajramālā,etc.

The Fifteenth Book tells of the origin of the monastic communities of the four Schools, etc. and queries and answers (žu-lan) about the printing of the "BLUE ANNALS" (Tshogs-bži-sogs dge-'dun-gyi sde Jī-ltar byuñ-ba dañ žu-lan par-du bžugs-pa'i skabs).

'Gos lo-tsā-ba gZon-nu-dpal must have been a very widely read person. He had consulted an enormous amount of literature, and examined local monastic annals. In some cases he had copied entire passages and incorporated them into his text. This explains the differences in style observed in the various chapters of the work. Some of the passages seem to have been added by the editors of the chronicle. The main sources of our author have been the Biographies

or "Lives" (*rnam-thar*) of Tibetan religious teachers. He usually indicates the source of his information. Some of the Biographies quoted by him are still extant, others are little known in present day Tibet. Some are found in printed editions, others are known to exist in manuscript form only. Most of these Biographies or *rnam-thar* are inaccessible outside Tibet, and this prevented us from tracing the passages quoted in the "BLUE ANNALS" back to their originals. The other sources freely used by our author were the Tibetan chronicles belonging to the so-called *chos-byuṇ* class. Thus 'Gos lo-tsā-ba made extensive use of an important chronicle so far unknown to modern science, and almost forgotten in the "Land of Snows". This is the *sBa-bžed* or the "Affirmation of *sBa*", a chronicle containing the history of the reigns of the Tibetan king's Khri-sroṇ lde-btsan and Mu-ne btsan-po. The *sBa-bžed* is known to have once existed in two versions: the *sBa-bžed gtsaṇ-ma* or "Pure" *sBa-bžed* and the *sBa-bžed žabs-btags-ma*, or the "*sBa-bžed with Addenda*". At present only the *sBa-bžed žabs-btags-ma* is extant in manuscript form. Originally the *sBa-bžed* formed part of a series of three volumes, the other two being called *rGyal-bžed* and *bLa-bžed*. These last two have been lost. According to some, the author of the *sBa-bžed* was the famous *sBa* (—*dBa*) *gSal-snaṇ*. Finally some maintain that *sBa Ratna* was the monastic name of *sBa gSal-snaṇ*, the councillor of king Khri-sroṇ lde-btsan. According to tradition the second version of the *sBa-bžed*, the *sBa-bžed žabs-btags-ma*, was edited by a *bKa'-gdams-pa bla-ma*. 'Gos lo-tsā-ba quotes directly from the *sBa-bžed gtsaṇ-ma* or "Pure" *sBa-bžed* in Book I, fol. 20a, and in relating the story of *sBa gSal-snaṇ*'s journey to China follows the text of the *sBa-bžed*. All the three volumes of the chronicle are quoted *in extenso* in the *Lho-brag chos-byuṇ* by *gTsug-lag phreṇ-ba* (this work contains a royal chronicle or *rGyal-rabs* and a History of the important Karmia-pa sect). The *sBa-bžed* is also quoted by the great Fifth Dalai Lama in his well-known *rGyal-rabs*, who however expressed an unfavorable opinion on the chronicle, and this affected its popularity among Tibetans.

'Gos lo-tsā-ba's main source in this class of works, has been the

little known Deb-ther dmar-po or Deb-dmar, or the "Red Annals" (also known by the name of 'Tshal-pa'i deb-ther, or the "Annals of 'Tshal-pa"), which once enjoyed a high reputation among Tibetan scholars, but is seldom mentioned now-a-days. These "Red Annals" have been composed by Mi'i bdag-po Kun-dga' rdo-rje, a contemporary of Bu-ston Rin-po-che, who wrote the work in the year Fire-Male-Dog (me-pho-khyi-1346 A.D.), and was also known by the name of 'Tshal-pa Kun-dga' rdo-rje, after the district of 'Tshal (—mTshal —Tshal), in which the great monastery of 'Tshal Guñ-thān, founded by Zañ brTson-grags (Zañ mTshal-pa) in 1187 A.D., is situated (the monastery is situated on the southern bank of the sKyi-chu river. See Vasilyev: "Geografiya Tibeta". St. Petersburg, 1895, p.29). This great monastery became prominent at the end of the XIIIth, and in the XIV-th century, and gave its name to the whole period—mTshal-dus or "Epoch of mTshal" (See kLoñ-rdol gsuñ-'bum, Book XXX, fol. 10b). We know that the abbots of 'Tshal Guñ-thān have played a prominent role in the affairs of the country n the XIII-XIV centuries A.D., and that many of them visited the Imperial Court in Peking. The rGyal-rabs of the Fifth Dalai Lama (fol.61b ff) gives a brief account of the 'Tshal-pa hierarchs. According to the rGyal -rabs (fol.61b) Qubilai qan (Se-chen rgyal-po) had appointed the 'Tshal-pa hierarch to be Imperial Preceptor (mchod-gnas-su bzuñ-ste. The Tibetan mchod-gnas usually corresponds to the Chinese Ti-shih). On fol. 62a of the same chronicle we are told that the great official (dpon-chen) Rin-rgyal having become a khri-dpon, proceeded to the Imperial Court in Peking (goñ-du byon), and received from the Emperor Qubilai (Se-chen rgyal-po) an Imperial edict ('Ja'-sa <mongol. Jasay) to supervise the restoration of temples in the districts of sKyi-söd (district of Lha-sa), sTod-smad (a district in dbUs), sTod-luñ (N. W. of Lha-sa), Gra-dol (Lho-gra and Nañ-dol), 'Phyon-po (dbUs). Gyal-sman,E, Dwags-po, gÑal, etc. Kun-dga'rdo-rje, often called dpon Kun-dga'rdo-rje, or Kun-dga' rdo-rje, the Official, was the eldest son of sMon-lam rdo-rje of mTshal. In his youth he became a khri-dpon or officer in charge of 10,000 families of mTshal-(mTshal-pa khri-dpon), but later he felt the call of religious life, and handed over his charge and title to his younger brother Grags-pa śes-

rab, and himself took up ordination, and became known by the name of Druñ-chen thams-čad mkhyen-pa dGe-ba'i blo-gros (or Druñ-chen Kun-dga' rdo-rje). He is said to have visited the Imperial Court in Peking, and to have invited Bu-ston Rin-po-čhe to the monastery of mTshal to perform the consecration ceremony (rab-gnas mdzad-pa) of the bKa'-gyur at mTshal (see rGyal-ba lha-pa'i rGyal-rabs, fol.63a). The sNár-thaṇ edition of the bKa'-gyur of 1742 A.D. is said to have been based on the mTshal-pa bKa'-gyur. The Deb-ther dmar-po contains a royal chronicle (rgyal-rabs) of Tibet. The Fifth Dalai Lama made extensive use of the chronicle in his rGyal-rabs (see fol. 112b). From the Deb-ther dmar-po, 'Gos lo-tsā-ba gŽon-nu-dpal borrowed the list of Mongol Emperors given in Book I of his "BLUE ANNALS". mTshal-pa Kun-dga' rdo-rje in his turn based his account of the Mongol Emperors on the work of a certain Dzambha la (Jambhala) Ti-śri (Ti-shih) mGon.* 'Gos lo-tsā-ba when giving a synchronized account of Tibetan kings of the VII-IX-th centuries A.D. and Chinese Emperors in Book I of his chronicle, made use of information collected from Chinese Annals. He did not have however, direct access to the original Chinese text, but made use of a Tibetan translation of excerpts from the T'ang-shu, entitled rGya'i Yig-tshaṇ, or "Chinēse Annals", rendered into Tibetan by the bLama Rin-chen grags-pa. The story of Tibet from king Sroñ-btsan sgam-po to Dar-ma, the Apostate, is told by 'Gos lo-tsā-ba according to this rGya'i Yig-tshaṇ. It seems, however, that he did not have a direct access to this work also, and quoted from passages reproduced by 'Tshal-pa Kun-dga' rdo-rje in his Deb-ther dmar-po ("Blue Annals", Book I. fol. 23b). This rGya'i Yig-tshaṇ seems to be identical with the rGya'i deb-ther žu-thu' han-čhen, translated by 'U-gyañ-ju, the

* (This Dzambha-la (Jambhala) Tu-śri (Ti-shih) mGon must be identical with the Dzambha-la (Jambhala) Tu-śri (for Ti-shih) mGon who came to Tibet at the head of an embassy to invite Bu-ston Rin-po-čhe to the Imperial Court in Peking in 1344 A.D. (Ape year, spre-lo) by command of the Emperor Toyan Temür (Tib. Tho gon The-mur gan). The arrival of the embassy is mentioned on fol. 24a of the Life of Bu-ston by sGra-tshag Rin-chen rnam-rgyal in vol. xxvii of the Bu-ston bKa'-bum (Lha-sa edition).)

1 — Su-tu-han-čan.

Tibetan text of which was edited by Gu-śrī (Kuo-shih) Rin-čhen-grags, and printed at Siñ-khun mkhar (Liang-chou in Kan-su).²

'Gos lo-tsā-ba freely used Bu-ston Rin-po-čhe's well-known work on the History of Buddhism, composed in 1322 A.D. (full title: bDe-bar gṣegs-pa'i bstan-pa'i gsal-byed čhos-kyi 'byuñ-gnas gsuñ-rab rin-po-čhe'i mdzod; the work is found in volume XXIV /Ya/ of the "Collection of Works" or gSuñ-'bum of Bu-ston /Lha-sa edition/). This work is especially important for the history of Buddhist Canonical Literature in Tibet. The late Dr. E. E. Obermiller translated into English the chapter of the čhos-'byuñ on the Buddhist Canonical Literature, and the part on the propagation of the Buddhist Doctrine in India and Tibet. The remaining part of Bu-ston's "History of Buddhism" containing an extremely important Catalogue of the Tibetan Canonical Literature, has not been as yet translated.³ Another historical work quoted by 'Gos lo-tsā-ba is the čhos-'byuñ or "History of Buddhism" by Nel-pa pañdita Grags-pa sMon-lam tshul-khriṃs, known by the abbreviated title of Nel-pa'i čhos-'byuñ. This čhos-'byuñ is based on a somewhat different historical tradition, and its chronology merits a closer study. Tibetan chronology of the early period, i.e. the VII-IX centuries, presents considerable difficulties. The early Tibetan chronicles (ex. the Tun-huang chronicles preserved in the Bibliothèque Nationale in Paris), documents in Tibetan from

² Our main chronological source for the history of Tibet is the official history of the T'ang dynasty, which exists in two redactions: the Chiu T'ang-shu or "Old" History of the T'ang, compiled in the first half of the X-th century A.D., and the Hsin T'ang-shu, or "New" History of the T'ang, compiled during the XI-th century. The chapters dealing with Tibet (ch. 196A and 196B of the Chiu T'ang-shu, and chapters 216A and 216B of the Hsin T'ang-shu) have been translated into English by Bushell ("The Early History of Tibet from Chinese Sources." *JRAS.* 1880, pp. 435-541). Chapters of the T'ang-shu relating to Tibet, as well as those of the T'ung-chien kang-mu, have been translated into Russian by the Rev. Hyacinthus Bichurin in his "History of Tibet and Kuku-nor" (St. P. 1833, vol. I, pp. 124-233), and cover the period between 634 A.D. and 866 A.D.

³ History of Budhism by Bu-ston, translated from Tibetan by Dr. E. Obermiller, in the Materialien z. Kunde d. Buddismus, Parts 18 & 19. Heidelberg, 1931-2; there exists also a separate block-print edition of the Čhos-'byuñ at the bKra-sis lhun-po Monastery in 244 folios.

Eastern Turkestan published by Professor F. W. Thomas, some of the early Tibetan inscriptions (for example that of Tabo/see G. Tucci, *Indo-Tibetica*, III, I. Rome, 1935, pp. 195-204), and those collected by Dr. A.H.Francke in Western Tibet), and the La-dwags tgyal-rabs record the different dates in the Cycle of the Twelve Animals. After 1027 A.D. (me-yos, Fire-Hare year), with the introduction of the Sexagenary Cycle, dates began to be recorded with the help of the new Cycle, adding the names of the elements. Some of the dates antedating the XI-th century, and previously recorded with the help of the Cycle of the Twelve Animals, were recorded anew with the help of the new Cycle. The reconstruction of the first component (i.e. the element) is not always reliable and one has to bear this constantly in mind when operating with dates belonging to the period preceding the XI-th century A.D. There exists considerable confusion in the "BLUE ANNALS" and other Tibetan historical works regarding the two cardinal dates of Tibetan chronology of the early period: the date of king Sroñ-btsan sgam-po's birth in either 569 A.D., or 629 A.D., and the date of the persecution of the Buddhist Doctrine by king gLañ Dar-ma in either 841 A.D., or 901 A.D. Both 569 A.D. and 629 A.D. are Earth-Female-Ox years (*sa-mo-glañ*), and 841 A.D. and 901 A.D. are both Iron-Female-Hen years (*lcags-mo-bya*), and this may easily lead to a mistake, especially when the *rab-byuñ* or the Cycle of Sixty Years is not specifically mentioned. 'Gos lo-tsā-ba seems to have failed to notice the mistake of sixty years in his calculations, and in some passages of his work states that king Sroñ-btsan sgam-po was born in 569 A.D., and again in others that the king was born in 629 A.D., that is sixty years later. Dr. L. Petech in his "Study on the Chronicles of Ladakh" (Calcutta, 1939, p.44 ff) has noticed the error of sixty years in the calculations of 'Gos lo-tsā-ba relating to the early period of Tibetan history. In Book I of the "BLUE ANNALS" (fol. 25b) we read "the taking over of the empire by T'ang Kao tsu in the year Earth-Male-Tiger (*sa-mo-lug-618* A.D.) was in the fiftieth year of Sroñ-btsan sgam-po; in the preceding year he had completed his forty-ninth year, and thus from the birth of Sroñ-btsan till the Earth-Female-Sheep year (*sa-mo-lug-839* A.D.) 271 years

have elapsed." (Thāñ Ka'u-dzuñ-gis sa-pho-stag-la rgyal-khams blañs-pa de/ Sroñ-btsan sgam-po'i lo-lha-bču-pa-la yin-pas/ de'i goñ-gi lo bži-bču-rtsa-dgu-po bsnan-te/Sroñ-btsan 'khrūñ-nas lo nīs-brgya dañ bdun bču-rtsa-gčig sa-mo-lug yan-la soñ-no). In the above passage 'Gos lo-tsā-ba clearly states that in the year 618 A.D. king Sroñ-btsan sgam-po was in his fiftieth year. This would put his birth in 569 A.D., and Dr. Petech (ibid., p. 45) writes that "there cannot be any doubt that Sroñ-btsan was born in 569 A.D." What was the source of 'Gos lo-tsā-ba's information? Fortunately we are in a position to answer this question, for 'Gos lo-tsā-ba himself quotes it. He must have known Bu-ston's statement that the king had died at the age of eighty-two (Bu-ston čhos-'byuñ, gSuñ-'bum, vol. XXIV/Ya/, fol. 124b; History of Buddhism, transl. by Obermiller, II, p. 185).* Bu-ston does not state his source, but 'Gos lo-tsā-ba quotes the Mañjuśrīmūlatantra in support of his chronology.† He, and perhaps some of his predecessors, understood the passage of the Mañjuśrīmūlatantra ('ed. T. Ganapati Sāstri, III, p. 622) dealing with the kingdom of Nepāl to refer to Tibet. The Tibetan text of the Tantra ('Phags-pa 'Jam-dpal-gyi rtsa-ba'i rgyud, sNar-thāñ bKa'-'gyur, rGyud, vol.XI/da/, fol. 453a)⁴ gives Lha-ldan instead of Nepāla of the Sanskrit text, and translates Himādri by Gañs-čan ri. 'Gos lo-tsā-ba understood Lha-ldan to refer to Lha-sa,⁵ capital of Sroñ-btsan sgam-po, and Gañs-čan ri to mean Gañs-čan-yul, the Land of Snows, i.e. Tibet. 'Gos lo-tsā-ba identified rgyal-po Mi'i-lha of the Tibetan text of the Tantra with Sroñ-btsan sgam-po (Mi'i-lha corresponds to a Sanskrit Mānavadeva. The Sanskrit text has Mānavendra. See K. P. Jayawal: "An Imperial History of

* Similar statement by the Sa-skya-pa authors, quoted by Tucci "The validity of Tibetan historical tradition," India Antiqua, 1947, p. 311, 315.

† Bu-ston was familiar with the "prophecy" contained in the Mañjuśrīmūlatantra, for he quotes it in his "History of Buddhism," without connecting its specifically with Sroñ-btsan. See Obermiller, II, p. 119.

4 The Tantra was translated by Kumārakalaśa and the dGe-sloñ Śākyā blo-gros by order of lha-btsun-pa Byañ-čhub 'od at the monastery of Tho-liñ in Guge.

5 Originally Ra-sa 'or Ra-ba'i-sa, a "walled-up place", or a place with buildings.

India". Lahore, 1934, p.20 ff & 40/Sanskrit text/). King Mi'i-lha was said to have ruled for eighty years, and 'Gos lo-tsā-ba says that this should be understood that he had lived "for eighty-two years, (because) during this period Guṇ-sroṇ guṇ-bṭan also ruled for a short time." From the Chinese Annals, quoted in the Deb-ther dmar-po, 'Gos lo-tsā-ba knew that king Sroṇ-btsan sgam-po was said to have died in 650 A.D. (lčags-pho-khyi, Iron-Male-Dog year), and by subtracting eighty-two years, he obtained the year 569 A.D. as the year of the king's birth ("BLUE ANNALS", Book I, fol.24a: "In the Iron-Male-Dog year /lčags-pho-khyi-650 A.D./ of his/ Kao-tsu's/reign, Sroṇ-btsan sgam-po died"). This interpretation of the passage of the Māñjuśrīmūlatantra became famous throughout Tibet and Mongolia, and had wide repercussions. Following it, Lha-l丹 was adopted as the name of Lha-sa in official documents and literature, and this practice became widely spread during the time of the Third Dalai Lama bSod-nams rgya-mtsho (1543-1588). Later Tibetan writers frequently designated king Sroṇ-btsan sgam-po by the name of Mi'i-lha. 'Gos lo-tsā-ba after declaring the year 569 A.D. (sa-mo-glañ, Earth-Female-Ox year) to be the year of king Sroṇ-btsan's birth, calculated other dates from the year 629 A.D. (also an Earth-Female-Ox year), without having noticed the intervening sixty years. Thus in Book II, fol.3b, he says: "From the year of the birth of the Religious King (dharma-raja) Sroṇ-btsan sgam-po in the year Earth-Female-Ox (sa-mo-glañ-629 A.D.) to the year Fire-Male-Ape (me-pho-spre'u-1476 A.D.) of the composition of this book, eight hundred and forty-eight years have elapsed" (gžan-yañ čhos-rgyal Sroṇ-btsan sgam-po sa-mo-glañ-la 'khrus-nas yi-ge 'di bgyis-pa'i me-pho-spre'u yan-čhad-du lo brgyad-brgya-dai-bži-bču-rtsa-brgyad ,das-so). We shall discuss the cause of this miscalculation later.

Now there exists a number of Tibetan written sources which assert that king Sroṇ-btsan sgam-po died young. According to the Tibetan chronicles discovered at Tun-huang (W. Kan-su), king Sroṇ-btsan or Khri Sroṇ-rtsan died in the year 649 A.D. (bya-lo, Hen year). The funeral rites were performed in 650 A.D. (khyi-lo, Dog year), when a letter was sent to the Imperial Court of

China, announcing the passing of the Tibetan king. We know that the Princess Wēn-ch'eng arrived in Tibet in the year 641 A.D. (lčags-glañ. Iron-Ox year; See H.Bichurin: "Istoriya Tibeta i Khukhunora". St. Petersburg, 1833, vol. I, p. 132). It seems very unlikely that Sroñ-btsan had asked for an Imperial Princess in his old age. According to one of the Tun-huang chronicles (No. 252 of the Paris Collection) the Princess spent six years in Tibet before being presented to the king, and lived for three years with the king before his death ($641+6+3=650$ A.D.); "The Imperial Princess Mun-čhañ /Wen-ch'eng/, escorted by mGar-stoñ-rtsan-yul-zuñ, arrived in Tibet... The king Khri-sroñ-btsan died. For three years he had lived with the Imperial Princess/kón-Jo <kung-chu/>". See J.Bacot: "Le mariage de Sroñ-bean sgan-po," p. 11, note 2, and p.41, note 3, of offprint).*

According to the rGyal-rabs Bon-gyi 'byuñ-gnas (ed. by Sarat Chandra Das, Calcutta, 1915, p. 47) "the king (Sroñ-btsan) was short-lived, and is said to have died at the age of thirty six." (rgyal-po sku-tshe thuñ-ste sum-ču-so-drug-la 'das skad-do). According to this chronicle the king must have been born in 615 A.D. (śih-mo-phag, Wood-Female-Hog year), subtracting thirty-six years from 650 A.D., the year of the king's death.†

It seems the Bu-ston made use of some ancient Tibetan chronicles, the chronology of which corresponded to that of the Tun-huang chronicles and the rGyal-rabs Bon-gyi 'byuñ-gnas, but did not notice that this chronology contradicted his statement that king Sroñ-btsan had lived for eighty-two years. Thus he says: "he (Sroñ-btsan) was born in the year Fire-Ox (me-glañ) and received the name of Khri-lde sroñ-btsan." The image of Amitābha on his head was encircled by a wreath of poppies. When thirteen years of age he ascended the throne and brought under his sway all the petty chieftains of the borderland who

* J. Bacot, F. W. Thomas, Ch. Toussaint: "Documents de Touen-houang, relatifs à l'histoire du Tibet." Paris, 1940-46, pp. 13, 29. My grateful thanks are due to Madame T. A. Minorsky for having sent me a typescript copy of the Introduction to this important volume.

† The rGyal-rabs Bon-gyi 'byuñ-gnas belongs to a later period, but is based on an ancient Bon-po tradition.

6 Also Padma dkar-po'i čhos-'byuñ, fol. 97b (of the Bhutanese edition).

offered him tribute and read out messages (of submission)." (Bu-ston čhos-'byuṇ, gSuṇ-buṇ, vol.XXIV/Ya/, fol.124a: btsun-mo Tshe-spoṇ-bza' 'Bri-bza' Thod-dkar-gyi sras mtshan-dai-ldan-pa dbu-la A-mitā-bha bzugs-pa žig me-mo-glaṇ-la bltamis-te Khri-lde-sroṇ-btsan-du btags-te dbu'i 'Od-dpag-med dar-leb-rgan-gyis dkris-te lo-bču-gsum-pala /yab'-das-nas/ rgyal-sar bton-te mtha'i rgyal-phran thams-čad dbaṇ-du 'dus-te skyes'-bul 'phrin-yig klog-go. See "History of Buddhism", transl. by Obermiller, II, p.183). This Fire-Female-Ox year (me-mo-glaṇ) corresponds to the year 617 A.D., as was correctly calculated by I.J.Schmidt in his translation of Sayang Secen's chronicle ("Geschichte der Ost-Mongolen", St. Petersburg, 1829, pp. 28-29). The year 629 A.D. (sa-glaṇ, Earth-Ox) was the year of the king's accession at the age of thirteen, according to the Tibetan way of reckoning years. Padma dkar-po (čhos-'byuṇ, fol.97b), and Sayang Secen (ibid, pp. 28-29) follow Bu-ston, and state that the king ascended the throne at the age of thirteen. Sroṇ-btsan sgam-po must have been thirty-three in 650 A.D., the year of his death. Bu-ston's statement that the king lived for eighty-two years is difficult to explain,* and later authors (for ex. Sayang Secen, ibid. p. 36-37), who followed Bu-ston, declared that the king had died in the year Earth-Male-Dog (sa-pho-stag—698 A.D.) the eighty-second year according to the Tibetan way of reckoning years.

'Gos lo-tsā-ba having advanced all dates, prior to 978 A.D., by sixty years, declared the year 629 A.D. (sa-glaṇ, Earth-Ox) to be the year of the king's birth. Tibetan historical tradition accepted the chronology established by 'Gos lo-tsā-ba, and overlooked the older tradition, represented by some of the ancient Tibetan chronicles, and traces of which can be detected in Bu-ston's narrative.

The second crucial date of the Tibetan chronology is the date of the persecution of the Buddhist Doctrine by king gLaṇ Dar-ma. In Bu-ston's "History of Buddhism" (translated by Obermiller, II, p. 197) it is said that the king Ral-pa-čan was assassinated in the year Iron-Female-Hen (lčags-mo-bya—841 A.D.), and the btsan-po gLaṇ Dar-ma

* Very likely it was based on the "prophecy" contained in the Mañjuśrī-mūlatantra.

U-dum-btsan ascended the throne. gLañ Dar-ma must have been a minor at the time of his accession, for it is said in the same "History" (ibid. p. 198) that "when the king grew up (nar-son-pa), a devil took possession of his mind, and he ordered that all monks were to renounce religious life." This passage seems to imply that some time must have passed after the accession of gLañ Dar-ma in 841 A.D., and that the persecution of the Buddhist Doctrine must have taken place some years later. According to the "BLUE ANNALS" (Book I, fol. 25a) king Ral-pa-čan died in the year Fire-Male-Dragon (me-pho'-brug—836 A.D.), and his younger brother Tha-mu (<Ta-mo<Dar-ma, here instead of using the Tibetan form of the king's name, 'Gos lo-tsā-ba uses the Chinese transcription of the name obtained by him from the Deb-ther dmar-po) was installed on the Tibetan throne. We are told that unrest took place in the kingdom of Tibet soon after the king's accession in about 839 A.D. (sa-mo-lug, Earth-Female-Sheep year), which was the fourth year since the accession of gLañ Dar-ma. It seems the king was deposed in 839 A.D. and again reinstated in the following year (lčags-pho spre'u, Iron-Male-Ape—840 A.D.). 'Gos lo-tsā-ba adds that in 839 A.D. the T'ang dynasty had lasted for 222 years (see Book I, fol. 25a). In the year Iron-Female-Hen (lčags-mo-bya—841 A.D.) the persecution of the Doctrine took place. 'Gos lo-tsā-ba also quotes the Nel-pa'i čhos-'byuñ which states that the Doctrine disappeared in 839 A.D. (sa-mo-lug, Earth-Female-Sheep), but discards it. The period which followed the year of the persecution of the Doctrine is one of the darkest in the whole history of Tibet. We do not know how many years had elapsed between the persecution of the Buddhist Doctrine by gLañ Dar-ma and the subsequent propagation of the Doctrine. Tibetan sources disagree on this subject. 'Gos lo-tsā-ba based his account on Bu-ston's "History of Buddhism" (1322 A.D.), and on a statement by 'Brom-ston (1004-1064 A.D.). According to Bu-ston (Bu-ston čhos-'byuñ, gSuñ'-bum, vol. XXIV/Ya/, fol. 152a; transl. by Obermiller, II. p. 211): "seventy years after the Doctrine had ceased to exist in dbUs and gTsāñ, it was again introduced there by the Ten Men of these provinces" (In Book I, fol. 27b, 'Gos lo-tsā-ba misquoting Bu-ston, states that seventy three years had elapsed, instead of seventy, as given by Bu-ston). This estimate of the length

of the period between the persecution and the subsequent propagation of the Doctrine, was based on a statement alleged to have been made by an old woman, whose words are quoted by Bu-ston. 'Brom-ston in his statement had said that "in the seventy-eighth year, which was an Earth-Male-Tiger year (sa-pho-stag-978 A.D.), (the Doctrine) reappeared." 'Gos lo-tsā-ba (Book I, fol. 27b) adds that "Atīśa came to Tibet in the year Water-Male-Horse (čhu-pho-rta-1042 A.D.), which was the sixty-fifth year after the Earth-Male-Tiger year (sa-pho-stag-978 A.D.)." Accepting this statement by 'Brom-ston, 'Gos lo-tsā-ba adds also that Sum-pa Ye-ses blo-gros, one of the "Ten Men of dbUs and gTsañ" (Bu-ston, transl. by Obermiller, II, p. 202 and 210) "was still living" (in 1042 A.D.), for in a letter addressed to the kalyāṇa-mitras of dbUs and gTsañ, inviting them to come to meet Atīśa, 'Brom-ston had mentioned the great bhadanta (btsun-chen) Ye-ses blo-gros. The discrepancy of sixty years between the date of the Chinese Annals and the Tibetan chronicles is difficult to explain. 'Brom-ston stood nearest to the events, and the mistake of sixty years might be due to him, unless he himself had derived his information from an earlier source, unknown to us. It seems clear that for 'Brom-ston the persecution of the Doctrine must have taken place in 901 A.D. Having accepted 'Brom-ston's statement, 'Gos lo-tsā-ba calculated all dates from 901 A.D. (lčags-mo-bya, Iron-Female-Hen year). Thus he states (Book II, fol. 5a) that the year 977 A.D. was the 77-th year since the year Iron-Hen (lčags-bya-901 A.D.) when the Doctrine disappeared. Similarly the Fire-Male-Dragon year (me-pho-'brug) when king Ral-pa-čan died, became the year 896 A.D., instead of 836 A.D., as established by him in Book I of the "BLUE ANNALS", and the famous Lha-sa pillar is said to have been erected in 882 A.D., instead of 822 A.D. (čhu-pho-stag, Water-Male-Tiger), and so on. The year of king Sroñ-btsan sgam-po's birth instead of 569 A.D., based on the interpretation of the "prophecy" contained in the Mañjuśrīmūlatantra, became 629 A.D. Are we then to reject his chronology? No, because many dates he had calculated from the year 1476 A.D. (me-spre, Fire-Ape), during which he wrote his chronicle. Thus he establishes the year of Atīśa's coming to Tibet by calculating it backwards from the year 1476 A.D.

(Book V, fol. 20a), stating that the Fire-Ape year (me-spre-1476 A.D.) was the 435-th year after the coming of Atīśa to Tibet (1476-435=1041/2 A.D.). We have seen that according to 'Gos lo-tsā-ba this 1042 A.D. (čhu-pho-rtā, Water-Male-Horse year) was the 65-th year after the Earth-Male-Tiger year (sa-pho-stag-978 A.D.) given by 'Brom-ston, and accepted by 'Gos lo-tsā-ba as the year of the reappearance of the Buddhist Doctrine in Tibet. This 978 A.D. is also linked to the year 1041 A.D. It seems clear that for 'Gos lo-tsā-ba the year 978 A.D. was a well-established date, made plausible by the fact that some of the monks, who took part in the Buddhist renaissance, and some of their disciples were still living at the time of Atīśa's arrival in Tibet (Book II, fol. 5a: Jo-bo Bod-du phebs-dus mi-drug-po'i slob-ma Khu rNog-la-sogs mañ-du bžugs-so—"At the time of the Master's (Atīśa) arrival in Tibet, many disciples of the 'Six Men', including Khu, rNog and others, were still living"). How was it possible for 'Gos lo-tsā-ba not to notice that his chronology was short of sixty years? In the First Book of his chronicle, he follows the chronology of the Chinese Annals, borrowed by him from the Deb-ther dmav-po of Kun-dga' rdo-rje, but later dates are calculated from 901 A.D., in common with other Tibetan authors, and linked to the year 1476 A.D. of his own time. There is no unanimity among Tibetan authors as to the length of the period which elapsed between the persecution of the Buddhist Doctrine by king gLañ Dar-ma and the subsequent propagation of the Doctrine. Bu-ston (transl. by Obermiller, II, p. 211) says that "some (authors) say that 108 years had elapsed", and the same figure is given by Nel-pa paṇḍita in his Chos-'byuñ, quoted by 'Gos lo-tsā-ba. If we were to accept that the Buddhist Renaissance in Tibet took place in 978 A.D., we would have to admit that some 137 years had elapsed since the persecution of the Doctrine in 841 A.D. (the Vaidūrya dkar-po of sDe-srid Sañś-rgyas rgya-mstho gives 973 A.D. as the date of the later propagation of the Doctrine in Tibet/Bod-du bstan-pa phyi-dar thog-ma). See A. Csoma de Körös: "Grammar of the Tibetan Language". Calcutta, 1834, p. 184). Tibetan chronicles have little to say about this dark period, and usually resume their story with the arrival of Buddhist monks in Central Tibet. We know that the

eclipse of the Buddhist Doctrine in Central Tibet was by no means total, and that some Buddhist Monks must have remained in the country after the persecution of 841 A.D. The reappearance of the Doctrine can be best described as a Renaissance. 'Gos lo-tsā-ba himself admits that the Doctrine must have continued to exist in mNa'-ris (Western Tibet), before its Renaissance in Central Tibet (Book II, fol. 3b). The information on the period is exceedingly scant. All we are told is that three hermits by the names of Rab-gsal of gTsān, gYo dGe-'byuñ of Pho-thoñ and sMar Śākyamuni of sTod-luñ had fled from dbUs to the country of Hor (the Uighur kingdom) via Western Tibet or mNa'-ris at the time of the persecution of the Doctrine by king gLañ Dar-ma. The three men must have followed the ancient trade route across the Northern Upland or Byañ-thāñ to Khotan, from where they continued their journey east-wards to the country of the Uighurs. From there they proceeded to Amdo, and met the future dGe-ba rab-gsal, who later became known as dGoñs-pa rab-gsal. 'Gos lo-tsā-ba in Book II, fol. 1a of his "BLUE ANNALS" gives a brief account of the life of dGe-ba gsal (also called Mu-zu dGe-ba gsal) according to the writings of dbOn Bi-či. According to this version dGe-ba gsal was born in 892 A.D. (čhu-pho-byi, Water-Male-Mouse) in Tsōn-kha bDe-Khams (North Amdo; according to a local tradition his native village was Jya-žur, situated on the northern bank of the rMa-čhu/Huang-ho/, north of Hsün-hua). He was ordained by gTsān Rab-gsal, one of the three fugitive hermits, also called the "Three Learned Men of Tibet" (Bod-kyi mkhas-pa mi-gsum). If we assume that dGe-ba gsal received ordination at the age of eighteen, the ordination ceremony must have taken place about 910 A.D., and, if so, the hermits must have arrived in Amdo prior to that. We are not told how many years were spent by them in Hor or Amdo, but it seems clear that the three could not have started in 841 A.D., and that their journey belongs to a later date, perhaps the last quarter of the IX-th century. After his ordination, dGe-ba gsal proceeded to Cañ-in-rtse (Chang-yi chiung, i.e. Kan-chou in Kan-su) in the Mi-nag (Hsi-hsia Tanguts) country, and studied there the Vinaya with Señ-ge-grags of Go-roñ. After that he had intended to go to dbUs (Central Tibet), but was prevented by famine. This last state-

ment is interesting, for it shows that in spite of the persecution, people were still going to dbUs to pursue their studies. Then for twelve years he studied the Abhidharma with Kwa'-on mChog-grags-pa. In his forty-ninth year, dGe-ba gsal came to Mount Dan-tig (on the bank of the rMa-čhu or Huang-ho, north of Hsün-hua), and stayed there for thirty-five years. He must have come to Dan-tig in 940 A.D. and stayed there till his death in 975 A.D. (śin-phag, Wood-Hog year), which, according to 'Gos lo-tsā-ba, has been the seventy-fifth year since the year Iron-Hen (lčags-bya-901 A.D.) of the suppression of the Doctrine (Book II, fol.3a: śin-phag-'di bstan-pa snubs-pa'i lčags-bya-nas bdun-bču-rtsa-lia-pa yin). 'Gos lo-tsā-ba adds (Book II, fol.3a) that the "Six Men from dbUs and gTsañ" had met bLa-čhen-po or dGe-ba gsal, and that their ordination ceremony was presided over by Grum Ye-śes rgyal-mtshan, a disciple of bLa čhen-po (See Bu-ston, transl. by Obermiller, II, p. 211). About 978 A.D. the "Six Men from dbUs and gTsañ" inaugurated the revival of Buddhism in Central Tibet. We are thus led to conjecture that the period which elapsed between the persecution of the Doctrine and the revivalist movement of 978 A.D., was longer by about sixty years, and this "loss" of sixty years caused all dates prior to 978 A.D. to be advanced by sixty years. From 978 A.D. onwards dates are linked with the years 1042 A.D.⁷ and 1476 A.D., and much of the chronology is synchronized with outside events. Differences of opinion with regard to the length of the period between the persecution of the Doctrine and the Buddhist revivalist movement, and the fact that 841 A.D. and 901 A.D. were both Iron-Hen years (lčags-bya) must have led to the loss of sixty years in the calculations of Tibetan historians.

The list of Tibetan kings of the early period (VII-IX centuries A.D.) given by 'Gos lo-tsā-ba is substantially the same as the one found in the T'ang Annals. 'Gos lo-tsā-ba borrowed the list from Kun-dga' rdo-rje's Deb ther dmar-po, based on the rGya'i Yig-tshañ. The names

⁷ Atīśa was a contemporary of king Nayapāla of the Pāla dynasty (c. 1040-1055 A.D.) See Ray: "Dynastic History of Northern India." Calcutta, 1931, vol. I, p. 327 ff.

of the Tibetan kings in the "BLUE ANNALS" correspond to those given in the Tibetan chronicles from Tun-huang (IX-th century; see J. Hackin: "Formulaire Sanscrit-Tibétain". Paris, 1924, p. 71. Bacot, Thomas, Toussaint: "Documents de Touen-houang", p. 10, 30ff, 88ff.)

T'ang Annals.	"BLUE ANNALS". Tun-huang chronicles.
1. Ch'i-tsung-lung-ts'an.	(Khri-sroñ-btsan, Khri-sroñ-rtsan Sroñ-btsan sgam-po. —649 A.D.
d. 650 A.D.	569/629-650 A.D.
2. name not given	Mañ-sroñ-mañ-btsan
650-679 A.D.	650-679 A.D. Khri Mañ-slon mañ- rtsan (650-676 A.D.)
3. Ch'i-nu-si-lung	'Du-sroñ mañ-po-rje
(<Khri'-du-sroñ)	Khri'Dus-sroñ
679-703 A.D.	679-705 A.D. 676-704
4. Ch'i-li-so-ts'an ⁸	Khri-lde-gtsug-brtan
704-754 A.D.	705-755 A.D. 704-754 A. D.
5. Ch'i-li-su-lung-lieh-ts'an.	Khri-sroñ-lde-btsan.
755-797 A.D.	755-780 A. D. 755-6 A.D.
6.	Mu-ne btsan-po Mu-ne rtsan-po
7. Tsu-chih-tsien	Ju-tse btsan-po
797-804 A.D.	797-804 A. D.
8. name not given	Khri-lde-sroñ-btsan
804-816 A. D.	804-814 A. D. lDe sroñ-brtsan
9. K'a-li-k'a-ts'u	Kha-li-kha-čhu
(modern: K'o-li-k'o-ts'u)	Khri-gtsug-lde-brtsan
817-839 A.D.	Ral-pa-čan.
	814-836 A. D.
10. Ta-mo	Tha-mu<Dar-ma
839-842 A. D.	gLañ <Dar-ma dbU- dbU-dum-brtsan— dum-btsan 'U'i dum-brtan
	836-841 A. D.

As stated above 'Gos lo-tsā-ba's list appears to be a faithful reproduction of the list given in the T'ang Annals, with only

⁸ <Khri-lde gtsug-btsan.

minor differences. The name of Mañ-sroñ mañ-btsan is not given in the T'ang Annals, but the years of the king's reign given in the "BLUE ANNALS" correspond to those of the Chinese Annals. According to the "BLUE ANNALS" king Khri-sroñ-lde-btsan died in 780 A.D., but the T'ang Annals give the year 797 A.D. 'Gos lo-tsā-ba's list mentions king Mu-ne btsan-po, whose name is not given in the list of Tibetan kings found in the T'ang Annals, but is usually mentioned in Tibetan chronicles. According to the "BLUE ANNALS" king Mu-ne btsan-po ruled from 780 to 797 A.D. This seems to be wrong, for most of the Tibetan chronicles state that the king was poisoned by his mother after a brief reign of one year and several months (one year and seven months according to Bu-ston; see "History of Buddhism", transl. by Obermiller, II, p. 196).* The rGyal-rabs Bon-gyi 'byuñ-gnas (ed. Sarat Chandra Das, Calcutta, 1915, p. 28) says that Mu-ne btsan-po had ruled for three years, after which he was murdered (Mu-ne btsan-po rgyal-sar bston-pa lo-gsum-nas 'das-ste Zañ-drug-gis bsad-do). According to this chronicle the royal power passed into the hands of the descendants of Mu-thug btsan-po, younger brother of Mu-ne btsan-po. According to Bu-ston (ibid, II, p. 196) Mu-ne btsan-po was succeeded by his younger brother Khri-lde-btsan-po, also called Sad-na-legs.* Dr. L. Petech (ibid. p. 74ff) thinks that Ju-tse btsan-po of the "BLUE ANNALS", a transcription of Tsu-chih-tsien of the T'ang Annals, stands for Mu-ne btsan-po, who thus must have ruled between 797 and 804 A.D. We are as yet unable to settle the question, and shall have to await a thorough investigation of the Tibetan chronicles.

In identifying texts from the bKa'-gyur and bTAN'-gyur mentioned by 'Gos lo-tsā-ba in his chronicle, I have availed myself of the Catalogues (dkar-čag) compiled by Bu-ston Rin-chen grub (vols. XXIV/Ya and XXVI/La) of his "Collection of Works" or gSuñ-'bum),

* Also the Chin T'ang-shu, Ch. 196, fol. 12b: "The Tsan-p'u (<btsan-po>) who died in the 4th month of the 13th year of Ch'en-yüan (797 A.D.) was succeeded by his eldest son, who died one year after, when the second son succeeded to the throne."

* Also chronicle N-249. "Documents de Touen-houang," p. 82, 89.

the *bsTan-'gyur dkar-čhag* by *sGra-tshad-pa* (vol. XXVIII/Sa/ of the *Bu-ston gSuñ-'bum*), and the Catalogue of the *sDe-dge* edition of the *bKa'-gyur* and *bsTan-'gyur* published by the Tōhoku Imperial University (Sendai, 1934). Many Tibetan texts are usually quoted under their abbreviated or conventional titles, their identification was greatly facilitated by the Catalogues (*dkar-čhag*) compiled by *Bu-ston*.

In reckoning the years of the Tibetan *Sexagenary Cycle*, I made use of the Table of Cyclic years appended to Professor Pozdneev's "Erdeni-yin erike", St. Petersburg, 1883, which seems to have escaped the attention of scholars in Europe and the U. S. A., Professor Pelliot's "Le Cycle sexaginaire dans la chronologie tibétaine" (*Journal Asiatique*, May-June, 1913, pp. 633-667), and Baron A. von Staél-Holstein's "On the Sexagenary Cycle of the Tibetans" ("Monumenta Serica", Peiping, vol. I, fasc. 2, 1935).

It has been a source of much satisfaction to me that I was able to discuss the entire translation with the Rev. *dGe-dun Chos-phel*, the well-known Tibetan scholar, and I gratefully acknowledge here his very helpful guidance.

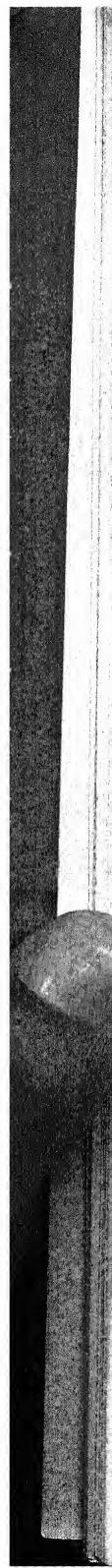
I owe to my friend Professor Suniti Kumar Chatterji, D. Lit. (London), F. R. A. S. B., a debt of gratitude for his constant interest in my work, and his kind help in the reconstruction of Sanskrit proper names.

To my friend *bLa-ma bLo-bzañ Mi-'gyur rDo-rje*, Tibetan Instructor in the University of Calcutta, I offer my sincere thanks for the help he has kindly given me in tracing several quotations in the Tibetan *bKa'-gyur* and *bsTan-'gyur*.

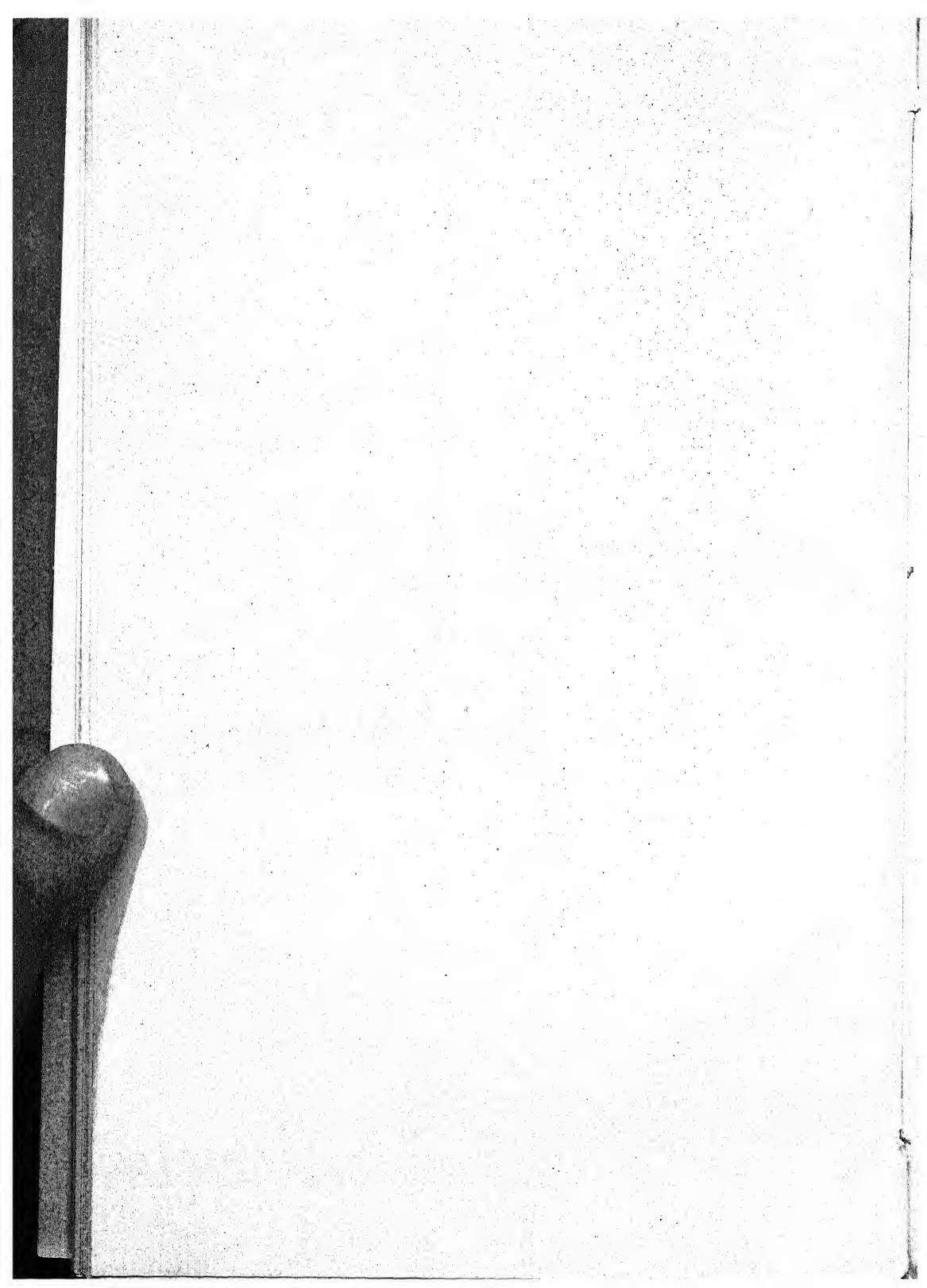
GEORGE N. ROERICH

1946.

Naggar, Kulu.
Himālayas.



THE BLUE ANNALS



BOOK I

THE BEGINNING OF THE STORY OF THE DOCTRINE.—THE ROYAL CHRONICLE.—THE PERIOD OF THE EARLY SPREAD OF THE DOCTRINE.

Namo Buddhāya

yo naiko nāpyanekah svaparahitamahāsamāpadādhārabhūto
naivābhāvo na bhāvah khamiva samaraso durvibhāvyasvabhāvah | (1a).
nirlepaṁ nirvikāram śivamasamasamām vyāpiṇam nisprapañcam
vande pratyātmavedam tamahamanupamam dharmakāyam

Jinānām ||

lokātītamacintyam sukṛtaśataphalāmātmano yo vibhūtim
parṣanmādhye vicitrām prathayati māhatim dhīmatām
prītihetoh | (2a).

Buddhānām sarvalokaprasṛtamaviratodārasa!dharmaghoṣam
vande Sambhogakāyam tamahamiha mahādharmarājyapratis
tham ||

sattvānām pākahetoh kvacidanala ivābhāti yo dīpyamānah
sambodhau dharmacakre kvacidapi ca punardīṣyate yaḥ
prasāntah | (2b).

naikākārapravṛttam tribhavabhyaharam viśvarūpairupāyair
vande Nirmāṇakāyam daśadīganugataṁ tanmāhārtham
Munīnām ||

trailokyācāramuktam gaganasamagataṁ sarvabhāvasvabhāvam
śuddham sāntam viviktam paramaśivamayaṁ yogināmeva
gamyam | (3a).

durbodham durvicāram svaparahitamam vyāpiṇam nīrnīmittam
vande kāyam Jinānām sukhamasamasamām nirvikalpaikamūrtim ||¹

¹ The Sanskrit text of the Trikāyastava after the Amdo edition of the Deb-ther sñon-po was first published by Baron A. von Stael-Holstein in his article "Bemerkungen zum Trikāyastava" in the Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg, №. 11 (1911), pp. 837-45. The Tibetan translation of the poem is found in the bsTan-'gyur (bsTod-tshogs, No. 1123 of the De-sge edition). Professor Sylvain Lévi reconstructed the Sanskrit text of the Trikāyastava in an article which appeared in the Revue de l'histoire des Religions, Paris, 1896, vol. XXXIV, pp. 17-21. The above ślokas are found in the Sekkodēśatīkā of Naḍapāda (Nāro-pa), ed. by Mario E. Carelli, Gaekwad's Oriental Series, vol. XC (1941), p. 57 ff.

"Homage to the Buddha !

Which is neither one, nor many, the foundation of great and excellent benefit to itself and others,
which is neither non-existent, nor existent, equal to Heaven, of equal flavour, of unconceivable nature,
stainless, immutable, peaceful, matchless, all-pervading, unmanifested,

I salute that, which is to be intuited, the incomparable Spiritual Body (Dharma-kāya) of the Jinas !

Which is transcendental, inconceivable, consisting of a hundred well-achieved results, magnificent,

Which causes the source of joy of wise men to spread in the midst of a resplendent assembly,

manifested in all the Worlds of the Buddhas, eternal, lofty, the Voice of the Good Law,

I salute this Body of Glory (Sambhoga-kāya), dwelling in the great Realm of the Doctrine !

Which to some shines like the lustre of fire in order to liberate all living beings,

which, serene, manifested to some the Wheel of the Doctrine of Supreme Enlightenment,

which, having destroyed the perils of the Three Worlds, manifested itself by various means, and in various forms,

I salute this Manifested Body (Nirmāṇa-kāya) of Saints of great purpose, pervading the Ten Directions !

Emancipated from the laws of the Three Worlds, equal to Heaven, containing all existences,

pure, serene, profound, which is understood by yogins, endowed with the highest serenity,

difficult of perception, hard to be investigated, of the highest benefit to one's self and others,

all-pervading, causeless,

I salute the Body of the Jinas, blissful, matchless, undifferentiated, of one form ! ”²

² A translation into Tibetan of the slokas is given by Bu-ston Rin-po-che in

Having thus paid homage to the four manifestations (of the Buddha) in Sanskrit and Tibetan, I shall at first relate the story of our Teacher. To quote from the Vinaya (*sNar-thāñ bKa'-gyur*, 'Dul-ba, vol. III (Ga), fol. 42ob): "When the Teacher was residing at Kapilavastu, the Sākyas held a council: "If one were to ask us the following questions: "Whence originated the Sākyas? Who was the first (Sākya)? To what ancient race they belonged?" How are we to answer them?" They said: "We shall put these questions to the Teacher," and made their request to the Teacher. Then the Teacher, thinking that, if he were to relate the story of the Sākya race, the heretics might say that this was self-praise, resolved to let Maudgalyāyana tell the story (of the race), and told him: "O Maudgalyāyana! My back is aching, I shall take a brief rest! You should relate the ancient story of the Sākya race." (Maudgalyāyana) accepted (the Teacher's words) by remaining silent. Then (the Teacher), having folded his robe, and using it as a pillow, lay down, Maudgalyāyana then entered a trance in which he was made to see the ancient story of the Sākya race. On arising from the trance, and sitting on a mat, he thus addressed the Sākyas: "At the time of the destruction of this World, most of the living beings were reborn as gods of Light (ābhāsvara, 'od-gsal), etc.". He then related to the Sākyas the story of the first creation of the Cosmic Period, up to the time of the appearance of the first king. "During the time of king Mahāsammata (Mañ-pos bkur-ba), men became known as animated beings (sattva, sems-čan). The king's son was Roca ('Od-mdzes). During his time, men became known as "come here" (āgaccha, tshur-śog, Mhvpt. ed. Sakaki, No. 6648). During the time of his son Kalyāṇa (dGe-ba), men became known as the "spotted ones" (Prsata, rMe-ba-čan). During the time of his son Vara-kalyāṇa (dGe-mchhog), men became known as "cloud-necks" (meghagrīva, sprin-mgrin). During the time of his son Upoṣadha (gSo-his dBañ-mdo'i rnam-bśad (Bu-ston gSun-bum vol. III (ga), fol. 46a). It agrees with that given by 'Gos lo-tsā-ba.

(3b).

sbyon-'phags), men became known as "palm-legs" (Tālajaṅgha, Tā-la'i rkañ). Once a tumour appeared on his head, and from it was born Māndhāṭ (Na-len-nu). In his time men became known as Mānavas (yid-las skyes, "mind-born"). During the reigns of the six kings human life lasted for 1000000000000000000000000000000 years. From a tumour on Māndhāṭ's right thigh the cakravartin Cāru (mDzes-pa) was born. From a tumour on the left thigh of the latter, the cakravartin Upacāru (Ne-mdzes) was born. From a tumour on the right foot of Upacāru, the cakravartin Cārumant (mDzes-ldan) was born. From a tumour on his left foot Upacārumant was born. The first great cakravarti-rāja ruled over the four great continents, the second ruled over three continents, the third over two, and the fourth over one. Between Upacārumant's son Bhadra (bZan-po) and Samantaprabha (Kun-nas'od-zer) some thirty names of kings are mentioned. In the lineage of Samantaprabha's son there were a hundred kings ruling in the country of Potala (Gru-'dzin). The last king was named Satrujit (dGra'-dul).³ In the lineage of king Satrujit there were 54,000 kings ruling in the country of Ayodhyā (dMag-gis mitshugs-pa). The last king was named Vijaya (rGyal-ba-las rgyal-ba). In the lineage of this king there were 63,000 kings ruling in the kingdom of Vārāṇasi. The last was named king Dusyanta (bZod-dka'). In his lineage there were 84,000 kings in Kapilavastu. The last king was named Brahmadatta (Tshais-byin). In his lineage there were 32,000 kings ruling at Hastināpura. The last was Nāgadatta (gLan-pas byin). In his lineage there were 5000 kings at Takṣaśilā. The last king was Romaputrin (Bal-bu-čan).⁴ In his lineage there were 32,000 kings in the city of Uraśā (Brañ-gis näl). The last king was Nagnajit (Tshan-po-čhe'dul). In his lineage there were 32,000 kings in the city of Ajita. The last king was Kauśika (brGya-byin). In his lineage there were 32,000 kings in the city of Kānya-

(4a).

3 Or Arindama.

4 Dr. S. K. Chatterji suggests Bālaputrin, with Bāla as a late Indo-Aryan equivalent of Roman.

kubja. The last king was Jāyasena (rGyal-lde). In his lineage there were 18,000 kings in the city or Campā. The last was Nāgadeva (kLu'-lha). In his lineage there were 25,000 kings in the city or Tālamāla¹ (Tā-la'i phreñ). The last king was Naradeva (Mi'i-lha). In his lineage there were 12,000 kings in the city of Rāmali. The last king was Samudradeva (rGya-mtsho'i lha). In his lineage there were 18,000 kings in the city of Dantapura. The last king was Sumati (bLo-gros bzañ-po). In his lineage there were 25,000 kings in Rājagṛha. The last king was Marīci (Mun-sel). In his lineage there were 20,000 kings in Vārāṇasī. The last king was Maheśvarasena (dBañ-phyug čhen-po'i sde). In his lineage there were 84,000 kings ruling in the town of Kuśanagara. The last king was Samudrasena (rGya-mtsho'i sde). In his lineage there were one thousand kings in Potala. The last king was Tapaskara (dKa'-thub-spyod). In his lineage there were 84,000 kings ruling in the town of Kuśanagara. The last king was Dharañimukha (Sa'i-gdoi). In his lineage there were 100,000 kings in Vārāṇasī. The last king was Mahādeva (Lha-čhen-po). In his lineage there were 84,000 kings in Mithilā. The last king was Nemi (—Nimi, Mu-khyud). In his lineage 49 names of kings are mentioned. The last was Rathasāra (Śin-ṛta sra-ba). In his lineage there were 77,000 kings ruling in the town of Samantāloka (Kun-snañ). The last king was Gaganapati (Nam-mkha'i bdag-po). In the lineage of his son Nāgapāla (kLu-skyon) there were a hundred kings in Vārāṇasī. The last king was Kṛkin. He became possessed of a mental creative effort (towards Enlightenment) in the presence of the Buddha Kāśyapa, and was reborn in the Tuṣita heaven. His son was Sujāta (Legs-skyes). In his lineage there were a hundred kings in Potala. The last king was Karṇika (rNa-ba-čan). He had two sons Gautama and Bharadvāja. Gautama desiring to take up ordination, asked his father's permission and, on receiving it, was ordained by the sage Asita (mDog Nag-po). He

(4b)

⁵ Or Tālahāra.

told his Teacher: "Unable to subsist on the food of the forest, I shall settle in the vicinity of a village". The Teacher agreed to this; and he built for himself a hut out of leaves, and settled there. At that time a man of a deceitful character known as Mrñāla(Pad-ma'i rtsa-lag),⁶ who in order to have intercourse with the courtesan Bhadri (bZan-mo), sent her garments and ornaments as presents. Then another man having brought her 500 paṇas, she sent her maid-servant to Mrñāla with the message that he should not come now, and had intercourse with the other man. When the man had left her, she again sent her maid-servant (to Mrñāla) with the message that she was free now. (Mrñāla said): "One moment you say that you have no time, and the next moment you say that you have time!" The maid-servant, who did not like her mistress, said (to Mrñāla): "It is not true that she had no time! She put on your garments and ornaments, and had intercourse with another man." Mrñāla was furious, and told the maid-servant: "Go, and tell her to come to such and such a park." The maid-servant conveyed the message to her mistress, and the latter proceeded to the park. Mrñāla asked her: "Is it proper to wear my garments and ornaments, and to have intercourse with another man?" To which the courtesan replied: "This was my fault! Please forgive me!" But he killed her. The maid screamed, that her mistress had been murdered, and a multitude of people rushed to the scene. Mrñāla got frightened, and having left his blood-stained sword near Gautama's hut, disappeared in the crowd. People on seeing the sword, shouted: "This monk has killed Bhadri!" (They asked him): "You monk, holder of the banner of a sage, have you done this deed?" The monk replied: "What did I do?". "This!" - they said. "Having quelled my sins, I did not do such a thing!" Though he said so, they did not

⁶ sNar thañ bKa' 'gyur, 'Dul-ba, vol. III /ba/, fol. 1a. The story of Gautama is told in details in the Pad-ma'i bka'-thañ, fol. 33a. See also the La-dwags rgyal-rabs, A. H. Francke: Antiquities of Indian Tibet, 11, p. 25 & 72. Rockhill: The Life of Buddha, p. 10.

listen to him, and having tied his hands behind his back, they brought him before the king, saying: "This man had intercourse with Bhadri, and killed her!" Since kings are usually thoughtless, the king ordered him to be impaled. This was done. The sage Asita (mDog Nag-po) was in the habit of coming there from time to time. Having gone there, he did not find Gautama, and searched for him. He saw him impaled. "Son, what is it?" (Gautama said): "What else, than Karma!" "Did you not transgress your vows?" asked the sage. (Gautama replied): "The body is injured, but not the mind". "How am I to believe this?" exclaimed the sage. (Gautama said): "Through the following oath: If my body only was injured, and not the mind, then let the skin of the upādhyāya turn into golden colour!", and on his saying so, the colour (of the sage's skin) changed into golden colour, and (the sage) believed him. Gautama asked: "O upādhyāya! What will be my next rebirth?" (The sage replied): "O son! The brāhmaṇas maintain that without progeny, one is unable to secure a good rebirth. Have you still enough power left in you to produce a son?" (Gautama) replied: "From my youth, I have been an ordained monk. I have no knowledge of women's ways. From where can I get such power?" "Son", said the sage, "recollect your past experiences (of sexual life)". (Gautama said): "I am tortured by deathly pain, how can I recollect it?" The sage caused then a rain storm to fall, and drops of rain fell on Gautama's body. A cool wind touched the body (of the sufferer), and his pain was alleviated. He recollected his past experiences, and two drops of semen mixed with blood fell on the ground. These drops changed into two eggs, and ripened in the heat of the Sun. They then burst and two male children came out, and hid in a nearby sugar-cane grove (bu-ram śin). Gautama, tortured by sun heat, passed out. The sage having come again, searched the neighbourhood. On seeing the shell of the eggs, he looked around, and discovered the two boys in the sugar-cane grove. He recognized in them

the children of Gautama, and took them away to his place. He gave them milk, and brought them up. Because they were born from sun rays, they became known as Sūryavamśa (Ni-mā'i gñen) or Solar race. Because they were the sons of Gautama, they were called Gautamas (descendants of Gautama). Because they were born of his own body, they were called Āṅgirasas. Because they were found in a sugarcane grove, they were known as Ikṣvāku. When king Bharadvāja died sonless, the ministers held a council, discussing who should be installed as king. Some said that king's elder brother (should be installed). They went into the presence of the sage Asita, and inquired from him as to the whereabouts of Gautama. The sage said: "You killed him!" They replied: "We do not even remember having seen him! How then could we kill him?" The sage replied: "I shall make you recollect!" and saying so, he related to them the full story. They recollected it, and said: "It is better not to mention the name of such a sinner, and keep quiet". The sage then asked: "What sin has he committed?" "This!"—they replied. When the sage told them that Gautama was killed without sin, the two boys approached the place. (The ministers) inquired: "Whose boys are these?" "These are his sons!" said the sage. When the ministers saw this, they became amazed, took the children away, and installed the eldest as king. He also died without leaving a son, and the younger one was installed as king, and became known as king Ikṣvāku. In his lineage there were a hundred kings of the Ikṣvāku dynasty, who ruled in the country of Potala. The last king was Ikṣvāku Virūḍhaka ('Phags-pa skyes-po). He had four sons: Ulkāmukha (sKar-mdā'gdon), Karakarṇaka (Lag-rna), Hasti-niyamsa (gLan-po-čhe 'dul) and Nūpura (rKañ-gdub-čan).

One day the king's chief queen died, and he was full of sorrow. His ministers inquired about the cause (of his sorrow), and the king told them (the reason). "We shall look for another queen", said the ministers. The king replied:

(5b).

“These sons of mine will quarrel for power. Who then will give his daughter to me for I cannot install her son as king?”. “We shall search”, replied the ministers. A little later they saw the beautiful daughter of another king. They presented themselves before the king, saying: “May happiness be on you!” The king said: “What do you want?” The ministers replied: “King Ikṣvāku Virūḍhaka’s beloved queen has died. We came to ask (for your) daughter.” The king said: “Though possible, you should make a promise that should a son be born to my daughter, he will be installed as king. If so, I shall give (my daughter).” The ministers said: “We shall do so”, and reported the matter to king Ikṣvāku Virūḍhaka. The king said: “Having (already) enthroned the elder brother, how can one install the younger brother as king?” The ministers replied: “In this matter there is no certainty. Likewise one cannot be sure that there will be a child born. Even, if there will be a child born, there is no certainty as to whether it will be a girl or a boy.” Having taken the princess (in marriage), the king had intercourse with her, and a son was born. Because they had claimed the kingdom for him before his birth, he was named Rājyananda (rGyal-srid dga’). When he grew up, his maternal uncle heard, that the boy would not be installed as king, and he sent a message coached in strong words: “If you will act according to your former words, it will be good. But, if you do not, take care! I shall come then, and destroy your entire kingdom!” The king said: “How is it possible to install king Rājyananda? It is improper to install the younger brother, and to remove the elder brother.” The ministers replied: “The other king being powerful, Rājyananda should be installed, and the young princes expelled.” The king said: “How can one expel them without crime?” The ministers replied: “We, being ministers, keep in our minds the royal interests only. We used to expel innocent people, and overlooked those who had committed crimes.” The king remained silent. The ministers then conferred between them-

(6a).

selves, saying: "We should make the young princes displease the king!" Having prepared a grove, they decorated the walls (of a pavillion) and placed inside musical instruments, and left the place. The young princes inquired: "whose grove it is?" "The king's" answered the ministers. "Well done, let us enter!" exclaimed the princes, and on entering the grove, began to play. The ministers then invited the king who came. Hearing the noise inside the grove, the king inquired: "What was it?" "The princes", said the ministers. "I shall withdraw my protection from them!" (meaning they were to be killed) exclaimed the king (angrily). "Your Majesty," said the ministers, "please do not leave them without your protection (i.e. do not kill them)! It is better to expel them!" "Do so", said the king. Having received the order of banishment, the young princes touched the king's feet and made the following request: "Please allow us to proceed with our retinues." "Do so", said the king. The princes set out with the multitude of their retainers who had remained faithful to them. After seven days, having opened the gates of the city of Potala, the ministers discovered that the inhabitants had gone, and said: "If you do not keep the gates of the city closed, Potala will become empty!" "Lock the gates", ordered the king, and they locked the city's gates. The princes having led away their sisters, in due course reached the neighbourhood of the Himalayas, on the banks of the river Bhāgīrathi, not far from the hermitage of the sage Kapila (gSer-skyā).⁷ They built with leaves huts for themselves, and settled there. They gained their subsistence by hunting. Three times daily they paid a visit to the hermitage of the sage. Being oppressed by passions of youth, their appearance became weak and pale. The sage Kapila inquired as to the cause of it, and they confessed to him. "Leave alone your sisters born of the same mother, and marry your cousins", said the sage. "Is it right?" asked the princes. The sage replied: "It is proper, when a kṣatriya line is about

(6b).

⁷ A. H. Francke: Antiquities of Indian Tibet, II, p. 73 ff. Rockhill: "The Life of the Buddha," p. 11.

to come to an end". Having faith in the words of the sage, they married their cousins, and numerous sons and daughters were born to them, and grew up. Noise is said to be a thorn in meditation, and Kapila found himself unable to continue with his meditation. The sage went to see the princes, and told them: "I came to see you, because I am going." "Why?" inquired the princes. The sage then told them the reason. "You should stay in this very place!" said the princes. "We shall go to some other place. Indicate us a plot of land". Kapila held up his golden sacrificial vase and with water pouring out of the vase, he outlined the foundation of a town. They built a town and it became known as Kapilavastu (Ser-skyā'i gži, "Founded by Kapila"). There they multiplied, but this was brought to an end by the smallness of the town area. God having perceived their thoughts, indicated them another site, where they built another town, and it became known as Devadhā. They held a council between themselves, and passed the following resolution: "Our banishment had as its cause the taking (by our father) of a second wife from a family of equal social standing. Therefore we shall henceforth abstain from taking second wives from families of equal standing, and shall content ourselves with one wife only". At that time king Virūḍhaka remembered his sons, and inquired from his ministers: "Where were they?" The ministers told him then the full story. "Did they dare to live with their sisters!" exclaimed the king, and the ministers answered: "They dared!" "Alas," exclaimed the king, "the princes are indeed daring!" He said these words with great stress, and thus the princes became known as the "Daring Ones" or Śakyas. Then king Virūḍhaka having died, Rājyananda (rGyal-srid dga') was installed. He also died without leaving a son. Then Ulkā-mukha, Karakarṇaka, and Hasti-niyamṣa also died sonless. Nūpura became king. His son was Vasiṣṭha. The latter's son Guha (Sa-khyim) had in his lineage 55,000 kings who appeared in the city of Kapilavastu. Among the last

(74).

kings of the line, twelve are mentioned including Daśaratha (Śin-rta bču-pa) and others. The last of them was Dhanuh-sthira (gŽu-brtan). He had two sons: Śimhahanu (Señ-ge 'gram) and Śimhanāda (Señ-ge sgra). Śimhahanu was the best archer of Jambudvīpa. He had four sons⁸: Śuddhodana (Zas-gtsan), Suklodana (Zas-dkar), Dronadana (Bre-bo-zas), and Amṛtodana (bDud-rtsi-zas), and the following daughters: Śuddhā (gTsañ-ma), Šuklā (dKar-mo), Dronā (Bre-bo-ma) and Amṛtā (bDud-rtsi-ma). Śuddhodana had the following sons: the Blessed One and his younger brother Nanda (dGa'-bo). Suklodana had as sons: Jina (rGyal-ba) and Rājabhadrika (rGyal-po bZañ-ldan). Dronadana had as sons: Mahānāman and Anuruddha (Ma'-gag-pa). Amṛtodana had as sons: Ānanda and Devadatta. Śuddhā's son was Suprabuddha (Legs-par rab-sad). Šuklā's son was Mālika (Phreñ-ba-čan). Dronā's son was Sulabha (bZañ-len). Amṛtā's son was Vaiśalya (dGe-'phel).⁹ The Blessed One's son was Rāhula (sGra-gčan-zin). With Rāhula the line of Mahāsammata came to an end. Till Śuddhodana there were 1,121,514 kings. According to the Lokaprajñapti ('Jig-rtan bzag-pa, Tg. mNon-pa, No.4086):¹⁰ Mahāsammata (Mañ-pos bkur-ba). His son Roca ('Od-mdzes). The latter's son Kalyāṇa (dGe-ba). His son Vara-Kalyāṇa. The latter's son Upoṣadha (gSo-sbyon 'phags). His son Mūrdhaja (sPyi-ba-nas skyes). He ruled over the four continents. His son Cāru (mDzes-pa) ruled over three continents. His son Upacāru (Ne-mdzes) ruled over two continents. His son Cārukā (mDzes-čan) ruled over one continent. His son Cārumant (mDzes-ldan) also ruled over one continent only. From him onwards all the cakravarti-rājas are said to have ruled over one continent only. Cārumant's son Muci (lTañ-ba). His son Mucilinda

8 Mahāvaṃsa, ed. Geiger, p. 14, 20.

9 dPag-bsam 'khrid-śīñ, fol. 213a.

10 de La Vallée Poussin: Bouddhisme. Études et Matériaux, II (Bruxelles, 1919), p. 320 ff.

(!Tañ-zuñ). The latter's son Śakuni. Then Mahāśakuni, Kuśa, Upakuśa, Mahākuśa, Sudarśana (Legs-mthoñ), Mahāsudarśana, Vāmaka (gNod-sel), gSer-mdog (Sūvarṇa), Bhāgin (sKal-ldan), Bhrgu (Nan-spon), Meru (Lhun-po), Nyañku (Nes.-gro), Prañāda (Rab-tu sGra-grags), Mahā-prañāda (Rab-tu sGra-grags čhen-po), Sañkara (bDe-byed), Diśāmpati (Phyogs-bdag), Sureñu (rDul-bzai), Bharata (rGyas-byed), Mahādeva (Lha-čhen-po.). Their descendants numbering 84,000 ruled in the city of Miśrakapura ('Dres-pa'i groñ-khyer). After that Nemi (Mu-khyud), Jayaka (rGyal-ba-pa), Meru (Lhun-po), Bhīmaratha ('Jigs-byed śin-rta), Śatāratha (Śin-rta brgya-pa), Daśaratha (Śin-rta bču-pa). After him the 5,000 Pāñcāla kings (!Na-len-gyi rgyal-po). After that the 5,000 kings of Kalinga. After that the 7,000 kings of Aśmaka. After that the 8,000 Kaurava kings. After that the 9,000 Kapāla kings (Thod-pa-čan-gyi rgyal-po).¹¹ After that the 10,000 Geyatājas (kLu-dbyāñ-gyi rgyal-po). After that the 11,000 kings of Magadha. After that the 15,000 Tāmralipti kings. Then Ikṣvāku, among whose descendants there were 1,100 kings. After that Virūḍhaka who had four sons: Ulkā-mukha (bZin-'bar), Karakarṇaka (Lag-rna-čan), Hasti-niyamṣa (gLañ-chen'-dul), Nūpura (rKañ-rdub-čan) the four. Nūpura's son Nūpurapāda (rKañ-gdub-čan-žabs). His son Vasīṣṭha (gNas-’Jug).¹² His son Goṣṭha (Ba-lañ-gnas). His son Siñhahanu (Señ-ge 'gram). The latter had four sons: Suddhodana, Śuklodana, Drona and Amṛtodana. Suddhodana's son was the Blessed One. The Blessed One's son Rāhula. Such is the royal chronology abridged from the Abhidharma, and the great treatises composed by the great Wise Ones (mahātmān)"..... so it is said in the Lokaprajñapti. According to it, from Mahāsañmavata till king Suddhodana there were 15,5149 kings. Again according to the same

¹¹ Mhvpt, No. 3592.

¹² The text, fol. 8a, has gNas 'Jig.

Loka-prajñapti : " The royal chronology as given in the Vinaya : Mahāśaṁmata, Roca, Kalyāṇa, Vara-Kalyāṇa, Upoṣadha, Māndhāṭṛ, Cāru, Upacāru, Cārumant, Bharata, Bhāva (Srid-pa), Abhāva (Mi-srid), Muci (bTaṅ-ba), Mucilinda, Tanujit (Lus-thub), Suvarṇa, Bhṛgu, Jagadratha (Śiṅ-rta sDu-gu čan), Sagara (Dug-čan). Mahāsagara, Śakuni, Mahāśakuni, Kuśa, Upakuśa, Mahākuśa, Bharata, Mahā-bharata, Sudarśana, Mahāsudarśana, Vāmaka, Upavāmaka, Sikhin, Nyaiku (Nes'-gro), Saṅkara (bDe-byed), Praśānta (Rab'-dul), Prañāda, Pradayālu (Rab-gduṇ-l丹), Jyotiśkara ('Od-byed), Meru (Ri-rab), Merumant (Lhun-po l丹), Jvāla (Me-lče), Jvālāmālin (Me-lče'i phreñi), Jvālin (Me-lče-l丹). In his lineage a 100,000 kings ruled in Potala. After that Śatrujit. Among his descendants there were 54,000 kings ruling in Ayodhyā. After that Ajitajit (Ma-phebs'-bebs). Among his descendants 63,000 kings ruled in Vārāṇasī. After that Duṣyanta (bZod-pa dka'-ba). Among his descendants there were 14,000 kings ruling in the city of Kāmpilya ('Dar'-dzin). After that king Brahmadatta. Among his descendants there were 32,000 kings ruling at gLañ-chen-gnas (Hastināpura). After that Nāgadatta (gLañ-pos byin). Among his descendants there were 5,000 kings who ruled in Taksāśilā. After that king Romaputra (Bal-pu).¹³ Among his descendants there were 32,000 kings who ruled at Uraśā. After that Nagnajit (Tshan-chen-thub). Among his descendants there were 32,000 kings who ruled in the town of Ma-phebs'-bebs (groñ-khyer Ma-phebs'-bebs). After him king Jayaka (rGyal-ba-po). Among his descendants there were 12,000 kings who ruled at Kanyākubja. After him Jayasena (rGyal-ba'i sde). Among his descendants there were 18,000 kings who ruled in the city of Campā. After him king Nāgadeva. Among his descendants there were 25,000 kings who ruled in the city of Tāmralipti. After him Naradeva. Among his descendants there were 12,000 kings in

¹³ Balaputra.

Tāmralipti. After him king Sagaradeva (Dug-čan-pa'i lha). Among his descendants there were 18,000 kings at Dantapura (So-ldan). After him king Sumati (bLo-bzañ). Among his descendants there were 21,000 kings who ruled at Rājagrīha. After him Marīci (Mun-sel). Among his descendants there were a hundred kings at Vārāṇasī. After him Mahendrasena (dBañ-chen sde). Among his descendants there were 84,000 kings who ruled over Kuśāvatī (Ku-sí-ldan). After him Samudradeva (rGya-mtshō lha). Among his descendants there were a thousand kings who ruled over Potala. After him Tapaskara (dKa'-thub spyod). Among his descendants there were 14,000 kings who ruled at Kuśāvatī. After him Bhūpati (Sa-gtso). Among his descendants there were a thousand kings who ruled in Vārāṇasī. After him Pārthiva (Sa-bdag). Among his descendants there were a thousand kings who ruled at Ayodhyā. After him Dharanīdhara (Sa-'dzin). Among his followers there were 84,000 kings in the city of Miśrakapura. After him king Mahādeva. Among his descendants there were 84,000 kings at Miśrakapura. After him Praṇīta (Nes'-phel). His son Nemi. His son Nemisthira (Mu-khyud brtan). His son Bahuka (Tshan-po-čhe). His son Bhoja (Za-ba). His son Upabhoja (Ne-za). His son Bhojana (Za-ba-čan). His son Bhogavant (Za-ldan). His son Sudrīsa (rGya-nom-snañ). His son Samadarśin (mNam-lta). His son Śrūtasena (Thos-pa'i-sde). His son Dharmasena (Chos-kyi sde). His son Budha (rTogs-pa). His son Mahābudha (rTogs-čhen). His son Budhasena (rTogs-sde).¹⁴ His son Aśoka (Mya-ñan-med). His son Vigatāśoka (Mya-ñan-bral). His son Śimasthira (mT-shams-brtan). His son Dhanvantari (according to Rev. dGe-'dun Chos'-phel, rGañ-mtshams is a synonym of Thar-la-bar which usually translates Dhanvantari). His son Dhundhumāra. His son Aruṇa (sKya-reñ). His son Diśāmpati (Phyogs-bdag). His son Surenu (rDul-bzañ). His son Saṅkara. His son Ānanda. His son Ādarśamukha (Me-loñ žal). His son Jan-

(8b)

¹⁴ Mhvtrp, No. 2909, translates rTogs-pa by Buddha. The kings' names could also have been Mahābuddha and Buddhasena.

aka (sKyed-pa po). His son Jinarśabha (rGyal-ba khyu-mchog). His son Bhoja (bZa'-btuñ-ldan). His son Bahubhuj (bZa'-btuñ-mod). His son Ajita (Thub-med). His son Aparajita (gZan-gyiś mi-thub-pa). His son Sthira (brTan-po). His son Susthira (Rab-brtan). His son Mahābala (sTobs-bo-čhe). His son Mahāvahana (gZon-pa-čhe). His son Sumati (bLo-bzañ). His son Kumārasthira (or Yuvasthira, gZon-brtan). (9a) His son Daśadhanvan (gZu-bču-pa). His son Satadhanvan (gZu-brgya-pa). His son Navatidhanvan (gZu-dgu-bču-pa). His son Vijayadhanvan (rNam-par rgyal-ba'i gžu). His son Citradhanvan (gZu-bkra). His son Dhanuh-sthala (gZu-sa). His son Dhanuhsthira (gZu-brtan). His son Daśaratha. His son Aśtaratha. His son Navaratha. His son Viśvaratha (Śin-rta sna-tshogs-pa). His son Citraratha (Śin-rta rnam-pa sna-tshogs-pa). His son Guhyaratha /?/(Śin-rta bzliñ-po). His son Dhṛtaratha (Śin-rta brtan). Among his descendants there were 77,000 kings who ruled in the city of Prabhāsa (Legs-par snañ). After him Gaganapati (Nam-mkha' bdag-po). His son Nāgarakṣita (kLus-bstuñs). Among his descendants there were a hundred kings ruling at Vārāṇasi. After him Kṛkin. He became a brahmācārin in the presence of the Buddha Kāśyapa, and was reborn in the Tuṣita heaven. His son Sujata (Legs-par skyes). Among his descendants there were a hundred kings who ruled in Potala. After him king Karṇa (rNa-ba). His two sons Gaurama and Bharadvāja. Gautama's son Ikṣvāku. Among his descendants there were a hundred kings who ruled in Potala. After him Virūḍhaka ('Phags-skyes-po). He had four sons: Ulkā-mukha (bZin-'bar), Karakarṇaka (Lag-rna-čan), Hastika-śirṣa (gLan-čhen-'dul) and Nūpura (rKañ-gdub-čan). Nūpura's son Vasiṣṭha (gNas-'Jug; the text, fol. 9b, has gNas-'Jig). His son Goṣṭha (Ba-lañ-gnas). His son Simhahanu (Señ-ge-'gram). His son Śuddhodana (Zas-gtsañ). His son the Blessed One. His son Rāhula (sGra-gčan-zin). According to this (account), from Mahāśamīmata till Śuddhodana there were 834534 kings. The chapter on the line of Mahāśamīmata (9b).

In the Chapter on the simultaneous appearance in the World of Buddha Kāśyapa and king Kr̥kin in the Royal Chronology included in the Vinaya, the Lokaprajñapti says: "The Buddha Kāśyapa having appeared in the World, the Bodhisattva the Blessed One expressed his resolve to obtain in future times enlightenment in the presence of the fully enlightened Buddha Kāśyapa. Having become a brahmacārin, He was reborn in the devaloka of Tuṣita, and remained there until the end of one life-span of Tuṣita." Also in the Kāraṇaprajñapti (rGyu-gdags-pa, Tg. mNōn-pa, No. 4087) it is said that the age of gods in Tuṣita was 57600000 years. At the end of this period, the Bodhisattva made the five preliminary observations as to family, country, race and woman (to whom he was to be born) in the six regions of the Kāmalokā, and announced: "I shall enter the womb of Mahāmāyā in the country of Jambudvīpa, and behold Nirvāṇa (amṛta-nirvāṇa). Those of you who wish to behold Nirvāṇa, should take rebirth in that country." The gods entreated him not to go, saying that Jambudvīpa was defiled by the philosophical teachings of 18 heretical teachers, but the Bodhisattva could not be moved. He transformed himself into a young grey elephant, and entered the womb of his mother who was observing the posadha fasting (gso-sbyon) of the 15th day. According to the Lalitavistara (54,18) this full-moon was the full-moon of the month Vaiśākha (April-May). For ten months He remained in the womb. Then on the 15th day of the month Uttarā-phalgunī (dbo, February-March), He was born in the Lumbinī park. His birth coincided with the rising of the star Tisya (rGyal, γ & δ, Cancri). R̥si Vyāsa said: "Muni, you were born under the star Tisya", and Nāgārjuna said: "When the star Tisya rose, her son (came forth) from her side.....". (Now) the year of (the Blessed One's) birth: In China, Ā'i-waṇ (Chao-wang), the fourth emperor of the Ā'u (Chou) dynasty (1052 B.C.), after he had been more than twenty years on the throne, saw all the quarters of

(104)

the World enveloped by a light of golden colour. (The emperor) inquired from astrologers: "What was meant by this omen?" The astrologers said: "A golden son has been born to a great king of the Western Quarter. This must be his light!" The emperor then understood that a Buddha was born in this World, and asked further: "Can I obtain in this life-time His benediction ('Ja-sa< Mongol Jasay used here in the sense of benediction)?" They replied: "It will not take place in our life-time. During such and such a dynasty after our time, in a certain year, and on such and such a day, four men attired in such a dress, will bring here (His) benediction." The emperor amazed (at their words), ordered these words to be engraved on a pillar in front of a temple. It was said (in this inscription) that the year of the birth (of the Buddha) was the Wood-Male-Tiger year (śii-pho-stag lo, 1027 B.C.).¹⁵ After many years had elapsed, this temple fell in ruin, and the stone pillar fell also. Then about that time, four monks, bringing with themselves many religious books from India, came to China. The emperor, who was ruling at that time, said: "See who are they, wearing such a strange attire!" No one knew anything about them, except an old woman who said: "In this locality there had been once a temple, and on a stone pillar there had been an inscription, telling that such an event would take place in the future. This stone pillar has since fallen down. Place it again in position, and read (the inscription)." When they read (the inscription), they saw that the year and month (indicated in the inscription) agreed exactly (with the date of the coming of the four monks), and that only seven days were not accounted for. The Muni having been born, studied grammar and engaged in various sports. He married Yaśodharā (Grans'-dzin-ma) and Gopā (Sa'-tsho-ma). Till the age of 29, He resided in the palace. After that He left His palace and be-

¹⁵ The author of the "Blue Annals" follows the usual chronology accepted in China and Japan (1027-947 B.C.).

came a self-ordained monk. For six years He practised austeries and His body became emaciated. Two girls from the town of Sukhāvati(bDe-l丹), Nandā and Nandabālā by name, having drawn off sixteen times the milk of a thousand cows, prepared a milk-soup, flavoured with honey, and presented it (to the Buddha). On partaking of this soup, (the Muni's) body became like a golden polished door-bolt. Then the Blessed One settled on a rock not far from the river Nairāñjanā, but the rock could not support Him and crumbled down. The gods advised Him to go to Vajrāsana. Indra incarnated as the grass-merchant Svastika (bKra-śis). The Bodhisattva took some grass from him, and prepared for Himself a mat. He sat on the mat at the foot of the Bodhi-tree at Vajrāsana. Māra, the Sinner's banner of Doubt fluttered (in the wind), and the Evil One perceived the purpose of the Bodhisattva.¹⁶ Disguised as a messenger, Māra appeared before the Bodhisattva, and said: "The town of Kapilavastu has been captured by Devadatta. The palace has been sacked, and the Sākyas murdered! Why are you staying here?" Thoughts of passion, anger and doing harm arose in the Bodhisattva, but immediately He understood them to be due to the influence of Māra, and three antidote thoughts were produced in His mind. Then the host of Māra in battle array, filling the Earth, showered a downpour of weapons of different kinds, and made resound fearful sounds. Daughters of Māra transformed themselves into beautiful maidens and tried to seduce the Bodhisattva, but failed in their efforts. Māra's host was dispersed and put to flight.. It disappeared behind the outer boundary of the World, and for 12 days did not assemble again. Then during the first night watch, the first three supernatural powers (abhi-jñā: rddhi-vidha, or power of performing miracles, divya-śrota or power of hearing, and paracitta-jñāna or reading the thoughts of others) were born (in the Bodhisattva). At about midnight

¹⁶ Māra or bDud is said to posses two banners: one fluttering at the time of a successful action, and the other fluttering at the time of danger.

the memory of former existence (the fourth abhijñā-pūrvanivā-sānusmarana), was born in Him. During the last night watch the Divine Eye (divya-cakṣu) and the supernatural power of removing defiling influences were born in Him. Having penetrated the meaning of the Four Truths, He became a fully-enlightened Buddha. He thus became Buddha on the full-moon day of the Vaiśākha month of the year Fire-Female-Hog (me-mo-phag—994 B.C.). According to (the Vinaya) that night Rāhu seized the Moon, and Rāhula and Ānanda were born.¹⁷ The calculation of this lunar eclipse is related elsewhere. For seven weeks the Buddha did not preach the Doctrine. Then on being exhorted by Brāhma, he set in motion the Wheel of the Law at Vārāṇasī for the benefit of the group of five (lñāsde).¹⁸ The five obtained the degree of Arhat. 80,000 gods perceived the truth. Yaśas and five other disciples, as well as fifty village youths, were made to attain the fruit of Arhatship. Then the Buddha proceeded to the town of Sukhāvatī (bDe-ldan), and established Nandā and Nandabālā in the Truth. Then He ordained Kāśyapa of Uruvilvā with a retinue of five hundred ascetics (jatilas) who resided on the banks of the Nairāṇjanā, as well as Nādi-Kāśyapa and Gayā-Kāśyapa, each with a retinue of 250 ascetics, in all one thousand. Through the precepts of the three miracles all gradually attained Arhatship. Then the Blessed One proceeded to Magadha to the Śitavana (bTaṇ-braṇ) grove. There He established in the Truth (bDen-pa-la bkod-śrotāāpanna) king Bimbisāra (gZugs-čan sñin-po) with several hundred thousand men and 80,000 gods. Then the Buddha proceeded to Rajagrīha and established in Arhatship Sāriputra and Maudgalyāyana with a retinue of 250 followers. Henceforth they and the band of Kāśyapa became

(11a)

(11b).

¹⁷ According to the Ceylon tradition Rāhula was born before Buddha's departure from the Palace.

¹⁸ The five were: Kaundinya, Aśvajit (rTa-thul), Vāśpa (rLañs-pa), Mahā-nāman (Min-chen) and Bhadrīka (bZañ-ldan).

known as the "Assembly of 1250 monks". Then at the request of Anāthapindika, the Buddha proceeded from Rājagrīha to Śrāvasti. Then the Buddha was invited to Śuddhodana to Kapilavastu, and He built the Nyagrodhārāma of Kapilavastu, and stayed there for one year, and established many Sākyas in the Truth. In the same manner, He spread the Doctrine at Śrāvasti, Vaiśalī, Rājagrīha, Kauśāmbī, Sāketa (*gNas-bčas*), the Śiśumāra Hill (*Chu-srin byis-pa gsod*), and other places. He spent one summer for His mother's sake in the "Abode of the 33 gods". Then at Kāśī, He descended from Heaven. He subjugated heretics by performing a great miracle, and exhibited other great deeds. The sequence of these events can be reconstructed from the list of the Buddha's summer retreats as recorded by the Mahā-sthaviravādins. According to the *Saṃskṛtasamśkr̄taviniścaya-nāma* (Tg. dbU-ma, No. 3897; In the *sNar-thān bsTan'-gyur* the quotation is found in vol. No. (cxxviiii), fol. 252a-252b): "Our Teacher Sākyamuni lived for eighty years. He spent 29 years at his Palace. For six years He practised austerities. Having attained Enlightenment, He spent the first summer retreat at the site of the (Revolving) of Wheel of the Law (Dharmacakrapravartana). The second summer retreat was spent by Him at Veluvana. The fourth (also) at Veluvana. The fifth at Vaiśalī. The sixth at Go-la (i.e. Golāṅgulaparivartana, Tib.mJug-ma bsgyur-ba'i ri, near Rājagrīha). The seventh in the "Abode of the 33 gods" on the platform of the A-rmo-nig stone (n. of a white stone in the "Abode of the 33 gods"). Other forms of the same name: A-rmo-li-ga'i rdo-leb—A-mo-li-ga—A-mo-leñ-ga—A-mo-li-ka. See Mi-la ras-pa'i mgur-'bum, fol. 2b). The eighth (was spent) at Śiśumāra-giri. The ninth at Kauśāmbī. The tenth at a place called Kapijit (*sPre'u-btul*) in the forest Pārileyyaka-vana (*gLan-po-čhe Pe-ri-le-ya'i nags*).¹⁹ The eleventh at Rājagrīha

¹⁹ Pārileyyaka-vana, an elephant forest at some distance of the city of Kauśāmbī.

(rGyal-po'i khab). The twelfth at the village Verañjā (Verañjā'i groñ). The thirteenth at Caitya-giri (mChod-ten ri). The fourteenth at the temple of the rāja Jetavana. The fifteenth at the Nyagrodhārāma at Kapilavastu. The sixteenth at Ātavaka (See Mhvpt. No. 3377). The seventeenth at Rājagrha. The eighteenth at the cave of Jvālinī (near Gayā). The nineteenth at Jvālinī (Dzwa-li-ni'i brag-phug, also called 'Bar-ba'i phug). The twentieth at Rājagrha. Four summer retreats at the ārāma of Mṛgamāṭṭi (Ma-mo-mtri-ga-ri'i kun-dga' ra-ba), east of Śrāvasti. Then twentyone summer retreats at Śrāvasti. The Buddha passed into Nirvāṇa in the Sāla grove of Kuśanagara in the country of the Mallas. In my opinion this must have been the Water-Female-Hen year (čhu-mo-bya—948-7 B.C.). In general (it must be observed) that there exists a great disagreement in the statements of scholars regarding the years of the Birth and Nirvāṇa of the Teacher.

The chapter on the Deeds of the Buddha (fol. 12a).

After the Nirvāṇa, a religious council was held at Rājagrha. Now the hierarchy of the Doctrine : Mahāmuni to Kāśyapa. The latter to Ānanda. Ānanda to Sānavāsika. The latter to Upagupta. The latter to Dhītika. The latter to Kṛṣṇa. The latter to Sudarśana. Thus according to the Vinaya-kṣudraka. Scholars say that according to the Commentary on the Laṅkāvatāra : the Muni (i.e. the Buddha) transmitted the Doctrine to Dhītika, as stated in the Vinaya. From him Bibhaka (Bi-bha-ga). The latter to the bhadanta Buddhananda. The latter to Buddhamitra. The latter to (his) disciple the bhikṣu Pārśva (rTsibs). From him to Sunaśata. The latter to Aśvaghoṣa (rTa-skad). The latter to Amṛta (Ma-si-ba). The latter to Nāgārjuna. The latter to Āryadeva. The latter to Rāhula. The latter to Saṅghānanda. The latter to the bhikṣu Arhat (dGra-bčom-pa). The latter to Ghalāśa. The latter to Kumārada. The latter to Sāyanta. The latter to Vasubandhu. The latter to Manoda. The latter to Haklenayāśas. The latter to bhikṣu Simha. Nowadays there exist two commentaries on the Laṅkāvatāra

in the *bsTan-'gyur*,²⁰ but this passage is not found in them. Perhaps it may be found in a commentary not included in the *bsTan-'gyur*. I shall now translate here a stray page from an Indian text on the hierarchy of the Doctrine which is in my possession: "Salutation to the Buddha! The Ārya Madhyāntika (Ni-ma guṇ-ba) proceeded to Kaśmīra, and with the help of his supernatural powers subdued the nāgarāja Aduṣṭa. In the presence of a crowd of inhabitants of the country of Vārāṇasī, he staged an exhibition of supernatural powers, and then returned to Kaśmīra. With the help of his supernatural powers he journeyed accompanied by a multitude of men to the mountain Gandhamādana (Ri-bo sPos-kyi ḡad-lan), and converted nāgas. From that place he obtained saffron (gur-gum) and introduced the Doctrine among the inhabitants of Kaśmīra. He adorned the country with cities, townlets, villages and kingly palaces. He benefitted all, and the inhabitants of Kaśmīra enjoyed plenty. He spread greatly the Doctrine of the Blessed One, and benefitted living beings by protecting the Doctrine. He entrusted the Doctrine to Ārya Sānavāsika. He exhibited supernatural powers at the time of his Nirvāṇa. Ārya Sānavāsika built a vihāra on the Sirṣaparvata (mGo-bo'i ri-bo), and ordained the son of a merchant who became later Ārya Upagupta. On taking the monastic vows, the latter became an Arhat. Then having entrusted the Doctrine to him, Sānavāsika passed into Nirvāṇa. Ārya Upagupta subdued Māra, the Sinner. He took up his residence in a cave of 18 cubics (khru) in length and 12 cubics in width. Following his seven instructions, monks were able to attain arhatship, and counting them, he was able to fill (the entire cave) with small pieces of wood (thur-ma, a small piece of wood of the size of the fourth finger, used in counting and voting in ancient Buddhist vihāras. See "Records of Western Countries," transl. by S. Beal, p. 182). (12b)

²⁰ Tg. mDo, No. 4018 and 4019: Ārya-Laṅkāvatārvṛtti and the Ārya-Laṅkāvatāra-nāma-mahāyānasūtravṛttitathāgataḥṛdayalāṅkāra-nāma.

At that time there was a Bāla-Cakravarti-rāja called Aśoka (Mya-ñan-med) who obtained an increasing faith in the Doctrine of the Blessed One, and Ārya Yaśas became his spiritual preceptor (kalyāṇa-mitra). The king presented golden ornaments to every stūpa of the Blessed One, and to (His) disciples (ñan-thos), but even more than those (stūpas), he honoured the Bodhi-tree. He used to anoint this tree with scented water poured into vessels made of gold, silver, lapis-lazuli (vaidūrya) and crystal. For five years he fed a crowd of 300,000 monks. On the first occasion he offered the Saints food (bsod-sñoms), banners, etc. On a second occasion he honoured those who had entered the Path. On the third occasion he presented the virtuous monks with the three religious robes. The king also gradually offered to the community precious stones and 96 golden pieces. He made similar presents to the monastic community in Kaśmīrā. In this manner Ārya Upagupta laboured for the benefit of living beings and fully protected the Doctrine. He ordained Ārya Dhītika who took up the final monastic vows and established him in Arhatship. Having entrusted the Doctrine to him, he passed into Nirvāṇa. Ārya Dhītika in his turn maintained fully the Doctrine, and benefitted living beings. He entrusted the Doctrine to Kṛṣṇa and then passed into Nirvāṇa. Ārya Kṛṣṇa in his turn protected the Doctrine, benefitted living beings, and entrusted the Doctrine to Ārya Sudarśana, and passed into Nirvāṇa. Ārya Sudarśana in his turn fully protected the Doctrine, benefitted living beings and then passed into Nirvāṇa. About that time in the city of Vaiśalī monks issued a statement containing the ten improper regulations (ruñ-ba ma-yin-pa'i gži bču).²¹ In order to expel these monks from the community, seven hundred Arhats, including Sarvakāmin and others, held a council. At that time three hundred years had elapsed since the Parinirvāṇa of

(134)

²¹ Bus-ton, transl. by E. Obermiller, II, p. 91; Bu-ston gSūn-'bum, vol. XXIV (Ya), fol. 86b.

the Blessed One. King Aśoka having died, Sudarśana was reborn in Kaśmīra. His parents gave him the name of Śimha. Having taken up ordination in the religious order of the Blessed One, he attained the stage of Arhatship. About that time, a king from the country of Uttarapatha named Kaniṣka, visited Kaśmīra in order to meet Śimha. Ārya Śimha preached to him the Doctrine. After hearing the Doctrine, the king returned to Uttarapatha (Byāñ-gi lam). The king then consecrated the Kaniṣka-caitya, and gave away alms to benefit the Doctrine of the Blessed One, as well as performed meritorious acts in the interest of the Doctrine. He (Śimha) preached the Doctrine to monks. At the vihāra of Karṇikavana (rNa-rgyan-gyi nags) in Kaśmīra five hundred Arhats headed by Ārya Pārśva, four hundred venerables headed by Vasumitra and five hundred Bodhisattvas recited the Abhidharma..... (The king) offered these to the community of monks in Kaśmīra". The above passage was discovered by me in a single leaf of an Indian manuscript which contained an account of the hierarchy of the Doctrine. The beginning and the end (of this story) were missing. The passage was translated by 'Gos lo-tsā-ba gŽno-nu dpal (i.e. the author of the "Blue Annals") at the palace of Tshoñ-dus. The above account of the hierarchy of the Doctrine has been written by me according to the Scriptures. In the Book containing the story of Atīśa, it is said that the Master Nārotapa had entrusted the Doctrine to Atīśa, and then proceeded towards the South, etc. Though there exists many similar accounts, I was unable to write them down. In this account of the hierarchy of the Doctrine, the word Doctrine is used in the sense of (the Doctrine) of the Vinaya.

The Chapter on the hierarchy of the Doctrine (14a).

The Doctrine of Salvation (Prātimokṣa) was divided into 18 schools (sde-pa rnam-pa). All the eighteen schools represented the Doctrine of the Buddha. According to the Sumagadhāvadāna (Ma-ga-dha bzañ-mo'i rtogs-pa brjod-pa, Kg. mDo,

No. 346) in the time of the Buddha Kāśyapa, his alms-giver (supporter) was king Kr̥kin. Once on his dream, the king saw ten visions: the king of elephants attempting to pass through a window, but unable to get his tail through it; a thirsty man being pursued by a well; the offering for sale of one measure (bre) of flour, and of one measure of pearls; the levelling of prices of sandal and ordinary woods; the taking away of flowers and fruit by robbers from a garden; the frightening of the prince of elephants by a young elephant; a filthy monkey rubbing liniment on another; the coronation of a monkey as a king, and the appearance of a whole piece of cloth in the hands of eighteen men, after the original piece of cloth had been divided between them, and the vision of a big crowd of people fighting and arguing between themselves. Full of apprehension, that these visions might forebode calamities for himself, the king became frightened, and requested the Blessed One Kāśyapa to interpret (the visions). The Blessed One said: "These, O king, do not forebode misfortunes for yourself! In future times when men's lives will last a hundred years, monks, in contraversion of the Doctrine of the Supreme Enlightened Buddha Sākyamuni, though abandoning their houses, will be attached to vihāras and wealth. The vision of an elephant caught by the tail, is a sign of that. A thirsty man pursued by a well signifies that monks while residing in a vihāra will not listen to the teaching of the Doctrine by others. The sale of flour and pearls signifies that in those days the hearers will teach the Doctrine with the object of obtaining subsistence. The vision of the levelling of the prices of sandal and other woods, signifies that the hearers will consider equal the Teaching of Buddha and that of heretical treatises (14b). The taking away by robbers of flowers, etc. from a garden, signifies that in those days corrupt hearers will accommodate laymen with the property of the monastic community. The frightening of the prince of elephants by a young elephant, signifies that monks full of sin will oppress virtuous monks. The vision

(14a)

of a filthy monkey defiling another, signifies that immoral monks will slander virtuous monks. The coronation of a monkey as king signifies that in those days fools will be crowned as kings (here the word king probably means saṅgharāja, i.e. the head of the monastic community). An undiminishing piece of cloth in the hands of eighteen men, after the original piece had been divided into eighteen pieces, signifies that, though the Doctrine of Buddha will be divided into eighteen schools, each school will get the opportunity of obtaining salvation. A crowd of men fighting and arguing between themselves signifies that the setting of the Doctrine of Sākyamuni will be caused by dissensions on points of the Doctrine." In this manner (Kāśyapa) explained to the king the meaning of his (ten) visions. The nine transgressions originated in various countries after a considerable time had elapsed. The manner of the division into eighteen schools : In the time of king Aśoka the division was caused by some dissensions. Thus at first the division was into the Sthaviras (gNas-brtan-pa) and the Mahāsaṅghikas (dGe-'dun phal-chen-pa). Then gradually the Mahāsaṅghikas were divided into eight sub-schools : the Mahāsaṅghikas proper, the Ekavyavahārikas (Tha-snād-gcig-pa), the Lokottaravādins ('Jig-rten-las 'das-par smra-ba), the Bahuśrutiyas (Mañ-du thos-pa), the Prajñaptivādins (bTags-par smra-ba), the Caityasailas (Caityakas, mChod-rten-pa), the Pūrvaśailas (Śar-gyi ri-bo-pa), and the Aparāśailas (Nub-kyi ri-bo-pa). The Sthavira school was gradually divided into ten sub-schools. The Sthaviras proper were also called Haimavatas (Gaṇs-ri-pa). The Sarvāstivādins proper were divided into ten branches : the Vibhajyavādins (rNam-par phye-ste smra-ba), instead of whom some mention the Muruṇḍakas (Mu-run-ta-ka), the Vātsiputriyas (gNas-ma'i bu-pa), the Dharmottariyas (Chos-mchog-pa), the Bhadrayāṇiyas (bZan-po'i lam-pa), the Saṃmitiyas (Kun-gyis bkur-ba), instead of whom some mention the Āvantakas (Ā-banta-ka-pa), or again some list the Kurukullakas (Ku-ru-ku-lla-pa, Sa-sgrags-ris-kyi sde,

Kaurukullakas), the Mahīśāsakas (Mañ-ston-pa,²² Sa-sruñ-sde), the Dharmaguptikas (Chos-sbas-pa), the Suvarsakas (Čhar-bzañ 'bebs-pa), instead of whom some list the Kāśyapiyas ('Od-sruñs-pa), the Uttariyas (bLa-ma-pa) and the Saṅkrāntikas (Pho-bar smra-ba-pa). The above (list) is according to the first tradition. The second tradition : from the same root: the Sthaviras, the Mahāsaṅghikas and the Vibhajyavādins (15a) -they are the three basic schools (tsa-ba'i sde-gsum). The Sthaviras were divided into the Sarvāstivādins and the Vātsiputriyas. The Sarvāstivādins had also two branches: the Sarvāstivādins (proper) and the Sūtravādins (mDo-sde smra-ba). The Vātsiputriyas were divided into the Saṃmitiyas (Mañ-bkur-ba), the Dharmottariyas (Chos-mčhog-pa), the Bhadrayāñiyas (bZan-po'i lam-pa), and the Saññagarikas (Groñ-khyer drug-pa). Thus the Sthaviras were divided into two branches (yan-lag) and six sections (ñiñ-lag, "fingers"). The Mahāsaṅghikas were divided into eight branches: the Mahāsaṅghikas, the Pūrvaśailas, the Aparaśailas, the Rājagirikas (rGyal-po ri-pa), the Haimavatas (Gais-ri-pa), the Caityakas (mChod-rten-pa), the Siddhārthakas (Don-grub-pa), the Gokulikas (Ba-glañ gnas-pa). The Vibhajyavādins were divided into the Mahīśāsakas (Sa-ston-pa, Cf. Mhvpt. No. 9080), the Kāśyapiyas, the Dharmaguptikas and the Tāmraśatiyas. In this manner the six branches of the Sthaviras, the eight Mahāsaṅghikas, the four branches of the Vibhajyavādins, in all 18 (schools). Again according to a third tradition : after 137 years had elapsed since the Nirvāṇa of the Buddha, in the time of king Nanda and Mahāpadma, when Mahā-Kāśyapa and others, who had attained the highest intuitive knowledge, had entered the town of Pāṭaliputra, a sthavira called Nāgasena (kLu'i-sde), belonging to the followers of Māra, and one named Sthiramati (Yid-brten-pa), both of whom were very learned, upheld the five bases (gži-lna) of the Vinaya advice to others (gžan-la lan-gdab-pa): ignorance (mi- (15b)

²² Cf. Tāranātha's Geschichte d. Buddhismus, p. 271.

śes-pa), doubt (yid-gṇis, vimati), careful investigation (yoris-su brtag-pa, parikalpa) and self-maintenance (bdag-ñid gso-bar-byed-pa). This caused the division into two branches: the Sthaviras and the Mahāsaṅghikas. In this manner, for sixty years the monastic community was in a state of dissension and turmoil. After two hundred years had elapsed after the Nirvāṇa of the Buddha, the Sthavira-Vātsīputrīyas held a Religious Council (bsTan-pa yañ-dag-par sdud-pa). According to this third tradition, the Mahāsaṅghikas split into six branches: the Mahāsaṅghikas proper, the Ekavyavahārikas (Tha-sñad gčig-pa), the Gokulikas (Ba-glañ gnas-pa), the Bahuśutūiyas (Mañ-du thos-pa), the Prajñaptivādins and the Caityakas. The seven branches of the Sarvāstivādins: the Sarvāstivādins proper, the Vibhajyavādins, the Mahīśāsakas (Mañ-ston-pa), the Dharmaguptikas, the Tāmraśatīyas (Gos-dmar-ba), the Kāśyapīyas, and the Saṃkrāntikas ('Pho-ba-pa) The Vātsīputrīyas had four branches: the Vātsīputrīyas proper, the Dharmottarīyas, the Bhadravāṇīyas and the Saṃmitīyas (Mañ-pos bkur-ba). Thus seventeen schools, and with the Haimavatas—eighteen. I believe the ācārya Bhavya (Legs-ldan-'byed) must have accepted this third tradition, because immediately after mentioning this third tradition in his treatise *Madhyamakahṛdayavṛttitarkajvālā* (dbU-ma sñiñ-po'i 'grel rTog-ge bar-ba, sNar-thai Tg. mDo, vol. XIX (Dza), fol. 155b-164a; Tg. dbU-ma, No. 3856), he gave an account of the different views maintained by these sects. Among the Tibetans it is stated that the Mahāsaṅghikas considered wine-drinking as belonging to the pārajikas (or sins involving expulsion from the Order),²³ but there exists a book by the Great Pāṇḍita (Pañ-chen, i. e. Sākyāśrībhadra) which contains a Pratimokṣa-sūtra which was accepted by both schools, the Ekavyavahārikas and the

²³ There are four: fornication, theft, taking life and falsely laying claim to the possession of Arhatship or any of the other supernatural gifts. See R. C. Childers: A Dictionary of the Pāli Language, p. 333.

Lokottaravādins, and in this book misconduct is listed among the pārājikas (this text is now preserved in the Zwa-lu dgon-chen in gTsañ. Verbal communication by the Rev. dGe-dun Chos-phel). As to the story about the undiminishing piece of cloth of Emancipation (vimokṣa) of all the eighteen schools, (one has to point out) that the Ātmavādins (bDag-tu smra-ba'i sde-pa) among the eighteen schools do not possess the Path of understanding the doctrine of Nairātma (bDag-med rtogs-pa'i lam-ñid), but instead they accept the vow of Pratimokṣa, which is the initial stage on the Path of Liberation. Therefore the story about the undiminishing piece of cloth should be understood (16a) to mean the unimpaired precepts of morality. In the Samayabhedovyūha-cakra²⁴ composed by the bhadanta Vasumitra (dbYig-gi bses-gñen), and quoted by the ācārya Vinitadeva (Samayabhedoparacanacakre nikāyabhedopadeśanasamgraha-nāma, Tg. 'Dul-ba, No. 4140), it is said that the Pūrvāśailas, the Aparāśailas, the Haitnavatas, the Lokottaravādins, and the Prajñaptivādins were the five branches of the Mahāsaṅghikas. The Kāśyapiyas, the Mahīśāsakas, the Dharmaguptikas, the Bahusruṇiyas, the Tāmraśatiyas, and the Vibhajyavādins were called Sarvāstivādins. The Jetavaniyas (rGyal-byed tshal-gnas), the Abhayagirivāsins ('Jigs-med-gnas), the Mahāvihāravāsins (gTsug-lag-khai-chen) were Sthaviras. The Kaurukullakas (Sa-sgrags-ri), the Āvantakas and the Vātsīputriyas were the three branches of the Saṃmitiyas. Eighteen in all, differing between themselves by their places of residence, their theories and teachers. In the Bhiksuvartśāgrapṛcchā (dGe-sloñ-gi dañ-po'i lo-dri-ba, Tg. 'Dul-ba, No. 4133),²⁵ composed by the

²⁴ gZuñ-lugs-kyi bye-brag bkod-pa'i 'khor-lo, sNar-than Tg. mDo, vol. XC (U), fol. 175a-163b.

²⁵ The quotation is found on fol. 284b-285a of vol. XC (U), mDo, of the sNar-than bsTan-'gyur. According to Tibetan scholars the author of the above text has been the founder of Buddhism in Tibet, according to others he was another person bearing the same name. In the old indexes of the bsTan-'gyur this text and the Śrāmaṇeravartśāgrapṛcchā are the only two texts in the Sūtra class ascribed to Padmasambhava.

ācārya Padmasambhava and translated (into Tibetan) by Dīpañkarasrijñāna and Nag-tsho (Tshul-khrims rgyal-ba) it is said "the difference between the so-called Kāśyapīyas ('Od-sruṇis), the Mahīśāsakas (Sa-sruṇis), the Dharmaguptikas (Chos-sruṇis, and the Mūlasarvāstivādins was one of theory only. They did not have different teachers. The six branches of the Mahāsaṅghikas were the Pūrvāśailas, also the Aparaśailas, the so-called Haimavatas (Gaṇs-gnas), the Vibhajyavādins, further the Prajñaptivādins and the Lokottaravādins. Scholars maintain that the five branches of the Saṃmitīyas were the Tāmraśatīyas, the Āvantakas, the Kaurukullukas, also the Bahuśrutiyas and the so-called Vātsīputriyas. The Jetavaniyas, the Abhayagirivāsins ('Jigs-med ri-la gnas-pa) and the Mahā-vihāravāsins²⁶ are said to have been the three branches of the Sthaviras. In this manner the Doctrine of the Lion of the Sākyas became divided into eighteen schools. This surely must have happened because of some demerits of former deeds of the Teacher of the World Himself." In the Śrāmaṇera-varśāgrapṛcchā (Tg. 'Dul-ba, No. 4132), translated (into Tibetan) by the pandita Nārāyaṇadeva and rGyal-ba'i Ses-rab or Zañ-žuñ, the Sa-ston-pas²⁷ are mentioned instead of the Mahīśāsakas (Sa-sruṇis-pa), the Uttaraśailas instead of the Aparaśailas, the Madhyadeśikas (dbUs-pa) instead of the Haimavatas, and the Sa-sgrags-ris instead of the Kurukullukas. As these two Varśāgrapṛcchās had one author, their meaning should be one, but, it seems to me, that (they had been translated from different originals). If in the book entitled rGyal-po Kṛki'i luñ-bstan-pa (Ārya-Svapnanirdeśa-nāma-mahāyānastūtra (?), Kg. dKon-brtsegs, No. 48) all these eighteen schools are said to have belonged to the Doctrine of the Buddha, if these schools possess different versions of the rite of Ordination (Vinaya), and if the ordination vows can be taken according

(16b)

²⁶ These three still exist in Ceylon. Codrington: "A Short History of Ceylon." London, 1929, p. 13, 22.

²⁷ Mahīśāsaka. See Mhvpt. No. 9080.

to all these (different) rites, then (one must admit) that, either the Teacher Himself had taught different (ordination) rites, or, that later teachers had elaborated these different rites. If, the Teacher Himself had taught them, then the division into sects must have taken place in the Teacher's life-time, (but this is impossible). If these rites are the work of later teachers, then how is it possible to take the vow of ordination after these rites (for the ordination can be conferred only through a rite established by Buddha Himself)? The matter is subject to debate. (The reply is), (as these) rites were not taught by the Teacher personally, one should not maintain the existence of a division (into schools) in the beginning of the Doctrine. But though later teachers had elaborated different ordination rites, they did so without contradicting the thought of the Teacher. Therefore (we have to admit) that through these rites, one can obtain the vow of ordination, and such is the opinion of scholars. Also in the Ārya-mūlasarvāstivādiśrāmaṇerakārikāvṛttiprabhāvati ('Od-l丹, Tg.'Dul-ba, No. 4125) it is stated: "The Doctrine of the Buddha is not mere words, but meaning". The eighteen schools cannot be regarded as belonging to the heretical doctrines (nag-po bstan-pa), and according to the Ārya-mūlasarvāstivādiśrāmaṇerakārikāvṛttiprabhāvati belong to those preaching the Four Noble Truths (čhen-po bstan-pa, i.e. the four ārya-satyāni). In the Munimatālamkāra (Thub-pa'i dgois-pa'i rgyan, Tg. dbU-ma, No. 3903) by Abhayākara-gupta ('Jig-med 'byuñ-gnas sbas-pa) it is said: "If now (you) do not maintain that the basic texts of these schools represent the words (of the Buddha), how can you then accept the (Vinaya) rites, such as the ordination (upasampadā) rite, and others? If there does not exist a state of monkhood, then there will be a great defect in respect of the theory. (Reply) How can one judge about the existence or non-existence of the ordained state (in these present days)? One cannot perceive it by direct sense-perception, or by inference, because there is no logical premise (in regard to the existence of the rite of ordination). But (on the other hand) one is able to accept the

Vinaya rites, regardless of whether these texts represent or not the words of the Buddha, such as the rite of ordination (*upa-sampadā*), and others. For example, the Vinayadharas maintained that there have been ten kinds of ordained monks: (17a)

1. natural monks ("by oneself", *rañ-byuñ-nid*), as in the case of the Buddha and of Pratyeka-Buddhas.
2. those who had entered into the state free of defects (the so-called '*phags-pa'i sa* or *ārya* stage), as in the case of Ājāneya Kauṇḍinya, Aśvajit, Bhadrika (*bZan-ldan*), Vāśpa (*rLañ-pa*) and Mahānāman (*Miñ-čhen*).
3. the "come hither monk" ordination, as in the case of Yaśas and others.
4. those who had accepted (the Buddha) as one's Teacher, as in the case of Mahākāśyapa.
5. those who had pleased the Buddha by a (correct) answer, as in the case of Sudatta (Legs-byin).
6. those who had accepted the eight chief (moral) precepts (*sīlas*), as in the case of Mahāprajāpatī (the eight *pārā-jikas* of Buddhist nuns).
7. by messenger, as in the case of Dharmadattā (*Chos-sbyin-ma*).
8. by an assembly of five Vinayadharas for the benefit of residents of border countries (*mtha'-khob*).
9. by an assembly of ten (Vinayadharas), as in the country of Madhyadeśa.
10. by reciting the three refuge formulae, as in the case of the sixty men of the group accompanying Bhadrasena (*bZan-sde*).²⁸

Thus, by reading the words authorized (by the Buddha), one can perform the rite of request (*gsol-ba'i las*, *jñāpti-karma*), for, after all, they can be accepted as the words of the Tathāgata. Therefore it has been said that in Buddhism one should base oneself on meaning, and not on (mere) words." The Chapter on the division into the eighteen schools. (17b).

²⁸ gLeñ-bum by dGe-dun grub, p. 3b ff.

In this country of Snows there exist three lineages of ordination: The first lineage: Ācārya Nāgārjuna, Bhavya, Śrigupta (dPal-sbas), Jñānagarbhā (Ye-ses sñiin-po), Sāntarakṣita (Zi-ba-tsho), and then (transmitted) through sBa Ratna. This lineage of bla-chen dGoṇs-pa rab-gsal and other great teachers, has been transmitted in Khams. In dbUs and gTsaṇ it has been handed down through kLu-mes and others. The second lineage: the lineage of rGyal-ba'i śes-rab of Zaṅ-žuṇ, the disciple of the three Pālas, who had been the disciples of Paṇḍita Dharmapāla. This line was called the "Line of the Upper Vinaya" (sTod-'Dul-ba).

The third lineage: the disciple of Nāgārjuna-Guṇamati, Ratnamitra, Śrī Dharmapāla, Guṇasāgara, Dharmamāla, Ākaragupta, the mahā-paṇḍita Śākyasribhadra. The latter ordained many monks in Tibet, including the Sa-skyā pañ-chen and others. Through rDo-rje dpal and Byaṅ-čhub dpal (the rite) was transmitted to the four "assemblies" (chos-luṇ tshogs-pa) and others. The great bhadanta Tsöi-kha-pa, the second Muṇīndra, also obtained monkhood through the lineage of the Paṇ-čhen (Śākyasribhadra). In the Mañjuśrimūlatantra (ed. Ganapati Sāstri, III, p. 616 ff.) it is said: "In four hundred years after the death of the Tathāgata, there will appear a monk named Nāga (kLu). He will benefit the Doctrine, and will attain the pramuditā stage, and will live for six hundred years. This Great Soul will attain realization with the help of the Vidyā Mahāmayurī, and will understand the meaning of various sāstras, as well as the meaning of non-reality (dños-po med-pa). At the time of giving up his body, he will be reborn in Sukhāvatī. He will gradually and surely attain Buddhahood. A monk, named Asaṅga, learned in the subject-matter of the sāstras, will classify sūtras into those of "direct" (nīta-artha) and "indirect" (neya-artha) meaning. He will also be a teacher of worldly Sciences, and will become the author of sāstras." These two teachers, mentioned in the (above) prophecy, greatly spread the doctrine of the Pratimokṣa, and the Mahāyāna. When

(17b)

Nāgārjuna appeared in this world, there were many immoral monks, and they were expelled by the Teacher, and the Doctrine received a new impetus. Now, according to the book of rGya-ma dbOn-ston, which contains a prophecy by the Tārā to Sākyasribhadra (Kha-che pañ-chen) about his becoming the Buddha Bhāgirathī of the Bhadrakalpa (i. e. one of the Thousand Buddhas of the Bhadrakalpa): "To the West of Śrīsthāna, and to the East of Śrīparvata, in the town of Punyāvatī (bSod-nams—dāñ-l丹-pa) was born the ācārya Nāgārjuna. At the age of 28, he was ordained by the upādhyāya Vimalatejas (Dri-ma-med-pa'i gzi-brjid), who had attained the stage of Training (Prayoga-mārga), and the ācārya called Jñāna, who was a Śrotorāpanna." Most of the authorities state that he was ordained by Rāhulabhadra. All the same, this teacher and the ācārya Asaṅga belonged to the Mūlasarvāstivādins. They are the two great propagators of the Doctrine. Tibetan monks belong to the lineage of the ācārya Nāgārjuna. Numerous treatises and commentaries composed by these two ācāryas exist in translations in Tibet. The Chapter on the Lineage which handed down the vow of ordination.

(184)

King Aśoka (Mya-ñan-med), who acted as supporter of the Doctrine in India, was, as stated above, very famous. I was unable to write down the history of his (reign), as I did not hear of any one possessing an Indian royal chronicle (relating) the succession (of reigns).

The Royal Chronicle of Tibet : It is said that there were twelve small feudal principalities (rgyal-phran) in Tibet. These were merely small states, and there does not exist an account of the fostering of the Doctrine by their descendants. For this reason, Tibetan scholars wrote the story of the Tibetan kings, beginning with king gNa'-khri btsan-po only. I shall do likewise. Some favour fanciful accounts relating how Dam-pa Satis-rgyas had visited Tibet on seven occasions, that during his first visit the country of Tibet was covered with water, that during his second visit the waters had subsided,

and that there were fruit-trees, forests, and a few stags and kyangs. In the story of the "Later" Lineage it is said that when Dam-pa died at the age of 517, he passed into Nirvāṇa at Dīn-ri. The above account is only a fiction. Without contradicting scriptures and reason, one may safely state that the country of Tibet was similar to that of India in regard to country and people, etc., and that its origin goes back to the beginning of the present Cosmic Period (*kalpa*). In the beginning of the Kali-yuga, before the appearance of the Teacher Muni, when the five Pāñdava brothers led to battle a host consisting of twelve or thirteen divisions (*yan-lag*), a king named Rūpati, who fought at the head of his army, suffered a defeat and fled to the region situated inside the snowy Mountains disguised as a woman. His descendants settled there. "Nowadays his line is called Bod," so said the ācārya Prajñāvarman (Ses-rab go-čha). In the old chronicles of the Past (it is said): "The ancient name of this country was Pu-rgyal. Later it was called Bod." This agrees with the account of the ācārya Prajñāvarman. Especially in the *Vinayavibhaṅga* (Luṇ-rnam-byed, Kg. rGyud, No. 3) it is said: "It was called Bod in the life-time of the Muni." Also it is said in the Kālacakra: "To Āryavarta, Bod (Tibet), etc." Now, though there is no agreement as to whether gNa'-khri besan-po belonged to the race of the Mahā-Sākyas or the "Village" Sākyas, or to the Sākya-Licchavis, the prophecy contained in the Mañjuśrīmūlatantra concerning the period from Sron-btsan till Dar-ma is very clear. In this chapter of the Mañjuśrīmūlatantra it is said: "(he) appeared in the Licchavi race." Thus it is correct to state that the kings (of Tibet) belonged to the Licchavi race. Thus the first (king) was Khri-besan-po 'Od-lde. Then Mu-khri btsan-po. Dīn-khri btsan-po. So-khri btsan-po. Mer-khri btsan-po. gDags-khri btsan-po. Srib-khri btsan-po. These are the Seven gNam-gyi khri ("Heavenly Thrones"). The son of the last named king-Gri-gum btsan-po. sPu-de Guṇ-rgyal. These are the two "Iteñs of the Air" (Bar-gyi Iteñs). E-śo-legs. De-śo-legs.

The-so-legs. Gu-ru-legs. 'Broñ-zí-legs. I-śo-legs. These are the six "Earthly Legs" (Sa-i legs). Za-nam ží-lde. lDe'-phrul Nám-gzuñ btsan. Se-rnol nam-lde. Se-rnol-po-lde. lDe-rnol-nam. lDe-rnol-po. lDe-rgyal-po. lDe-sprin-btsan. These are the "Eight lDe". rGyal To-ri loñ-btsan. Khri-btsan or Khri-sgra dpuñs-btsan. Khri-thog. rJe-thog btsan. Lha-tho-tho-ri gÑan-btsan. Khri-gñan-gzuñs-btsan. 'Brognáñ lde'u. sTag-ri gnañ-gzigs: gNam-ri Sroñ-btsan. Sroñ-btsan sgam-po. Guñ-sroñ guñ-btsan. Mañ-sroñ mañ-btsan. 'Dus-sroñ mañ-po-rje. kLuñ-nam'-phrul-gyi rgyal-po.* Khri-lde gtsug-brtan Mes-ag-tshoms. Khri-sroñ lde-btsan. Mu-ne btsan-po. Khri-lde-sroñ-btsan. Ral-pa-čan. Khri 'U-dum-btsan Dar-ma. The latter's son gNam-lde 'Od-sruñs. The latter's son dPal 'Khor-btsan, who was killed by his subjects, and lost control over dbUs and gTsāñ. He had two sons Khri bKra-śis rtsegs-pa-dpal and sKyid-lde Ni-ma mgon. Khri bKra-śis rtsegs-pa-dpal stayed in Upper gTsāñ, but Ni-ma mgon moved to mÑa'-ris. The latter had three sons: dPal-gyi mgon, bKra-śis lde-mgon and lDe-gtsugs mgon. The eldest son ruled in Mar-yul. The middle son ruled in sPu-hrañs. The youngest in Žañ-žuñ, which region forms part of Gu-ge. bKra-śis-mgon had two sons: 'Khor-re and Sroñ-ñe. 'Khor-re had two sons: Nāgarāja and Devarāja. 'Khor-re, the father and his two sons were ordained, and handed over the government to Sroñ-ñe. His son was Lha-sde. The latter's son was 'Od-lde, who succeeded his father. The two younger brothers Byañ-čhub 'od and Zi-ba 'od took up ordination. 'Od-lde's son was rTsel-lde. His son was 'Bar-sde. Then bKra-śis-lde. Bha-lde. Nāgadeva. bTsāñ-phyug-lde. bKra-śis-lde. Grags-btsan-lde. Grags-pa-lde. A-śog-lde. His sons 'Ji-da-rmal and A-nan rmal. The latter's son Re'u-rmal. Then Sañgha-rmal. 'Ji-da-rmal's son

(194)

* kLuñ-nam'-phrul-gyi rgyal-po or 'Phrul-gyi rgyal-po is a title of king 'Dus-sroñ (676-704 A.D.). The title is mentioned in chronicle N. 250 of the Paris collection. See Bacot, F. W. Thomas, Ch. Toussaint: "Documents de Touen-houang relatifs à l'histoire du Tibet", Paris,, 1940-6 pp. 112, 149.

A-'Jid-rmal.²³ The latter's son Ka-lañ-rmal. His son Partab (Pratāpa)-rmal. With him the royal line of Ya-tshe came to an end. Khri bKra-sis rtsegs-pa-dpal had three sons: dPal-lde, 'Od-lde and sKyid-lde. The middle son 'Od-lde had four sons. The third was Khri-čhuñ. His son was 'Od-skyid-'bar. From among his seven sons—gYu-čan. His son Jo-dga'. From among his three sons—the middle one Dar-ma. From among the latter's four sons—Jo-bo rNal-'byor. Of his three sons—the eldest Jo-'bag. From among his five sons—the eldest Jo-bo Sākya-mgon. His son Jo-bo Sākya-a-bkra-sis. Of his two sons, the youngest the Lord (mīa'-bdag) Grags-pa rin-čhen. From among his four sons the second son Sākya-mgon. The latter's son the Dhārmasvāmin king (btsan-po)Sākya rin-čhen. In this line all the kings, who succeeded Sron-btsan, except Dar-ma, held in high esteem the Three Jewels. The Chapter on the Royal Chronology of Tibet. In the reign of Lha-tho-tho-ri-gnan-btsan the Cintāmanī-dhāraṇī (Tsinta-ma-ni'i gzuñs) and the sPañ-bkor phyag-rgya-ma (Kg. mDo-sde, No. 267) fell from Heaven, and were worshipped. Because of this, the life-span of the king and that of the kingdom increased. This became known as the "Beginning of the Holy Doctrine". Nel-pa pandita said: "Because the Bon-pos adored Heaven, it was said that (these books) had fallen from Heaven." Instead of this Bon-po tradition, it is said that (these) books had been brought (to Tibet) by the Pandita Buddhirakṣita (bLo-sems 'tsho) and the translator (lo-sā-ba) Li-the-se. Since the (Tibetan) king could not read, and did not understand the meaning (of the books) the pandita and the translator returned. This (account) seems to me to be true. When in a later period dBa' gSal-snai proceeded to Nepāl and met there the upādhyāya Sāntarakṣita, the latter said to him: "The Tibetan king, you and myself, had been once the three sons of a poultry-keeper at the time of the preaching of the Doctrine

(19b)

by Kāśyapa, and had expressed the earnest wish to propagate the Doctrine in future times. Since the king was not reborn, and you did not come of age, I had to wait here during the reigns of nine Tibetan kings.³⁰ As it is said in the sBa-bžed gtsan-ma (the "Pure"): "Li-the-se had translated the word "Bodhisattva" by blo-sems, and the word "'tsho'" stood for Zi-ba-'tsho (i.e. Sāntarakṣita)." In the beginning of the Doctrine, in the reign of Tho-tho-ri gñan-btsan, though religious books had become available (in Tibet), there was no one to write, read or explain (their meaning). In the reign of Sroṇ-btsan sgam-po, Thon-mi Sambhoṭa was sent to India. He thoroughly studied the alphabet and the (Sanskrit) language with the ācārya Devavitsimha (Lha'rig-pa sen-ge). On his return to Tibet, he created the thirty letters of the Tibetan alphabet from the fifty letters of the Indian (alphabet). He selected the signs for a, i, e, o, u, from the sixteen vowel sounds of the (Indian alphabet), and omitted the rest. He added the sound "a" (अ) to the consonants, but omitted the Ṭa-class among the consonants. On finding that the fourth sounds of the four remaining classes, and the letter "ś" were unnecessary (in Tibetan), he omitted them. The sounds "tsa", "tsha" and "dza" are pronounced as "ča", "čha" and "ja" by some East Indians. He kept them. He also added (204) the sounds of "ža", "za" and "č", which he thought necessary in Tibetan, though absent in the Indian alphabet. Of these three the sound "ža" has the same sound as "śa" of the Indian alphabet, because of this (similarity) a certain pañdita from Nepāl, when addressing a letter to the Dharmasvāmin Bu-ston called him: "Sa-lu pañdita" (instead of Ža-lu pandita). Because the sound "za" is similar to "sa", the Indians pronounce Sa-hor, while the Tibetans call (this country) Za-hor. (The sound) ('a-čhuñ) agrees with "a". After the completion of the work, the king pretended to study

³⁰ The story is told in the Pad-ma'i bka'-thañ, fol. 187a, 299b. The three brothers are said to have built the Bya-ruñ kha-śor caitya in Nepāl.

the alphabet for a long time (the king being an incarnation of the All-knowing Avalokiteśvara pretended to study the alphabet). Thon-mi translated the Ratnamegha-sūtra (*mdo-sde dKon-mchog sprin*). Further the king, in his capacity of Protector of the Doctrine (*chos-kyi bdag-po*), preached many religious texts (*chos-sna*), such as the *sPyan-ras-gzigs yi-ge drug-ma*, the Ārya Yamantaka ('Phags-pa gŚin-rje'i gśed), the Dharmapāla Nātha (*chos-skyon mGon-po*), the Devī (Lha-mo) and others. He also initiated many into the practice of concentration, and there appeared many who attained supernatural powers. He also established numerous meditative hermitages (*sgom-gnas*), and erected the vihāras of Khra'-brug of dbUs, of mTha'-dul and Yañ-dul. The two queens also founded the vihāra of 'Phrul-snañ and that of Ra-mo-čhe. The king introduced a legal code and established punishments for murder, robbery and adultery. He taught his subjects writing and the good law, such as the sixteen human laws (*mi-chos*), etc.³¹ Except for the monastic ordination, the remaining part of the Doctrine received a great circulation, and the kingdom of Tibet became virtuous. In a later period, a minister of Khri-lde gtsug-brtan discovered an inscribed copper-plate in a rocky ravine at 'Chims-phu, on which were inscribed the words of king Sroñ-btsan: "My nephew bearing my name with the addition of the word "lde", will spread the Doctrine of the Buddha". Khri-lde gtsug-brtan thinking that "this lde must be me", built several vihāras, including that of Brag-dmar mgrin-bzañs. He invited (Buddhist) priests who had been expelled from Li-yul (Khotan), and many Buddhist monks (*ho-shang*) from China. Though the king honoured the Doctrine, the Tibetans did not accept ordination. After the death of the king, Khri-sroñ lde-btsan mounted the throne. There was a powerful minister called Ma-žañ, who was an enemy of the Doctrine. He ordered

(20b)

³¹ The list is given in the Matriculation Course of Classical Tibetan, by bla-ma Mingyur rDo-rje and E. Dension Ross, Calcutta, 1911, p. 7.

the deportation of Buddhist monks to another country, and carried the image of Buddha of Lha-sa (Jo-bo) away to sKyirōn (on the border of Nepāl). He transformed vihāras into butchers' shops, and though the king had faith in the Doctrine, he was unable (to stop the persecution). When the Chinese Buddhist priests (ho-shang), resident at Ra-mo-che, were returning to China, the eldest (of them) accidentally left behind one of his shoes, and said: "The Doctrine will again return to Tibet." According to these words, the Doctrine returned. On hearing parts of this story, those who were ready to destroy the Holy Doctrine, used to say: "The shoe that was left behind by the Mahāyāna ho-shang" (the Ho-shang Mahāyāna became later the founder of a heretical school which was defeated by Kamalaśīla, and then expelled from Tibet. The rNīn-ma-pas use this saying when belittling members of opposing sects). The king was assisted by friends of the Doctrine, such as 'Gos-rgan, dBa' Sañ-śi, dBa' gSal-snañ and others. Sañ-śi and gSal-snañ proceeded to the Imperial Court of China. On presenting their request to the emperor, they met a ho-shang, who was an adept of mystic concentration (dhyāna, ch'an), and obtained from him instruction in mystic concentration. This ho-shang, endowed with great prescience said to Sañ-śi "You are the person indicated in the prophecy found in the scriptures of the Buddha, which say that there will appear a Bodhisattva who will establish the Holy Doctrine in the country of the "Red-faced" (mdoñ-dmarčan, i.e. Tibetans). Because Tibet is the special field of the propagation of the Doctrine by the Indian upādhyāya Sāntarakṣita, except him, no one else will be able to help you!" Further, another Buddhist priest possessed of supernatural knowledge, prophesised to Sañ-śi in the presence of Bum-sañs dbañ-po that Sañ-śi and gSal-snañ were both manifestations of Bodhisattvas. They brought with them from China about one thousand metrical compositions (bam-po, containing about 300 verses each), but being afraid of Ma-žañ's persecution, they buried them. Later gSal-snañ was appointed Master of

the Palace (khañ-dpon) in Mañ-yul (Upper gTsāñ). He built there two vihāras, and assigned to them peasants for their upkeep (rkyen-ris). He then visited Nepāl and met there with Śāntarakṣita. They held lengthy consultations and agreed, saying: "We should establish the Doctrine of the Buddha in Tibet." He (gSal-snañ) obtained from the upādhyāya a Mental Creative Effort towards Enlightenment. On three occasions a voice resounded from Heaven, saying: "Rejoice!" Then he journeyed to Bodh-gayā and made offerings to the Bodhi tree, and then, in the middle winter month, a heavy shower of rain fell. On returning to Tibet, he reported the matter to the king in dbUs, and conveyed (to the king) the words spoken by the upādhyāya. The king said: "You might be punished by Ma-žāñ! Go away quickly! I shall secretly confer with 'Gos-rgan and others, and shall send an invitation to the upādhyāya." Then 'Gos-rgan began an intrigue against (Ma-žāñ) and the latter was buried alive in a tomb at sTod-luñs (according to a popular Tibetan tradition the minister was told by a mo-pa or diviner to remain within a tomb in order to protect the king from an accident. When the minister had entered the tomb, the door of the tomb was locked behind him and he remained inside the tomb). Then gSal-snañ sent an invitation to the upādhyāya, who settled in Lha-sa. The king ordered his ministers to examine the doctrine and the character of the teacher, saying that should he prove virtuous, he, the king, would also extend an invitation to him. The ministers then visited the upādhyāya, and inquired: "What was his doctrine?" The upādhyāya replied: "My doctrine is to follow whatever was proved correct after examining it by reason, and to avoid all that does not agree with reason." The king and the ministers having agreed between themselves, invited the upādhyāya to bSam-yas. The king and the upādhyāya met at 'Um-bu tshal (this is the palace called Brag-dmar 'Um-bu tshal). The king greeted the upādhyāya, and the latter asked the king: "Did you forget that we both had expressed the solemn wish

(214)

to spread the Holy Doctrine in Tibet in front of a stūpa in Nepāl at the time of the preaching of the Doctrine by Kāśyapa?" The king replied: "Because of my limited mental concentration, I am unable to recollect it!" Thereupon the upādhyāya blessed the king, and the king remembered his former rebirths. Then the upādhyāya expounded to the king many doctrines, including that of the ten virtues (dge-ba bču, daśa-kuśalāni, see Mahāyutpatti, No. 1685) and that of the eighteen dhātus. But the great gods and demons of Tibet became wrathful. Lightning struck the palace on the dMar-po-ri, and the royal palace of 'Phaṇ-thaṇ was carried away by water. Harvest was damaged, and a great epidemic took place. This encouraged the ministers, who were looking for mischief, and they used to say: "This was done by the Doctrine! This Indian ascetic should be expelled!" (the text has a-tsa-ra < Skrt. ācārya, used in Tibetan to denote an Indian ascetic, a sādhu). The king then offered a large quantity of gold to the upādhyāya and told him about the situation. The upādhyāya then said: "I shall go to Nepāl! The Tibetan asuras are displeased! There is in Jambudvīpa a great and learned mantrin called Padmasambhava. I shall invite him, and you, king, should yourself send an invitation to him." When the upādhyāya arrived in Nepāl, the ācārya Padma happened to be there also, and the king's messengers tendered him the king's invitation (to visit Tibet). On his way (to Tibet), the twelve guardian goddesses (bsTan-ma bču-gñis) at first made an attempt to harm him, but he subdued them, and then after initiating them, he entrusted to them the guardianship of the Doctrine. He (Padmasambhava) then journeyed gradually towards the northern upland, and there subdued the gods of Thaṇ-lha, and other deities. On his arrival at bSam-yas, a god belonging to the retinue of the four Guardian Kings, in order to convince the king incarnated into a small child who uttered the following words: "The gods of Thaṇ-lha have struck with lightning the dMar-po ri! Šam-bu carried away 'Phaṇ-thaṇ by water!", and told in (21b)

detail all similar incidents. All these (attempts) were mastered by the ācārya. They then laid the foundation of the great vihāra of bSam-yas. The upādhyāya (Sāntarakṣita) was then again invited (to Tibet), and the Lord (i.e. the image of the Buddha of the Jo-khaṇ in Lha-sa) was again brought back from Mañ-yul (on the border of Nepāl in gTsāṇ province), and placed again in the 'Phrul-snāṇ temple. From the Hare year (yos-lo, 787 A.D.)³² / till the Sheep year (lug-lo, 791 A.D.), the king built the vihāra, together with its branch temples (gliṅ-phrāṇ, branch temples representing the continents surrounding Mount Meru, symbolized by the chief temple of the vihāra), and the wall. When the king was propitiating the yi-dam Hayagrīva, there resounded a loud neighing which filled almost the entire Jambudvīpa. At first the "Seven Men on Probation" (sad-mi mi-bdun) took up ordination. During the king's reign twelve great monastic colleges were established, as far as Khams. Meditative monasteries (sgom-grwa) were established at Yer-pa and 'Chims-phu. It is known that many inmates of Yer-pa possessed the faculty of soaring in the air. The subsistence of monks was furnished by the king. Most of the texts of the Sūtra and Tantra classes were then translated and corrected through teaching and study. Later Dīpañkara said: "Even in India there did not exist a Doctrine, such as existed in Tibet in those days!" The Tibetan kings, till king Ral-pa-čan, continued to maintain the deeds of their ancestors. Indeed such supporters and monks merit honour. The Chapter on the establishment of the Doctrine by the religious king, uncle and nephew (i.e. Sroṇ-btsan, Khri-sroṇ lde'u-btsan and Ral-pa-čan).

(22.1)

From Sroṇ-btsan to 'Od-sruṇā: in the Mañjuśrīmūlatantra it is said: "To this Doctrine of the Tathagata various persons will give support. They will appear in the region of the

³² Fire-Female-Hare year (me-mo-yos) according to Bu-ston. See History of Buddhism, translated by E. Obermiller, 1932, II, p. 189.

North at that time, in a country called Lha-l丹 or "The Abode of Gods" (*devavān*), situated within the Snowy Mountains (*Himālayas*). There will appear a king named "God of men" (the Tibetan text has *Mi'i-lha* or *Mānavadeva*, the Sanskrit text has *Mānavendra*), born in the race of the Licchavis. He will achieve the object of his mantras (*mantrārtha-siddha*) and will be very prosperous. The king will master the spell (*vidyā, rig-pa*) named *Bhogavatī* (*loñs-spyod-l丹*), and will rule for eighty years, abstaining from brigandage. (In the next life also) he will achieve success with the mantras called *Sītalā*, *Sāntikā*, *Pauṣṭikā*, the one known to the World as the *Tārā*, the *Devī Pāṇḍaravāsinī* (*Lha-mo Gos-dkar-mo*), *Mahāsveta-parahitodyuktā* (*dKar-mo čhen-mo gžan-phan-brtson*), and *Akhinnamanasañi sadā* (*rTag-tu yid-ni mi-skyo-ba*). The above and others had been taught (by the Buddha to *Mañjuśrīkumāra*). Also several kings are mentioned of different colours, forms and appearances, as well as the mleccha-rājas who dwell in the *Himālayas*, and who also worship the Teacher, the kings *Vṛṣa* (*Khyu-mčhog*) and *Suvṛṣa* (*Khyu-mčhog bzañ-po*), *Bhūbhāsa* (*Sa'-od*; *Bhāvasu* in the text of the MMK)³³ also *Sa'-od bzañ* (*Subhūbhāsa*; *Subhasu* in the MMK), also *Parākrama* (*Pha'-rol gnon-ñid*; *Bhākrama* in the MMK), *Padākrama* (*rKañ-pa'i 'gros*), *Bhāgupta* (*Sa-sruñ*; *Bhāgupta* in the MMK), also *Vatsaka* (*Be'u*), and *Bhā vat* (*'Od-l丹*),³⁴ the Last (the Tibetan translator rendered *paścima* of the Sanskrit text by "last", instead of "Westerner"). In the end (the kings) *Udaya* (*Čhar-rgyal*) and *Jiṣṇu* (*Nañ-tshul*; *Jihnuṇa* in the MMK). (Then) there will be different kinds of mleechas (*kla-klo*), and after them morals will deteriorate, and the country will

33 K. P. Jayawal: "Imperial History of India" (Lahore, 1934), p. 20 ff. p. 40 of the Sanskrit text of the *Mañjuśrīmūlakalpa* corrected by Rāhula Sāṅkyāyanā, appended to the volume. 'Gos lo-tsā-ba, author of the "Blue Annals," understood the passage of the MMK to refer to Tibet.

34 According to 'Gos lo-tsā-ba Vatsaka and Bhāvat ("the Luminous") were different kings.

be enjoyed by foreigners." Thus it was prophesised. The Northern Region (byan-gi phyogs) and Himavat (Kha-ba-čan, the Abode of Snows) are very famous (and therefore do not require a description). Lha-ldan means Lha-sa. "He will rule for eighty years" (means) "lived for eighty-two years". (Because) during this period Guṇ-sroṇ guṇ-btsan also ruled for a short time. The Tārā (sGrol-ma) Pāñdara-vāsinī (Gos-dkar-mo) and Mahāśvetā (dKar-mo čhen-mo) /are/ the three chief queens (of king Sroṇ-btsan): the Imperial Princess (Ch.kung-chu> T. Kofi-Jo), the Nepalese Princess (Bal-mo bza') and the 'Briṇ-gza'-ma Thod-dkar.³⁵ "Born in the race of the Licchavis" (means) that (the king) will belong to the royal house of Vaiśalī (Vaiś-pa-čan). "Mleccha-rāja" (means) that the king will rule also in the Ta-žig (< Tājik, here probably the Oxus basin and the Pāmir) country of the West. (The words) "several kings" (mean) the kings that followed after him: Vṛṣa (Khyu-mčhog) /means/ Maṇi-sroṇ, Suvarṣa (Khyu-mčhog bzaṇ-po)—kLuṇ-nam (i.e. the king kLuṇ Nam'-phrul-gyi rgyal-po), Bhūbhāsa (Sa'-od)—Mes Ag-tshom, Subhūbhāsa (Sa'-od bzaṇ)—Khri-sroṇ lde-btsan, Parākrama (Pha-rol gnon)—Mu-ne btsan-po, Padākrama (rKaṇ-pa'i 'gros)—Khri-lde sroṇ-btsan, Bhūgupta (Sa-sruṇs)—Ral-pa-čan, Vatsaka (Be'u)—gLah Dar-ma, Bhāsvat' ('Od-ldan)—'Od-sruṇs. (The words) ldan-pa and bsruṇs-pa (the text has bsruṇ-pa) have the meaning of āpti (gain, acquisition). "In the end (the kings) Udaya ('Char-rgyal, "Rising King") and Jisṇu (Naṇ-tshul")—while some (authors) maintain that by these words a Mongol king (Hor-rgyal) who (will appear) from the quarter of the rising sun and will hold sway over Tibet (Bod) /was meant/, in my opinion this may also mean (king) dPal 'Khor-btsan, who was murdered by sNags in the valley of Sar-kha ("Valley facing the rising sun", according to 'Gos lo-tsā-ba

35 Here 'Gos lo-tsā-ba misunderstood the names of the mantras, and took them to represent the three queens of king Sroṇ-btsan. 'Bri-bza' Thod-dkar is often given as the name of Sroṇ-btsan's mother.

the name Sar-kha indicates here the king Udaya, 'Char-rgyal or "Rising King"). After that, because there was no sovereign king in the whole of Tibet, "morals deteriorated" (lugs rnam-par žig-go).

The Chapter on the Prophecy about Tibetan kings contained in the (Mañjuśrī)-mūlatantra. (23a).

The story of the (Tibetan kings) from Sroñ-btsan to Dar-ma is well told in the "Chinese Annals" (rGya'i Yig-tshañ) translated into Tibetan by the bLa-ma Rin-chen grags-pa.³⁶ I shall quote from it according to the text of the lord (mi'i bdag-po) Kun-dga' rdo-rje (author of the Deb-ther dmar-po or "Red Annals"). This shows that 'Gos lo-tsā-ba did not have the original rGya'i Yig-tshañ, but quoted the Deb-ther dmar-po, which contains extensive passages from the rGya'i Yig-tshañ).

The Ci'u (Chou)⁴ dynasty had thirty-six emperors, who ruled for one hundred years. In the time of the fourth Chou emperor Chao-wang (T. Ci'u-dbañ), the Buddha appeared in the World. After the end of the Chou dynasty, there were two emperors Tshin-hri hwai (i.e. Ch'in Shih huang-ti and his son, murdered in 207 B.C.). Then the throne was seized by Han Kao-dzuñ (Kao-ti or Kao-tsü, 202 B.C.). During the reign of the twelfth emperor (of this dynasty), a minister called An-män (Wang-mang 9 A.D.), led a revolt, and seized the throne for eighteen years. Then gLe'u (Liu) Goñ-bu (Kuang Wu-ti, 23 A.D.) of the Han clan, killed Wang-mang, and seized the government. His son Miñ-ti (Ming-ti) then became emperor (58-75 A.D.). In his time a pāñdita called Dzu-ha-la (<Chu-fa-lan, Dharmaratna),³⁷ who had attained the stages of Truth

³⁶ This is the rGya'i deb-ther zu-thu-čhen, translated by 'U-gyan-Ju, and edited by Gu-sři (<Ch. kuo-shih) Rin-čhen grags.

³⁷ P. Pelliot, J. As. (1914), p. 387, n. 3; T'oung-Pao (1920), p. 345, 429 ff. On the legendary character of the story of the dream of emperor Ming-ti, see H Maspero; "Le songe et l'ambassade de l'Empereur Ming. Etude critique des sources." BEFEO, X. pp. 95-130; Pelliot, T'oung Pao (1920), p. 255 ff.

and Perception, arrived in China and brought with himself the doctrine of the Hinayāna. He erected the temple of Pa'i-mi'i-sa(<Ch. Pai-ma-ssū at Ho-nam-hu(<Ch. Honan-fu), and translated religious texts. From that time onwards the Doctrine spread in China. Then in the time of the emperor Hwai Han-te (Hsien-ti. 189-220 A.D.), the 24th emperor of the Han dynasty, the minister called Tsha-bo-tsha (Ts'aots'ao, d. 220 A.D.) seized the throne, and for five generations ruled over the country. Then the minister 'U-ma (Ssū-ma Chao) seized the throne. Later the He'u-Tsīn (Hou-Chin) dynasty had two branches: Tuñ-Tsīn (Tung-Chin) and bSi-Tsīn (Hsi-Chin). In the time of the bSi-Tsīn (Hsi-Chin) dynasty, (an embassy) was sent to bring the sandal image of the Buddha (tsan-dan Jo-bo). When the image was brought, the bSi-Tsīn (Hsi-Chin) dynasty came to an end, and a provincial governor (žin-gi čhiñ-sañ< Mongol čingsang <Ch. ch'ēng-hsiang) became emperor. The military officer, who brought the sandal image of the Lord, seized bSi-čhon (Ssū-chuan) and twenty-four district towns (či'u<Ch. chou, district), and became independent. The descendants of the "Governor" emperor (Čhiñ-sañ rgyal-po) received from the descendants of the "General" emperor (dmag-dpon rgyal-po) the sandal image of the Lord, relics (riñ-bsrel) and Panditas, and honoured them. The line of the "Governor" emperor having come to an end, there appeared two emperors, father and son, called gYañ-ti of Su'i (Yang-ti of the Sui dynasty). Then Thañ Ka'o-dzuñ (T'ang Kao-tsü) seized the throne. He was the first emperor of the Thañ (T'ang) dynasty. He seized the throne in the year Earth-Male-Tiger (Sa-pho-stag—618 A.D.) and ruled for nine years. He died at the age of seventy. It is said that this Earth-Male-Tiger year (618 A.D.) was the 1566th year since the Nirvāṇa of the Buddha. So it is said in the printed "Annals of China" (rGya'i deb). His son Thañ Tha'i-dzuñ (T'ang T'ai-tsung) mounted the throne in the Fire-Male-Dog year (Me-pho-khyi—627). After nine years had passed, in the year Wood-Male-Horse (Sīñ-pho-

(23b)

rta—634 A.D.), the emperor exchanged presents with the Tibetan king and made a treaty of friendship. The Tibetans requested that a Chinese Imperial Princess may be sent (as spouse for the king), but this request was not granted. The Tibetans then took offence, and for about eight years waged war. On the return of their troops, (the minister) 'Gar sToñ-btsan was sent with presents of gold and various precious stones (to the Imperial Court). Wun-sin koñ-Jo (Wén-ch'êng kung-chu), daughter of Th'ai-dzuñ (T'ai-tsung), was sent in the year Iron-Female-Ox (lčags-mo-glañ—641 A.D.). According to the Chinese Annals seven hundred years have passed from that date till the year Fire-Male-dog (Me-phokhyi—1346 A.D.) of 'Tshal-pa Kun-dga' rdo-rje's time. This appears to correspond to the year Iron-Female-Serpent (lčags-mo-sbrul—1341 A.D.), which precedes the Fire-Dog year (me-khyi—1346 A.D.) by five years. Thañ Th'ai-dzuñ (T'ang T'ai-tsung) ruled for twenty-four years. He died in the year Earth-Female-Hen (Sa-mo-bya—649 A.D.) in his fifty-second year. His son Chi Ka'u-dzuñ (Li Chih Prince Chin and Emperor T'ang Kao-tsung) ascended the throne. In the year Iron-Male-Dog (lčags-pho-khyi—650 A.D.) of his reign Sroñ-btsan sgam-po died. His son Guñ-sroñ guñ-btsan having died before (in the life-time of his father) Mañ-sroñ mañ-btsan mounted the throne at the age of thirteen. He befriended the minister 'Gar, who ruled for fifteen years.³⁸ Then 'Gar died. The sovereigns of China and Tibet at times had friendly relations, at times fought each other about frontiers, with changing fortunes. Especially in the twenty-first year after the coronation of Mañ-sroñ, in the year Iron-Male-Horse (lčags-pho-rta—670 A.D.) Tibetan troops invaded the T'ang empire, and conquered the entire country of the Uighurs (yu-gur-gyi yul). The king died at the age of forty-two in the year Earth-Female-Hare (Sa-mo-yos—679

³⁸ I.e. the king ruled the country for fifteen years assisted by the minister 'Gar.

A.D.), which was the thirtieth year of his reign. The princess Wēn-ch'ēng, after spending forty years in Tibet, died in the year Iron-Male-Dragon (lčags-pho'-brug—680 A.D.). The emperor Chi Ka'o-dzuñ (Kao-tsung) ruled for thirty-five years, from the year Earth-Female-Hen (Sa-mo-bya—649 A.D.) till the year Water-Female-Sheep (Čhu-mo-lug—683 A.D.). He died at the age of fifty-six in the year Water-Sheep (683 A.D.). A lady who was formerly in the retinue of the empress of T'ai-dzuñ (T'ai-tsung), and who had become a nun after the death of T'ai-tsung, abandoned her religious vows, and became the queen of Chi Ka'o-dzuñ (Kao-tsung). When Kao-tsung died, he left behind his Will, which said that his son should be installed on the imperial throne. But the queen herself took over the government. Since she belonged to the 'U (Wu) family, she was named 'U-ji-then (Wu-tsé-r'ien).³⁹ She waged wars and wrested away much land from Tibet and other kingdoms. This empress was very wicked, and ruled for twenty-one years, from the Wood-Male-Ape year (Siñ-pho-spre'u—684 A.D.), and died at the age of eighty in the year Wood-Male-Dragon (Siñ-pho'-brug—704 A.D.). In the same year 'Du-sroñ mañ-po-r'je also passed away, after having ruled for twenty-six years. After that, Dzuñ-dzuñ (Chung-tsung), son of Chi Ka'o-dzuñ and the empress, mounted the throne in the year Wood-Female-Serpent (Siñ-mo-sbrul—705 A.D.).⁴⁰ In the same year, 'Du-sroñ's son Khri-lde gtsug-brtan was installed on the throne. Dzuñ-dzuñ (Chung-tsung) ruled for six years, and died at the age of fifty-five in the year Iron-Male-Dog (lčags-pho-khyi—710 A.D.). In the year Iron-Female-Hog (lčags-mo-phag—711 A.D.) his younger brother Wi-dzuñ (Jui-tsung) was installed on the throne. The Tibetan king sent a request for an Imperial Princess, and in the year Water-Male-Mouse (Čhu-pho-byi-ba—712 A.D.) the

39 L. Wieger: *Textes historiques*, II, p. 1360 ff.

40 I.e. resumed the throne.

Kim-sin ko-n-Jo (Chin-ch'êng kung-chu) was sent to Tibet. In the same year Wi-dzuñ (Jui-tsung) died at the age of fifty-five. In the year Water-Female-Ox (chu-mo-glañ—713 A.D.) Hen-dzuñ (Hsüan-tsung), aged twenty-nine, mounted the throne. He was the third son of Wi-dzuñ (Jui-tsung). The Kim-sin ko-n-Jo (Chin-ch'êng kung-chu) spent thirty years in Tibet, in all about thirty-one new years (that is a little over thirty years), and died in the year Iron-Serpent (lcags-sbrul—741 A.D.). Till that year, 116 years have passed since the foundation of the T'ang empire. This seems to have been calculated from the year of Thañ Tha'i-dzuñ (T'ang T'ai-tsung). If one calculates from the year Earth-Male-Tiger (Sa-pho-stag—618 A.D.) of Thañ Ka'o-dzuñ (T'ang Kao-tsung), then 124 years must have passed. In the Wood-Female-Sheep year (Siñ-mo-lug—755 A.D.), the fifteenth year since the death of Kim-sin ko-n-Jo (Chin-ch'êng kung-chu), Khri-lde gtsug-brtan died. In the same year his son Khri-sroñ lde-btsan was installed on the throne. It is stated in the dBa'-bžed⁴¹ that in the time of Khri-sroñ lde-btsan, 1200 years had passed since the appearance of the Doctrine in China. Hen-dzuñ (Hsüan-tsung) ruled for forty-three years till the year Wood-Female-Sheep (Siñ-mo-lug—755 A.D.). He died at the age of seventy-three in the year Fire-Female-Hen (me-mo-by-a—757 A.D.). In the preceding Fire-Male-Ape (me-pho-spre'u—756 A.D.) Hen-dzuñ's third son Dzuñ-dzuñ (Su-tsung) was installed on the throne. Having ruled for seven years he died at the age of fifty-two in the year Water-Male-Tiger (chu pho-stag—762 A.D.). In the same year, Dzuñ-dzuñ's eldest son, Tha'i-dzuñ (Tai-tsung) was installed on the throne. In the next year (763 A.D.), the Tibetan troops invaded (the empire) and (the emperor) fled to Sin-ču (Shang-chou).⁴²

(24b)

⁴¹ —sBa-bžed, an historical work attributed to sBa gSal-snañ.

⁴² H. Bichurin: "Istoriya Tibetai Khukhunora," I (St. Petersburg, 1833), p. 177. Sir Charles Bell: "Tibet, Past and Present." Oxford, 1924, p. 274, where a translation is given of the inscription on the southern face of the stone pillar below the Potala.

The Tibetans installed on the throne the Chinese minister Ko'u-hi (Kao-hun). Soon after that, Tai-tsung killed him. In all, Tai-tsung ruled for seventeen years, and died at the age of fifty in the year Earth-Female-Sheep (Sa-mo-lug—779 A.D.). Diñ-dzuñ (Tê-tsung), Tai-tsung's eldest son, was installed in the year Iron-Male-Ape (Ičags-pho-spre'u—780 A.D.). In the same year king Khri-sroñ lde-btsan died. (His) eldest son Mu-ne btsan-po was installed. He ruled for seventeen years, and died in the year Fire-Female-Ox (me-mo-glañ—797 A.D.). Then Ju-tse btsan-po was installed as king (of Tibet), and ruled for eight years, and died in the year Wood-Male-Ape (Šin-pho-spre'u—804 A.D.). In the same year Khri-lde sroñ-btsan was installed. The emperor Diñ-dzuñ (Tê-tsung) ruled for twenty-five years, and died at the age of sixty-four in the year Wood-Female-Hen (šin-mo-bya—805 A.D.). In the same year Diñ-dzuñ (Tê-tsung's) eldest son Šun-dzuñ (Shun-tsung) was installed. He ruled for one year, and died at the age of forty-six. In the year Fire-Male-Dog (me-pho-khyi—806 A.D.) Šun-dzuñ's (Shun-tsung) eldest son Hun-dzuñ (Hsien-tsung) was installed. He died in the year Earth-Male-Mouse (sa-pho-byi-ba—808 A.D.). In the year Earth-Female-Ox (Sa-mo-glañ—809 A.D.—this is evidently a mistake for 821 A.D., a Iron-Female-Ox/Ičags-mo-glañ/year) Hun-dzuñ (Hsien-tsung)'s son Mu-dzuñ (Mu-tsung) was installed. Though it is said that the Tibetan king had died about that time, he must have died in the beginning of the year Wood-Male-Horse (šin-pho-rta—814 A.D.). In the same year Kha-li kha-čhu (<K'a-li k'a-tsu<Khri-gtsug lde-btsan Ral-pa-čan) was installed. On the plain of Lha-sa the Tibetan ministers assembled and the chief priest (pan-čhen-po) read out the text of the oath (to the king), which was sworn by all present. Mu-dzuñ (Mu-tsung) was murdered by a minister in the year Fire-Male-Horse (me-pho-rta—826 A.D.). In the year Fire-Female-Sheep (me-mo-lug—827 A.D.) Mu-tsung's second son Wu-dzuñ (Wên-tsung) was installed. In the year Fire-Male-Dragon (me-pho-'brug—836 A.D.) the Tibetan king

(Kal-pa-čan) died. In the same year (the king's) younger brother Tha-mu (<Ta-mo<Dar-ma) was installed on the throne. He was addicted to wine and of a wicked character. Unrest took place in the kingdom of Tibet. At Si-ha č'i'u an artificial hill (ri-brtsigs), demarcating the boundary in Tibetan controlled territory, tumbled down. For three days the river kLu-čhu (T'ao-shui in Amdo) flowed up stream. Evil omens appeared, and the kingdom was disintegrating. It is stated that till this Earth-Female-Sheep year (sa-mo-lug—839 A.D.) 208 years had elapsed (since the founding of the T'ang dynasty). If one calculates properly, the T'ang empire must have lasted for 222 years (till 839 A.D.). This Earth-Female-Sheep year (sa-mo-lug—839 A.D.) is the fourth year since the accession of gLāñ Dar-ma. In the following Iron-Male-Ape year (lčags-pho-spre'u—840 A.D.) till the year Iron-Female-Hen (lčags-mo-bya—841 A.D.) Dar-ma again ruled. In this Iron-Hen year (lčags-bya—841 A.D.) the (Buddhist) Doctrine ceased to exist. Immediately after that, (25a) the king was murdered by dPal-gyi rdo-rje. Therefore scholars consider this year Iron-Hen (lčags-bya—841 A.D.) to be the first year of the period which began after the setting of the Doctrine. Thañ Ka'u-dzuñ (T'ang Kao-tsung) occupied the throne in the Earth-Male-Tiger year (sa-pho-stag—618 A.D.) which is the fiftieth year of king Sroñ-btsan sgam-po.⁴³ Having added the 49 years which preceded this year, one gets 271 years which have passed since the birth of Sroñ-btsan till the year Earth-Female-Sheep (sa-mo-lug—839 A.D.). It is stated in the Nel-pa'i čhos-'byuñ that the Holy Doctrine had set in the year Earth-Female-Sheep (sa-mo-lug—839 A.D.). (This calculation) exceeds by about two years (the other calculation which stated that the setting of the

43 According to 'Gos lo-tsā-ba king Sroñ-btsan sgam-po was born in 569 A.D. (Earth-Female-Ox year, Sa-mo-glañ). 'Gos lo-tsā-ba based his calculations of dates on the prophecy contained in the Maṇjuśrīmūlakalpa, which stated that king Mānavendra had lived for eighty years. See Jayaswal: "Imperial History of India," p. 20, p. 40 of Sanskrit Text.

Doctrine had taken place in 841 A.D.). The emperor Wu-dzuün (Wên-tsung) ruled for thirteen years, and died at the age of thirty in the year Earth-Female-Sheep (sa-mo-lug—841 A.D.). In the same year Mu-dzuün's (Mu-tsung) fifth son Wu-dzuün (Wu-tsung) was installed. He ruled for six years and died at the age of thirty-four in the year Wood-Female-Ox (šin-mo-glañ—845 A.D.). In the year Fire-Male-Tiger (me-pho-stag—846 A.D.) Hen-dzuün's thirteenth son Zwan-dzuün (Hsüan-tsung) was installed. The T'ang empire had spread from Kin-byañ-hu (Chin-ch'êng-fu) as far as Tibet for about 9900 li (sa-le-bar). Later after the accession of Dzuün-dzuün (Chung-tsung) three hundred fortified towns were lost to Tibet, but were recovered by the T'ang empire at a later date. Zwan-dzuün (Hsüan-tsung) ruled for fourteen years, and died at the age of fifty in the year Earth-Female-Hare (sa-mo-yos—859 A.D.). His eldest son Ghi-dzuün (I-tsung) was installed in the year Iron-Male-Dragon (lčags-pho-'brug—860 A.D.). From then on the mutual friendship between China and Tibet came to an end. Thus it is stated that since the T'ang emperor Ka'o-dzuün (Kao-tsung) 239 years have passed. If properly calculated, 244 years have elapsed till the year Iron-Male-Dragon—(lčags-pho-'brug—860 A.D.). Ghi-dzuün (I-tsung) ruled for fourteen years and died in the year Water-Female-Serpent (čhu-mo-sbrul—873 A.D.). The fifth son of Ghi-dzuün (I-tsung) Hyi-dzuün (Hsi-tsung) was installed in the year Wood-Male-Horse (šin-pho-rtä—874 A.D.). He ruled for fifteen years, and died in the year Earth-Female-Ape (Sa-pho-spre'u—888 A.D.). His seventh son Je'u-dzuün (Chao-tsung) was installed in the year Earth-Female-Hen (sa-mo-byä—889 A.D.), and ruled for fifteen years and died in the year Water-Female-Hog (čhu-mo-phag—903 A.D.). In the year Wood-Male-Mouse (šin-pho-byi-ba—904 A.D.) his ninth son Na'i-diñ (Ai-ti) was installed. He ruled for four years and died in the year Fire-Female-Hare (me-mo-yos—907 A.D.). Then the imperial line came to an end. Altogether there have been twenty T'ang emperors and empresses. (25b)

They are stated to have ruled the empire for 288 years (i.e. till 906 A.D.). From the founding of the empire by T'ang Kao-tsü in the year Earth-Male-Tiger (sa-pho-stag—618 A.D.) till the year Fire-Female-Hare (me-mo-yos—907 A.D.) four cycles of sixty years, and fifty years have elapsed. In the time of Thāñ Thā'i-dzuñ (T'ang T'ai-tsung) there lived a translator called Thāñ Zam-tshañ (Ch. T'ang San-tsang, Hsüan-tsang), who had translated many sacred texts. Till his time there had been two hundred Chinese translators. Thāñ (T'ang) was his family name.⁴⁴ Zam (<Ch. san) /means/ three. Tshañ (<Ch. tsang) /means/ "basket" (sde-snod, piṭaka). Thus he was called "One possessing the Three Baskets" (sde-snod gsum-pa). It is said that he had been a disciple of the Indian ācārya Vasubandhu (dbYig-gñen). The last T'ang emperor was a contemporary of the period of the protecting of the Doctrine by Grum Ye-ses rgyal-mtshan in Khams. Further, after the end of the T'ang dynasty the imperial throne was transferred to the Lyañ (Liang). In the time of the T'ang emperor, a dissolute man (bsi'u-tsha<Ch. sui-tsa), called Hwai-mao (Huang-ch'ao), led a revolt and became king. One called Ju-hun (Chu-wén) acted as minister. Later Ju-hun (Chu-wén) recognized the T'ang, and became military commander of Chu-mi-dben (Chung-mou in the district of K'ai-fēng fu in Ho-nan). Again later he revolted, seized the capital and founded the Lyañ (Hou Liang) dynasty. Fifteen emperors belonging to five dynasties, established by different families, ruled the country for fifty years. After that, the emperor Ci'u Thā'i-dzuñ (Chao T'ai-tsü)⁴⁵ had eight successors in a place called sPen-lyāñ (Pien-liang, modern K'ai-fēng). During the reign of the eighth successor Šan-hwañ, father and son,⁴⁶ the Chi-tan Ta'i-gLe'u (Ch'i-tan T'ai-

44 Gos lo-tsā-ba mistook the name of the dynasty for the family name of Hsüan-tsang.

45 Chao K'uang-yin, emperor T'ai-tsü (960-976).

46 The author has evidently in mind the emperors Hui-tsung and Ch'in-tsung of the Sung dynasty.

Liao) conquered half of the empire, including sPen-lyān (Pien-liang) and other cities. The dynasty was called Ta'i gLe'u (T'ai-Liao).⁴⁷ Shān-hwañ's lame son, called Kha-dbañ (emperor Kao-tsung of the Southern Sung dynasty) went to the country of sMan-rtse (i.e. Man-tzü, S. China), and took over half of the empire. The Mongols call it Nam-tha'i (namtai). Khyen-khan (<Chien-k'ang, Nan-ching) stayed at Hwañ-je'u (Háng-chou). The passage evidently refers to the transfer of the capital from Chien-k'ang to Hang-chou). This dynasty was called gSūn (Sung). Then till the "royal priest of sMan-rtse" (sMan-rtse lha-btsun) there were eight emperors in sMan-rtse (Man-tzü). After the seventh or eighth emperor of the dynasty of the Chi-tan Ta'i-gLe'u (Ch'i-tan T'ai-Liao), the chief minister called Nu'i-Ji (Nü-chih, Ju-čhen—Ju-chih) seized the throne. His dynasty was called Am-tan khan (Altan-qan, the Chin dynasty). He had nine successors: In the time of the ninth emperor Hum-dbañ (Wan-yen Hsün, 1213-1223) appeared the emperor Jīn-gir (Cingis). Jīn-gir (Cingis) conquered the empire. In the thirteenth year of Ci-dben (Chih-yüan, title of reign adopted in 1264 A.D.), in the reign of the emperor Se-čhen (Secen, Qubilai), and in the third year of the reign of the emperor gYe'u-ju⁴⁸ (emperor Tu-tsung, 1265-1274) of sMan-rtse (Man-tzü), under the command of Ba-yan čhiñ-sañ (Bayan čingsang, 1237-95) the empire was conquered. The emperor (Kung-ti) was sent to Sa-skyá (in Tibet), where he became a priest. Later in the time of the emperor Ge-gen (Gegēn), he was killed, and his "blood turned into milk" (khrag'o-mar byuñ—an expression meaning that he was killed being innocent). The history of the Mongol empire, called Ta'i-dben (T'ai-Yüan), as told by Dzambha-la (Jambhala) Ti-śrī (Ti-shih) mGon, was written down by Kun-dga' rdo-rje (in his Deb-ther dmar-po). Thirty-six emperors of the Či'u (Chou) dynasty. Tshīn-hri-

47 This passage refers to the conquest of K'ai-feng by the Chin in 1126 A.D.

48 gYe'u-ju <Yü-ju, of the emperor's father—Chao Yü-ju.

hwan (Chin Shih Huang-ti), two emperors. Twelve emperors of the Han. Two An-man (Wang-mang). Twenty-six Hans. Five Tsh'o-tsha (the Wei dynasty, 220 A.D.-265 A.D.). One 'U-ma (Ssü-ma Chao). One He'u-tsü (Hou-Ch'in). One bSi-tsü (Hsi-Chin). Twelve emperors of gYan-di-yi (Yang Ti) of Su'i (Sui), descendants of Chiñ-sañ (čingsang). In the time of Han Min-ti (Ming-Ti), the second emperor of the twenty-six emperors of the Han, the Doctrine appeared (in China). The imperial line (rgyal-rabs) of the Mongols (Hor)⁴⁹: First sBor-ta-čhe (Börte čino-a), the Son of Heaven (gNam-gyi bu). His son Ba-da čhi-gan (Bata čiqan). The latter's son Tham-čhag (Tamača; Sayang Secen: Tamaca). His son Chi-ji mer-gan (Qoričar mergan), who is said to have been the demon-subduing Padmasambhava (Padma 'byuñ-gnas). His son La'u-jañ bhe-re'-ol (A'užang-boro'ul). His son Pas-ka ni-dun (probably a mistake of the cutter for Yas-ka ni-dun, Yeke nidun). His son Semis-dza'o-ji (Semsoči). His son Kha-Ju (Qarču). His son Du-ban mer-gan (Dobun mergan). Bo-don-čhar mu-gan (Bodončar mungqav in the Yuan-cha'o pi-shih, ed. Haenisch, p.2; Sayang Secen: Bodančar mungqan), born to Nag-mo (the Tibetan nag-mo usually translates the Mongol yoa) A-lan-kho (Alan yo) from the rays of the Sun and Moon, after (Dobun mergan's) death. His son Ga'i-čhi (Qabiči). His son sBi-khir (Biker). His son Ma-nan Tho-don (Menen tudun). His son Ga'i-thu gan (Qaidu qan). His son Ba'i-siñ. His son Khor-thog-siñ (here 'Gos lo-tsā-ba has split the name of Baišingqor-doyšin into two). Dum-bi-ha'i khan (Tunbinai qan; Sayang Secen: Tumbayai secen). His son Ka-bu-la gan (Qabul qan). His son Bar-than ba-dur (Bartan ba'ātur).

49 E. Haenisch: "Monghol un niuca tobca'an" (Yüan-ch'ao pi-shi). Leipzig, 1937, p. 1; Sayang Secen, ed. I. J. Schmidt, p. 56-ff.; Atchimandrite Palladius: "Starinnoye Mongol'skoye Skazaniye o Čingis-khane," Trudi Rossiyskoy Dukhovnoy Missii, Peking, 1910, Vol. IV, p. 1 ff. Prof. S. A. Kozin has published in 1941 the first volume of his exhaustive study on the Mongol Text of the Yüan-ch'ao pi-shi (Sokrovennoye Skazaniye, Vol. I, (Leningrad, 1941).

His son Ye-phur-ga ba-dur (Yesügei ba'ātur). His and queen Hu-lun (Hö'elün)'s son the emperor Jīn-gin (Čingis) was born in the year Water-Male-Tiger (čhu-pho-stag—1182 A.D.)⁵⁰. He had five brothers.⁵¹ At the age of thirty-eight he conquered the empire, and ruled for twenty-three years. He is also called Tha'i-dzuñ (T'ai-tsu). He died in the country of the Mi-ñag-gha (Mi-ñag, Hsi-hsia) at the age of sixty-one on the twelfth day of the first autumn month of the year Water-Male-Tiger (čhu-pho-stag—1242 A.D.).⁵² (26b)

After him O-go-ta (Ögedei) /ruled/ for six years.⁵³ His son emperor Go-lug (probably a mistake of the cutter for Go-yug /Güyük/) /ruled/ for six months.⁵⁴ Moñ-gol gan (Möngke qan) for nine years (1251—1259 A.D.). Se-čhen gan (Sečen qan, Qubilai) from the year Iron-Ape (lčags-spre—1260 A.D.) till the year Wood-Horse (šin-rta—1294 A.D.), in all thirty-five years. He died at the age of eighty. Ol-ja-du (Öljeitü, Temür, d. 1307 A.D.). During his time the sNar-thañ bsTan-'gyur was collected (by bCom-ldan Rigs-ral). The emperor Go-lug (Külüg, d. 1311 A.D.). A-yu-par-pa-ta Bu-yan-du (Ayurparibhadra Buyantu) for nine years (d. 1320 A.D.). Siddhi-pa-la (Siddhipāla) gYin-dzuñ (Ying-tsung) for three years (d. 1323

⁵⁰ According to Tibetan chronicles the year of Čingis' birth was 1162 A.D., a Water-Male-Horse year (čhu-pho-rta). The Water-Male-Tiger year (čhu-pho-stag—1182 A.D.) of the "Blue Annals" possibly represents a lapsus calami on the part of the author. In 1938 Prof. Pelliot has shown that according to Chinese sources of 1340 A.D. Čingis qan had been born in 1167 A.D., and died in 1227 A.D., at the age of sixty (R. Grousset: "L'Empire des Steppes." Paris, 1939, p. 639).

⁵¹ Qasar, Qači'un, Temüge, and two half-brothers—Begter and Belgütei.

⁵² August 18, 1227 A.D. according to the Yüan-shih, ch. 107. The date given in the "Blue Annals" must be due to a misunderstanding, or the miscalculation of the year of the birth. Most of the Tibetan chronicles place Čingis' death in 1226/7 A.D. (see Sum--pa mKhan-po's Re'u-mig). Subtracting 61, we obtain 1166 for the year of Čingis' birth.

⁵³ Ögedei ruled from 1229 to 1241 A.D. The six years mentioned in our text must correspond to the period of regency of Türegene (1242-46 A.D.).

⁵⁴ Instead of two years, August, 1246—April, 1248 A.D.

A.D.). Ye-sun The-mur (Yesün Temür) čin-dbañ (ching-wang) for five years (d. 1328 A.D.). Ra-khyi-phag (Raja-pika) for forty days (d. 1328 A.D.). Ku-śa-la (Kuśala) Go-thug (qutuytu) rgyal-po(qan) for one month (d. 1329 A.D.). Thog Thi-mur 'ja'-ya-du (Toy Temür Jayayātu) for five years (Toy Temür seized the imperial throne in 1328 A.D., but was deposed by Kuśala. After the death of the latter in 1329 A.D., Toy Temür again occupied the throne and died in October, 1332 A.D.). Rin-čhen-dpal for one month (proclaimed emperor on October 23, 1332 A.D., died on December 14, 1332). For six months the throne remained empty, and the government was carried on by El Tha-mur (El Temür) Tha-śrī (T'ai-shih). In the year Water-Female-Hen (čhu-mo-bya—1333 A.D.) Tho-gan Thi-mur (Toyon Temür) was installed on the throne. In the year Earth-Male-Ape (sa-pho-spre'u—1368 A.D.), in the thirty-sixth year of his reign, he fled to Mongolia (Hor-yul). From this Earth-Male-Ape year (sa-pho-spre'u—1368 A.D.) the Ta'i-Mih (T'ai Ming) dynasty began its rule. From that Earth-Male-Ape year (1368 A.D.) till the present Fire-Ape (Me-spre—1476 A.D.) 108 years have elapsed. The emperor Ta'i Min (Hung Wu) for thirty-three years (d. 1398 A.D.). Kyi-hun (Chien-wêñ) for two years. Ye-dbañ (Yung Lo) for twenty-two years (1425 A.D.). bZin-dzuñ (Jén-tsung) for four years (1424-25 A.D.). Zon-de (Hsüan Tê) for eight years (1426-1435 A.D.). Ciñ-thuñ (Chêng T'ung) for thirteen years (1435-49 A.D.). Gyin-tha'i (Ching T'ai) for seven years (1449-1457). Then-śun (T'ien-shun) ascended the throne in the year Fire-Female-Ox (me-mo-glañ—1457 A.D.) and ruled till the year Water-Ape (čhu-spre, evidently a mistake for śin-spre, Wood-Ape, 1464 A.D.) for eight years. The emperor Čhiñ-hwa (Chêng Hua) began to rule in the year Water-Hen (čhu-bya, a mistake for Wood-Hen, śin-bya, 1465 A.D.), for eleven years till the year Wood-Sheep (śin-lug—1475 A.D.). At the beginning of the Fire-Ape year (Me-spre—1476 A.D.),

108 years of the line of the Ta'i-Min emperor (Hung Wu) have passed. This should be taken as basis in calculations. The Mongol emperors from Byiñ-giñ (Cingis) to Tho-gan Thi-mur (Toyon Temür), and the Chinese emperors from Ta'i-Min (Hung Wu) to the present emperor, in general venerated the Three Jewels (Triratna, dKon-mchog gsum). Especially Se-čhen gan (Sečen qan) and Ye-dbañ (Yung Lo) honoured priests from India and Tibet, and it is impossible to calculate the amount of money spent on them. By admiring the virtuous deeds of these emperors, one acquires merit equal to theirs.

The Chapter on the Royal Chronology of Tibet, China and Mongolia (Hor).

(27b)

After the destruction of the Doctrine by gLañ Dar-ma, the three Jewels were again venerated by 'Od-sruñs and dPal 'Khor-btsan, who built temples, etc. After the setting of the Doctrine, Tibetan laymen also venerated the Three Jewels. In this manner the temples of Lha-sa, bSam-yas and other monasteries escaped destruction. Some lay Tantrics, who led the life of householders and dwelt in mountain valleys, also practised religion privately, had faith in the general Doctrine, and hid the śāstras and sūtras, which had been translated before the time of king Ral-pa-čan. Thanks to this, we are able to benefit by the greater part of the ancient translations. In later times, when priests from Khams came to Tibet, they were greatly heartened. Much wealth had been spent in building (Buddhist) vihāras. They looked well after the needs of monastic communities, and the number of monks became countless. The date of the arrival of the monks from Khams in Tibet: Bu-ston Rin-po-čhe⁵⁵ basing himself on the words of an old woman, has stated that the Doctrine had disappeared in the Iron-Female-Hen year (lčags-mo-bya—901 A.D.), and was reestablished after the lapse of seventy-

55 History of Buddhism by Bu-ston, transl. by E. Obermiller, II (1932), p. 211.

three years, in the year Water-Female-Hen (chu-mo-bya—973 A.D.). But 'Brom ston-pa, who was very learned in the history of the Doctrine, said: "in the seventy-eighth year, which was an Earth-Male-Tiger year (sa-pho-stag), (the Doctrine) reappeared." Atīśa came to Tibet in the year Water-Male-Horse (chu-pho-rta—1042 A.D.), which was the 65th year after the Earth-Male-Tiger year (sa-pho-stag—978 A.D.).⁵⁶ At that time Sum-pa Ye-śes bio-gros, one of the "Six men of dbUs and gTsai", was still living, for in the letter, which had been sent by 'Brom-ston to the great scholars of dbUs, conveying an invitation to come to welcome Atīśa, stood the following sentence: "The leader, who had first established the monastic vow, the great bhadanta Ye-śes bio-gros....." With reference to the above, the Nel-pa pandita Grags-pa sMon-lam tshul-khrims stated: "From the year Iron-Female-Hen (lčags-mo-bya—841 A.D. or 901 A.D.) for 108 years there had been no Doctrine. During the 109th year, which was an Earth-Female-Hen year (sa-mo-bya—949 A.D. or 1009 A.D.), the Doctrine reappeared." After examining this, it seems to me that he had mistaken the date of the building of the temple for that of the reestablishment of the Doctrine, since in the letter of Ba-śi'i gNas-brtan, who had been a direct disciple of kLu-mes, and which alludes to the greatness of kLu-mes, he had stated "my great Teacher kLu-mes Śes-rab tshul-khrims and Sum-pa Ye-śes bio-gros had first attempted to erect a temple in the valley of kLuñ-sod 'byin-pa, but failed. Then in the year of the Hen (bya-lo), sGyel was built at La-mo." Then kLu-mes and Sum-pa having built temples, the number of monastic communities increased: the "Four Pillars" (Ka-ba-bži), the "Eight Beams" (gduñ-brgyad), the "Thirty-two Rafts" (lčam sum-bču-rtsa-gṇis), and numerous "Planks" (dral-ma).⁵⁷ Rag-śi Tshul-khrims came to Kham

56 From now on, 'Gos lo-tsā-ba calculates all dates from the year 901 A.D. (lčags-mo-bya). This question has been discussed by us in the Introduction.

57 Names given to groups of monks.

and the number of monks increased. sBa and Rag-si Tshul-khrims have been ordained by different upādhyāyas. sBa-btsun bLo-gros 'byuñ-gnas took over Bu-tshal gser-khañ. His disciple sPyan-'og bLo-gros rgyal-mtshan and others built numerous temples, including those of lCes, etc. 'Brin Ye-ses yon-tan established with the assistance of Lha-lui a monastic community at Khams-gsum Zañs-khañ, 'Phyogs-kyi Dog-pa, Gad-pas lha-khañ, and his disciples built many monasteries at dbU-ru sKar-čhuñ, gÑal-gyi chos-sgo, Bre-gu and other localities. Further the "Six men of dbUs and gTsañ" (dbUs-gTsañ mi-drug) having come (to Tibet), found themselves unable to ordain monks, because of the absence of monastic communities (groups of twenty monks were required to perform the ordination ceremony). After the year Earth-Male-Tiger (sa-pho-stag—978 A.D.), as given by 'Brom-ston, though yet unable to erect temples, groups of monks began to arrive. It seems that kLu-mes and others came (to Tibet) in this manner.

(28a)

BOOK II

LATER SPREAD OF THE DOCTRINE

THE STORY OF THE BEGINNING OF THE PERIOD OF THE LATER SPREAD OF THE DOCTRINE

At the time of the persecution of the Doctrine by Dar-ma 'U-dum btsan, three monks of the meditative monastery (sgom-grwa) of dPal Chu-bo-ri—dMar-bani (i.e. the monk belonging to the dMar lineage) Śākyamuni of gYor-stod, gYo dGe-'byun of Drañ-chuñ-mdö, and gTsāñ Rab-gsal of rGya-rab-pa,¹ having taken with themselves necessary books on the Vinaya ('Dul-ba) and the Abhidharma (mNon-pa), such as the Karmaśataka (Kg. mDo, No. 340) and other texts, at first fled towards Western Tibet (sTod-phyogs). Hiding by day, and travelling by night, they reached mNa'-ris. Unable to remain there, they continued their flight towards the country of Hor (Hor-gyi yul, the Uighur kingdom) by the northern route. There they stayed with a certain Hor upāsaka called Śākyā śes-rab (Śākyajñāna), who helped them. Then they proceeded to Sro-gu-luñ in Amdo (mDo-smad). There was a minister called 'Bro-stag-snari-khri-gsum-rJe, who was acting as Prime Minister (bka'-blon) of a religious king. At the age of thirty-five, in the year Iron-Hog (lčags-phag—891 A.D.), he expressed a solemn wish (smon-lam), and having passed away, was reborn in the year Water-Male-Mouse (čhu-phoyi—892 A.D.) in Tsōñ-kha bDe-Khams.² Having grown up, he received some mantras from Non 'Jam-dpal at the hermitage of Žin-dpon. In the presence of Bañ Rin-chen

¹ Bu-ston's History of Buddhism, transl. by E. Obermiller, II, p. 201 ff. The three men are called Bod-kyi mkhas-pa mi-gsum or "The Three Learned Men of Tibet." They are buried in a temple at Hsi-ning. In dPa'-ri, north of Hsi-ning, there exists a stone-pillar with the names of the three men mentioned on it. (verbal communication of Rev. dGe-'dun Chos-'phel).

² The name of the village is Jya-žur, north of Hsüan-hua, on the northern bank of the rMa-čhu (Huang-ho).

ndo-rje, who had a vision of Ārya Avalokiteśvara, a creative thought towards enlightenment was born in him. He then studied the treatises of the Mādhyamika and Nyāya systems with sKyirGyal-ba'i gtsug-tor, and the Yoga (Tantra) with Nam dGa'-Idan byañ-čhub. Then a thought came to his mind : "In order to spread the Doctrine throughout the Ten Quarters, which will alleviate the sufferings of living beings with heavenly nectar, I must first renounce the World." He then took up ordination, gTsāns Rab-gsal acting as upādhyāya, and gYo and dMar acting as preceptors (ācārya). He was given the name of dGe-ba gsal. He then proceeded northwards, and reached the fortress of Čai-in rtse (Chang-yi-chiung, Kan-chou) in the country of the Mi-ñag (Mi-ñag-gha'i yul, i.e. the Tangut Hsi-hsia kingdom). There he studied the Vinaya with Señ-ge-grags of Go-roñ, who bestowed on him the Vinaya, the four sections of the Āgamas (lun-sde bži) together with the commentaries. "Son," said he, "explain properly the Doctrine of the Tathāgata! I am old, and shall not live long." dGe-ba gsal wished then to proceed to the residence of Zañ-chen-po dGe-ba in dbUs.³ On reaching gLoñ-thañ Jig-rten-sgron in Lower Khams (mDo-Khams), he met at Mañ-ra gyu-mtsho a messenger sent by the king of dbUs, who said : "A great famine has happened in dbUs. Venerable Sir, you cannot go there. Kwa'oni-mchog-grags-pa, who had studied extensively in Nepāl and India, has gone to Khams." On hearing this, dGe-ba gsal went back. Then in the East, at Lha-rtse bhig-tig, in a monastic establishment containing numerous ancient images, he met Kwa'oni-mchog-grags-pa, and studied with him for twelve years the Mahāyāna Abhidharma, the commentary on the Saṭasāhasrikā-Prajñapāramitā (Ses-rab-kyi pha-rol-tu phyin-pa 'bum-pa rgya-cher 'grel-pa, Tg. Ses-phyin, No. 3807) and the Bodhisattva-bhūmi (rNal-'byor spyod-pa'i sa-las

³ It seems strange that dGe-ba gsal should attempt to go to dbUs after the persecution of the Doctrine.

byañ-čhub-semis-dpa'i sa, Tg. Semis-tsam. No. 4037) etc. One night in a dream, he saw himself riding on an elephant, and holding in his hand a precious jewel. While he was thus riding through the market-place, the crowd shouted (at him): "Venerable Sir, you have a wonderful jewel ! But at the present time no buyer can be found, and the price is too high." On awakening, he thought: "Having opened the casket of the Precious Doctrine, I offered a jewel of excellent quality, and it is not desired by even the lowest beings ! It would be better if I were to stay in a forest for a while." While he was thinking thus, several powerful asuras, known as the "Nine Brothers-dwarfs" (thi'u-rañ spun-dgu), residing in the neighbourhood of Mount Dan-tig (Ri Dan-tig, situated on the bank of the rMa-čhu or Huang-ho, South-east of sKu'-bum and North of Hsün-hua), perceived bLa-chen-po and were filled with faith. They said to him: "In this place of ours there are great hermitages, where many had attained (spiritual) realization. Pray come there, where fruit and roots are easily found ! We shall befriend you, and become your lay-supporters." Having given them his assent, dGe-ba gsal proceeded towards Mount Dan-tig, and on reaching there, made extensive offerings to the Three Jewels and extensive sacrificial offerings (gtor-ma), etc. to the Religious Protector (chos-skyon, dharmapāla). He prayed to the Religious Protector, saying: "Jinas and Heroes (dpa', sūra), who have made a solemn wish in the presence of the Protector of the Doctrine, Protectors of the World ('Jig-ten skyon-ba, lokapāla), you who are possessed of miraculous powers, devoted to the work of protecting (the Doctrine), help me!" There existed certain yogins who upheld the wrong theory about the state of merit characterized by an absence of deeds, called the "Sudden entry into spiritual realization". In order to combat these wrong views, the "Great Soul" (bdag-ñid čhen-po, mahātman) built temples and stūpas. Paint (tshon-rtsi) was also found in the region. He himself did the building, and strove towards the founda-

(2a)

tion of the "created" merit (opposite to merit acquired without deeds). Because of such meritorious practice performed by him, faith was born in sBa-goñ Ye-śes gyuñ-druñ who "having collected a retinue, proceed towards Dan-tig. bLa-čhen-po preached to him the fundamental rules of the vows (bslab-pa'i gži-rnams), as expounded in the Vinaya of the Holy Doctrine. Full of repentence for his own conduct, the latter took up proper ordination. After him Par gNas-brtan grags-pa took up ordination, and both became known as "sBa and Par, the Two". In the same manner (were ordained) Ja-pa grags-pa and the mahā-bhadanta (btsun-čhen) Ses-rab 'byuñ-gnas, who became known as "Ja and Čog, the Two". In the same manner (were ordained) bŽan dPal-gyi rdo-rje and Srags rgya-mstho, who became known as "bŽan and Srags, the Two." 'Al-pa rDo-rje dbai-phyug and bsNubs-lab-si dPal-gyi dbai-phyug-/became known as/"Al and bsNubs, the Two." Zoñ mČhog čhos-skyon and 'Tshur Ses-rab-mčhog (became known as) "Zoñ and 'Tshur, the Two." The disciples of 'Tshur-kLu-mes Ses-rab tshul-khrims and others were natives of dbUs and gTsai. Thus, in this fiendless and peaceful forest the crowd of disciples, possessed of abstinence and diligence, accompanied him, and dwelt together, striving towards the Domain of Merit (dGe-ba'i phyogs). On another occasion, there assembled one night Indra, the presiding deity of the World of Desires ('dod-pa'i khams, kāma-dhātu), and other deities, accompanied by a numerous retinue. Having presented offerings, they sat down in order to hear the Doctrine, and bLa-čhen-po gladdened their hearts by a discourse on the Doctrine. They said: "Venerable Sir, you are good, but this retinue of asuras is evil!" and having said so, they left the place. Then his retinue made the following request: "Last night there happened such a vision. bLa-čhen-po, are you not a manifestation, (of Buddha)?" bLa-čhen-po replied: "I am not a manifestation, but the monk dGe-ba gsal, striving towards the attainment of the light of the degree of practice (sbyor-ba'i lam,

(2b)

prayoga-mārga) of the Mahāyāna." Again on another occasion he said: "At first, I was born as a woman selling garlic. Then I was sTag-sna khri-sum-rje, and, now I am Mu-zu dGe-ba gsal." Thus bLa-chen-po in his forty-ninth year proceeded to Dan-tig, and resided there for thirty-five years. At the age of eighty four, in the year Wood-Female-Hog (śin-mo-phag—975 A.D.) he proceeded to the Tuṣita heaven. This Wood-Hog year (śin-phag—975 A.D.) is the seventy-fifth year since the year Iron-Hen (Ičags-bya—901 A.D.) of the suppression of the Doctrine.⁴ Thus bLa-chen-po said: "Ārya Asaṅga ('Phags-pa Thogs-med) and Damṣṭra-sena (btsun-pa mChe-ba'i sde) have given different interpretations of the "Mother of the Jinas" (rGyal-ba'i yum, i.e. the Prajñāpāramitā). I must inquire from the yuvarāja (rgyal-tshab) Maitreyanātha (Byams-mgon). I have also heard that these two Teachers were now residing in the Tuṣita heaven." Again he said: "Had Ārya Mañjuśrī come here, in this World he would be expelled! I shall have to reincarnate eight times in this Jambudvīpa, until the coming of the Lord Maitreya!" The above account has been given (by me) according to the writings of dbOn Bi-či. According to other accounts the "Six Men from dbUs and gTsañ" (dbUs-gTsañ-gi mi-drug) had met bLa-chen-po himself. There also exist various (other) accounts, such as that about their meeting with bLa-chen-po and their ordination by Grum Ye-ses rgyal-mtshan. From the year of the birth of the Religious king (dharma-rāja) 'Sroṇ-btsan sgam-po in the year Earth-Female-Ox (sa-mo-glañ—629 A.D.) to the year Fire-Male-Ape (me-pho-spre'u—1476 A.D.), of the composition of this book, eight hundred and forty-eight years have elapsed.

⁴ The Re'u-mig (JASB, II, 1889, p. 40) says that bLa-chen dGoñs-pa rab-gsal died in 1035 A.D., also a Wood-Hog year (śin-phag). We do not know the source of Sum-pa mkhan-po's information. Possibly it is based on a simple miscalculation.

THE CHAPTER ON THE CHRONOLOGY OF THE "LATER" SPREAD OF THE
DOCTRINE (BSTAN-PĀ PHYI-DAR), bLA-CHEN-PO AND OTHERS

In the three hundred and twenty-ninth year from the birth of Sron-btsan (here again the author calculates from the year 629 A.D.), in the year Earth-Male-Horse (sa-pho-rta—958 A.D.) the lo-tsā-ba Rin-chen bzañ-po was born. At the age of thirteen, he was ordained by the upādhyāya Ye-ses bzañ-po, as stated in his Life (*rnam-thar*) composed by Khri-thān Jñāna. Thus the year of the lo-tsā-ba's ordination is the seventieth year from the year Iron-Hen (lčags-bya—901 A.D.) of the suppression of the Doctrine.⁵ From the above it seems clear that the Doctrine had first reappeared in mNā-ris, and later in Central Tibet (dbUs and gTsān). When the lo-tsā-ba Rin-chen bzañ-po was eighty-five, Atīśa (Jo-bo rje) came to Tibet and met him. When the great translator was a young man, he journeyed to Kaśmīra, and there studied numerous treatises (*sāstras*) on the Mantrayāna (*sNags*), and (works) belonging to the Sūtra class. A prominent scholar, he translated many texts and sūtras as well as mantras, composed extensive explanations on the Prajñāpāramitā and the Tantras, and taught the rite of initiation (dbāñ, abhiṣeka) and (the performance) of propitiations (sgrub-pa, sādhana). The "later" spread of the Tantras in Tibet was greater than the "early" spread (of the Tantras), and this was chiefly due to this translator (lo-tsā-ba). He attended on seventy-five pāṇḍitas, and heard from them the exposition of numerous treatises on the Doctrine. bLa-chen-po Lha-lde-btsan bestowed on him the dignity of "Chief Priest" (dbu'i mchod-gnas) and of Vajrācārya (rdo-rje slob-dpon). He was presented with the estate of Žer in sPu-hrañis, and built temples. He erected many temples and shrines at Khra-tsā, Roñ and other localities, as well as numerous stūpas. He had many learned disciples, such as Gur-śin brTson-'grus rgyal-mtshan and others; as well

⁵ Here again the author calculates from the year 901 A.D., instead from 841 A.D., both years being Iron-Hen years (lčags-bya).

as more than ten translators who were able to correct translations (žus-čhen pher-ba'i lo-tsā-ba). Others could not compete with him in his daily work, such as the erection of images and translation of (sacred texts), etc. He paid for the recital of the (Mañjuśrī) nāma-saṅgīti (Kg. rGyud, No. 360) a hundred thousand times in the Sanskrit language, and a hundred thousand times in Tibetan, and made others recite it a hundred thousand times. At last he was initiated by Atīśa into the method of propitiations (sgrub-pa, sādhana). On the three successive gates outside of his meditative cell (sgrub-khān), he wrote the following inscription (sgo-yig): "Should thoughts of property, selfishness, etc. be born in me even for one moment, then may the Religious Protectors split my head." Concentrating intensely, he attained the highest realization (mčhog-gi grub-pa). When he passed into Nirvāṇa in his ninety-eighth year at Khwa-tse wiñ-gir in the year Wood-Female-Sheep (śiñ-mo-lug—1055 A.D.), heavenly denizens played music and flower showers fell, which were seen by the children of the villagers, and by all living creatures. No relics were left behind (after the cremation), and it has been stated that he had passed to Heaven, without leaving his body behind. Only three relics (riñ-bsrel, śārira), very red, of the colour of the 'Ol-ma-se fruit, were left behind. Soon after, these relics disappeared to Heaven, accompanied by a great sound, resembling thunder.

(3b)

THE CHAPTER ON THE GREAT TRANSLATOR.

Further, Lha bla-ma Ye-ses'-od invited the East Indian pāṇḍita Dharmapāla, who had many disciples, such as the three Pālas—Sādhupāla, who was the chief among the disciples who expounded and practised the Vinaya, Guṇapāla, Prajñā-pāla and others. Their lineage (brgyud-pa) is called the "Upper Vinaya" (sTod-'Dul-ba). Further, in the time of Lha-sde—Subhūti Śrīsānti, known as the Great Pandita of Kaśmīra (Kha-čhe pañ-čhen), was invited. He translated many sūtras and sāstras belonging to the Prajñāpāramitā

(4a)

Class, including the *Aṣṭasāhasrikā-Prajñāpāramitā* ('Phags-pa śes-rab-kyi pha-rol-tu phyin-pa brgyad-stoṇ-pa, Kg. Ses-phyin, No. 12), its commentary ('grel-chen, the *Abhisamayālamkārā-loka*, Tg. Ses-phyin, No. 3791), the *Abhisamayālamkāratikā* (mNōn-par rtogs-pa'i rgyan 'grel-pa, Tg. Ses-phyin, No. 3794) and other works. Numerous learned translators, disciples of the Great Translator (lo-čhen), translated numerous texts from the *Vinaya-piṭaka* ('dul-ba'i sde-snod), the *Prajñāpāramitā*, and many Tantric works. In particular dGe-ba'i blo-gros of rMa translated numerous texts, including the *Pramāṇavārtika* (Tshad-ma rnam'-grel, Tg. Tshad.ma, No. 4210), its auto-commentary (*Pramāṇavārtikavṛtti*, Tg. Tshad-ma, No. 4216), Devendramati's (Lha-dbañ-blo) commentary (*Pramāṇavārtikatikā*, Tg. Tshad-ma, No. 4217) and the commentary by Śākyamati (Śākyabla; *Pramāṇavārtikatikā*, Tg. Tshad-ma, No. 4220), and made it into a system through teaching and study. This was the beginning of the spread of the teaching of Logic, which became thus established in the region of dbUs and gTsāñ. During that time, Khyun-po grags-se, famous for his learning, composed numerous treatises on Logic. They are called the "Old Nyāya" (Tshad-ma rñin-ma). Later the translator bLo-lđan śes-rab founded the lineage known as the "New Nyāya" (Tshad-ma gsar-ma). The great pāṇḍita Jñānaśrī came to Tibet, without having been invited. Numerous (other) pāṇḍitas also came, and made numerous excellent translations (of texts). In the time of king 'Od-lde, Atīśa (Jo-bo-rje) was invited, and reformed the Doctrine. In the time of the king's son rTse-lde in the year Fire-Male-Dragon (me-pho-'brug—1076 A.D.) most of the great Tripiṭakadharas (sDe-snod-'dzin-pa) of dbUs, gTsāñ and Khams assembled to a Religious Council (chos-'khor), which became known as the "Council of the Fire-Dragon Year" (me-pho-'brug-gi čhor-'khor). Each of them set in motion the Wheel of the Doctrine. About that time the Zañs-dkar lo-tsā-ba translated the *Nyāyālamkāra* (Tshad-ma rgyan, Tg. Tshad-ma, No. 4221). In general it must be said that the services

tendered to the Doctrine by these kings of Upper mNa'-ris find no parallel in other countries. Rwa lo-tsā-ba, gNan lo-tsā-ba, Khyuñ-po Čhos-brtson, bTsan Kha-bo-čhe, rNog bLo-l丹 śes-rab and Mar-thun Dad-pa śes-rab attended the Council. Among the lo-tsā-bas Dags-po dBañ-rgyal was also present. bTsan Kha-bo-čhe having studied the "Doctrine of Maitreya" (Byams-čhos) with Sajjana, returned (to Tibet), and great was the benefit. Rwa and gNan on leaving the Council, proceeded to Nepāl and India. Then having returned to Tibet, they laboured extensively. Dags-po dBañ-rgyal and Khyuñ-po grags-se held a contest of preaching, having established their residences on the Po-ta ri and dMar-po-ri. Monks used to visit the religious schools of both (teachers). Though there exist an account that Khyuñ-po had studied the "Old Nyāya", and had left behind numerous disciples, it is not sure whether the "Old Nyāya", which had been studied by him, had not originated from Khams or mNa'-ris, from a translation of Devendramati's commentary by rMa lo-tsā-ba. Khyuñ-po seems to have been a contemporary of Po-to-ba.

(4b)

In general, in the year Iron-Female-Ox (lčags-mo-glañ—821 A.D. or 881 A.D.), 252 years having passed since the birth of Sroñ-btsan sgam-po, king Ral-pa-čan concluded the treaty with China. In the next Water-Male-Tiger year (chu-pho-stag—822 A.D. or 882 A.D.), the Pillar of Lha-sa (Lha-sa'i rdo-riñs) was erected. In the fifteenth year after this Water-Tiger year (chu-stag), in the Fire-Male-Dragon year (me-pho-'brug—836 A.D. or 896 A.D.) king Ral-pa-čan died. From that year to the year Iron-Female-Hen (lčags-mo-byä—841 A.D. or 901 A.D.) Dar-ma ruled. The Doctrine of Ordination (rab-tu byuñ-ba'i bstan-pa) disappeared. This Fire-Male-Ox year (me-pho-glañ—917 A.D. or 977 A.D.) in the 77th year since the year Iron-Hen (lčag-sbya—901 A.D.), when the Doctrine disappeared. Sixty-four years have passed between the next Earth-Male-Tiger (sa-pho-stag—918 A.D. or 978 A.D.) and the Iron-Serpent year (lčags-sbrul—1041 A.D.), which precedes Atisa's coming to Tibet in the year Water-

Male-Horse (čhu-pho-rta—1042 A.D.). During these years the “Six Men from dbU's and gTsai” (dbUs-gTsai mi-drug) propagated widely the Doctrine of Ordination. When Atīśa came to Tibet, the disciples of the “Six”—Khu, rNog and many others were still alive. Thus from the birth of Sron-btsan sgam-po (to the year 1042 A.D.) 413 years have passed (if calculated from the year 629 A.D.). The year Water-Male-Horse (čhu-pho-rta—1042 A.D.) of the coming of Atīśa to Tibet, is the 141st year since the disappearance of the Doctrine (in the Iron-Hen year, which according to the author is the 901 A.D.). At that time Lord Mar-pa (rJe Mar-pa) was in his thirty-first year, and 'Khon dKon-mchog rgyal-po in his ninth year. gZus and Gra-pa mNon-ses acted as abbots at that time (so that at least ten years must have passed after their ordination, as is the rule in the Vinaya).⁶ The Vinayadharma of rGya (rGya 'Dul-ba 'dzin-pa) began the study of the Vinaya. Gra-pa's disciple bTsan Kha-bo-čhe was in his twenty-third year. This was the time of the great disciples of gZus: the translators Len, 'Brog and 'Gos, sTag-lo gZontshul, 'Bro-señ-dkar Sākya-'od, Khu-dhos-grub and Gyi-Jo Zla-ba'i 'od-zer. 'Brom died twenty-three years after the coming of Atīśa to Tibet (in 1064 A.D.). bLa-čhen-po 'Brog-mi also passed away about that time. After the death of 'Brog-mi, rGya-gar Phyag-na came to Tibet. He preached extensively the precepts of the Grub-snin (Saraha's Dohākosa) to twenty-one great scholars and others in Upper gTsai. Soon after the death of Atīśa, Dam-pa Sañs-rgyas came to Tibet, and taught the old tradition of the Zi-byed Doctrine to Gra-pa and lCe-dwal sGar-pa. The Kashmirian Somanātha (Zla-mgon) also came to Tibet. These two preached and taught the Doctrine of the Kālacakra. Dam-pa again returned to India. Having proceeded to Ša-'ug sTag-sgo, he spent three years at sNañ-gro of gNal. After that he preached the doctrine of the “Middle” Lineage (brgyud-

(5a)

6 The last named was the author of the Ma-ni bka'-bum.

pa bar-pa)⁷ to rMa, So, sKam and others. It seems that about twenty-six years must have elapsed since the death of Atīśa (1054 + 26 = c. 1080 A.D.). After that (Dam-pa) proceeded to China, and spent twelve years there. Later he came to Dīn-ri, and for twenty-one years laboured for the benefit of living creatures. During the fortieth year after the death of Atīśa, the lo-tsā-ba bLo-l丹 śes-rab taught the Piṭaka to more than 23,000 students possessing text-books.⁸ During that period the "Three Cousins" (sku-mčhed gsum-Po-to-ba Rin-čhen-gsal, sPyan-sna-ba Tshul-khrims-bar and Phu-čhuñ-ba gŽon-nu rgyal-mtshan) of the bKa'-gdams-pas, sNe'u-zur-ba and others, Šar-ba-pa, gLañ-thañ-pa, Bya-yul-pa and others, greatly fostered the bKa'-gdams-pa doctrine. In the time of bLo-lDan (bLo-sdan bstan-skyoñ), the Venerable Mid-la and Dam-pa Sañs-rgyas propagated the practice of the Meditative Lineage (sgrub-brgyud). rNog, father and son, 'Tshur-dbañ-ne, Mes-tshon-po⁹ dPyal-se-tsa, 'Khon dKon-mčhog rgyal-po, father and son, Ba-ri lo-tsā-ba, rGyus-sMon-lam-grags, Zans-dkar lo-tsā-ba and brothers, Rwa-lo, gÑan-lo, 'Gos, teacher and disciple, Mar-pa Do-ba and others taught extensively the Tantras. Ba-ri and the Venerable Mid-la were born in the same year (1040 A.D.). When Ba-ri (Rin-čhen grags) was fifteen, he met Atīśa (in 1054 A.D.). Zur-čhuñ-pa's son Sākya seiñ-ge of Gro-phug and his disciple extensively preached the Tantras, belonging to the "Old" class (rñiñ-ma). This was the only time when the Precious Doctrine of the Buddha received its greatest spread. dPal sGam-po-pa was born in the year Earth-Female-Sheep (sa-mo-lug-1079 A.D.), twenty-six years after the death of Atīśa. At first he heard the precepts of the bKa'-gdams-pa sect, but later he attended on the Venerable Mid-la and practised

(5b)

7 I.e., the Zi-byed doctrine.

8 Dpe-'grem means a "student possessing a text-book." In ancient Tibet only hand-written text-books were available, and their number was very limited.

9 The Venerable Mid-la, rNog Tshur and Mes were known as the "Four Great Pillars of rJe Mat-pa" (rJe Mar-pa'i ka-čhen-bži).

many precepts. Having attained the great undefiled wisdom (zag-pa-med-pa'i ye-ses, anasrāva-jñāna), he laboured for the benefit of living beings, and became the Leader of the Doctrine in the Meditative Lineage (sgrub-brgyud). His disciples were numerous, both in regard to numbers and the excellence of their achievements. The synchronisation of teachers and their dates is to be understood in the above manner.

THE CHAPTER ON THE ESTABLISHMENT OF THE
CONTEMPORANEITY OF DATES

During the sixty-four years which preceded Atīśa's coming to Tibet, kLu-mes, teacher and disciple (kLu-mes dpon slob), had erected numerous temples. In the year Earth-Female-Hen (sa-mo-bya—1009 A.D.) the Mo-ra'-gyel vihāra was erected. In the following year (1010 A.D.) the kalyāṇa-mitra gLan Ye śes'-bar, rNog Byan-čhub 'byun-gnas and others took up monastic ordination. In the next year they took over Yer-pa Ba-reñ. According to other accounts, they laid the foundation of the Yer-pa lha-khañ in the year Iron-Ape (lčags-spre—1020 A.D.). Gru-mer Ye-śes 'byun-gnas and eighteen others took up ordination. gLan, rNog and sNa-nam, the three, and Gru-mer, the fourth, are known as the "Four Pillars" (Ka-ba bži). The kalyāṇa-mitra kLu (dge-bšes kLu) and Sum, the two, are known as the "Two Beams" (gDun-gnis). Khu and Riñ, the two, were called the "Southern door-bolt" (lho'i sgo-glegs), and the "Northern door-bolt" (byañ-gi sgo-glegs) respectively. gLan Ye-śes byan-čhub, nephew of the kalyāṇa-mitra gLan Ye-śes'-bar, and a disciple of both kLu and Sum, gÑos Tshul-khrims rgyal-mtshan of 'Tshal-čhuñ, 'Phañs dBai-phyug rgyal-mtshan, the two gZi and rLuñ, disciples of 'Brom-pa, the younger brother of kLu-mes čhen-po, the builder of Ba-lam Ša-tsha, dGe-dom, the builder of Mon-mgar'-gan, gŽon-nu grags and other important disciples of kLu and Sum, were called "Rafts" (Phyam). Bhe-ston rDo-rje śes-rab, the

(6a)

builder of sGre-mkhar in Upper gYu-ru, though not a disciple, was included among them, being a great man. "Planks" (gral-buy—dral-bu) were called those who were junior to the above (mentioned) disciples. Sum-pa erected gYu-sgto and Khañ-dmar. gLan built rGya-sar-sgañ. sNa-nam built Ra-tshag of Yâb. Later he built the temple of rGyal-lug-lhas. rNog on leaving Yer-pa, built Lhiñ-pa of gZad. Then he built Tsha-mig and the ārāma (kun-dga' ra-ba) of gZu. Bre of South-Western Lha-mdö and other localities, belong to the school of rNog. Some eight monks belonging to the school of the kalyāña-mitra Gru-mer and others, after requesting kLu-mes in person, built Sol-nag Thañ-po-čhe. The kalyāña-mitra kLu-mes and his brother built Ba-lam ša-tsha on the border of Mi-čhos. kLu-mes, the great kalyāña-mitra, took over Kwa-čhu. Then he built Tshon'-dus-gnas of Gra-phyi, and proceeded to Thañ. Later he took up his residence at the Se-ra cave of Tshe-spoñ. He died on the way to Thañ. The uncremated remains of kLu-mes, the great kalyāña-mitra, and of Gru-mer are enshrined in the stūpa of 'Od-čan. The kalyāña-mitra Yam-śud rGyal-ba'-od, a disciple of kLu-mes, on leaving Thañ, built with the assistance of the lay-supporters gYu, rTse and sGo, the temple of gYu-rtse, as their object of worship. At that time gÑal-pa and the kalyāña-mitra Gar-srägs took up the vows in the presence of Yam-śud. He took over Yur'-og and rTsi'-or. The Thañ-pas of gÑal originated from them. The kalyāña-mitra Yam-śud took over Phug-po-čhe. Later he took over many estates, such as Gañ-pa Thog, lCañ-tshigs and others. He looked after numerous disciples of the kalyāña-mitra Gra-pa mNon-šes and other teachers. When the kalyāña-mitra Gra-pa took over the temple of Bye-ma from Thañ, he also took over dbUr-goñ-ma. At that time the kalyāña-mitra Gra-pa ordained the four beloved sons of Rog-pa-rtsa. On the plain of the temple of Bye-ma, on this side of the river, he built the temple of Ma-bkod. During his preaching on the Tantras and the Abhidharma, Ga-srañ (6b)

(6a)

nag-po, a disciple of the kalyāṇa-mitra Gra-pa, delivered the kalyāṇa-mitra Khu-čhen-po to the nāga of Zur-phud. At the time of the dispute, after it had been reconciled and the judgment pronounced, there arose the necessity of shifting the temple of Ma-bkod to the distance of an arrow shot. This is the present Bye-luṇ (Bye-ma-luṇ, a district in the vicinity of the gNan-čhen Thaṇi-lha ?). He reconciled the dispute, which took place during the exposition of the Tantra and Abhidharma, and people used to say : "Let the father of the four sons ride on a horse in pride!¹⁰ Let one banish Ga-sraṇ nag-po to (his) native country!" Since that time Phug-po čhe and Gra-thaṇ became known as Tantric schools, and Thaṇi-po-čhe with its branches became known as a school of philosophy. At the building of Thaṇi-po-čhe, among the "seven and half" monks (ban-de mi phyed-dai-n-brgyad), there were three monks of Khu. Šuṇ-bu gŽon-nu grags-pa of Khu-dron-tsha left Thaṇi (and did not finish the work, and therefore he was called "half"). On the border of Khu and Tshes, he built Jū-ma. Then on being invited by Šuṇ-bu of Yugs, he built Lho-brag Ba-ši. Then having gone to Yar-stod, he erected Bar-yul, as the object of worship of the three, uncle and nephews (khu-tshan gsum). In this manner the kalyāṇa-mitras kLu and Sum, possessing the power of resolve of Bodhisattvas, together with their disciples, (erected) in the lower part of dbU-ru (Lha-sa) the four great monasteries, the roots of the Doctrine of Buddha, famous among others : the temple of rGyal-lug-lhas, distinguished by wealth and riches, erected by Zaṇ sNa-nam rDo-rje dbai-n-pHYug, a manifestation of the Jina Maitreya; the ārāma (kun-dga' ra-ba) of gŽu, built by rNog, distinguished by its house-holders (bza'-mi); Thaṇi-po-čhe, the vihāra erected by the kalyāṇa-mitra Gru-mer and others, and by the "seven and half" monks (ban-de phyed-dai-n-brgyad), famous for its kalyāṇa-

¹⁰ Here "father" means the kalyāṇa-mitra Gra-pa, the teacher of the four sons of Rog-pa-tsha. His riding on a horse means that he had won the case against Ga-sraṇ nag-po.

mitras, and Gra-thāñ, the vihāra erected by the kalyāṇamitra Gra-pa mNon-ses on the border of sNa and Śud, and famous for its temples. The Chapter on the building of vihāras by kLu-mes, teacher and disciples. (74)

*The origin of the preaching of the Vinaya by
kLu-mes and Sum-pa*

Its Lineage: The "Ten Men of dbUs and gTsañ" (dbUs-gTsañ-gi mi-bču), comprising kLu-mes and others, proceeded to Khams, and received there ordination. On completion of their studies of the Vinaya, they again returned to dbUs and gTsañ. Lo and Tshoñ having greatly increased the number of monasteries in gTsañ, divided them into (groups) of Upper Lo-tshoñ and Lower Lo-tshoñ. Rag-śi made converts in Khams. sBa took over dbU-tshal, and 'Briñ took over Khams-gsum. kLu-mes having taken over Kwa-čhu and other monasteries, preached the Vinaya. rNog Byah-čhub 'byuñ-gnas, Gru-mer Tshul-khrits 'byuñ-gnas, gLan Ye-ses śes-rab, sNa-nam rDo-rje dbañ-phyug (were) his four great disciples. The disciples of Gru-mer: rLuñ Legs-pa'i śes-rab of Gra-phyi-phu, sKyogs Ses-rab 'byuñ-gnas of Gra-phyi-ba, gZus rDo-rje rgyal-mtshan. rLuñ and sKyogs proceeded to learn the work of translators, and studied the Vinaya-kṣudraka (Kg. 'Dul-ba, No. 6) under the Brahman Vinayadhara ('Dul-ba 'dzin-pa), and the Brahman Sākyasena, and learned the practice (lag-len) of the (Vinaya). gZus having met kLu-mes studied with him the Vinayasūtraṭīkā- ('Dul-ba'i mdo'i rgya-cher 'greł-pa, Tg. 'Dul-ba, No. 4120), the Bam-po lha-bču-pa (Pratimokṣasūtraṭīkāvinayasamuccaya, Tg. 'Dul-ba, No. 4105) and the Vinayavastuṭīkā (Tg. 'Dul-ba, No. 4113). Later, after his studies with rLuñ and sKyogs, he became very learned. sKyogs founded Gad-pa sten of Yar-kluñ. gZus had four great disciples: 'Dzims-pa and sNe-pho are the two great disciples from gTsañ; gLan and sBo-čhuñ—the two great disciples from dbUs. Now 'Dzims-pa Ses-rab 'ad: he was

a native of Za-ri-roñ in mNa'-ris. Having become a great scholar, he heard from gZus the Vinaya. At Ra-sa 'Dzims he founded a Vinaya school ('Dul-ba'i bśad-grwa). Then there (appeared) Žaf-žuñ rGyal-ba'i śes-rab in sTod (Western Tibet), gZon-tshul in 'Dzims, and 'Bro-señ dKar-stod-pa Ye-śes bla-ma in dbUs. The letter founded Ko-khyim, and became known as Ye-śes bla-ma of Ko-khyim. sNe-pho Grags-pa rgyal-mtshan of Roñ-lho-rtsa, Žai by clan, founded the Vinaya school of mKhar-phug and dMu. His chief disciple, a native of Lha-ri-rtsa-brgyad, Sog by clan, and known as mChen Tshul-khrims bla-ma, having taken over Ba-so-thañ of lDan, Bye-gliñ and other monasteries, established religious schools (for the study of the Vinaya). gLan Tshul-khrims byañ-čhub, a native of rGya-ri-mo-čan, having taken over rGyal of 'Phan-yul, established a (Vinaya) school there. His chief dis ciple was rGyal-ba gYuñ-druñ dbaii-phyug. sBo-čhuñ Tshul-khrims 'byuñ-gnas was a native of gYor-po Bum-gliñ. Having taken over bTsan-thai, Roñ-skam and Kwa-čhu, he established there schools for the study (of the Vinaya). His chief disciple was Myañ-mtshams Rin-čheñ bla-ma of Lower Gra-phyi. The latter's chief disciple was sKam gSal-ba'i sñiñ-po. The Vinayadhara of rGya:¹¹ his native place was Mañ-ra in Upper Myañ. His parents having died in his early childhood, he stayed among the monks of the Byarog tshañ monastery. Because of his ugly appearace, the monks drove him away, saying that harm might result to men and crops. He proceeded to dGa'-ba gdoñ. He begged (his food) from monks, and spent the night on chaff dust. Hearing them reading the baśic texts of the Sūtras, he learnt reading. Later, having mastered by heart the basic texts (gžuñ), he went to study the Vinaya with Sog. Moreover, he visited every Vinaya scholar residing in dbUs and gTsāñ, and studied under them. Thus he studied with the "Three Sons" of gZus, with the exception of 'Dzims. In particular,

¹¹ rGya 'dul-'dzin dBaii phyug tshul-khrims 'bar, born in 1047 A.D.

he studied under the three teachers: Sog, Myāñ-mtshams and Ko-khyim-pa, as well as under sKam. In this manner, at age of thirty-four he reached perfection in the study of the Vinaya. Then having become a kalyāṇa-mitra, he stayed at dGa'-ba- gdon till the age of eighty. After taking charge of the monastery of Chu-mig-luñ, he made a round of many monastic establishments (chos-gži), and preached extensively the Vinaya. Having grown old after the age of eighty, he lectured during five years thrice daily on the Pratimokṣa, the Vinayasūtraṭīkā¹² and the Vinayakārikā,¹³ for the most part assisted by an assistant preacher (zur-chos-pa). He passed away at the age of eighty-five at Šañis (n.of a district situated north of bKra-śis lhun-po in gTsāñ), in the year Iron-Hog (lčags-phag—1131 A.D.). Among his disciples known as the “Four pillars” (Ka-ba-bži) and the “Ten Beams” (gduñ-ma bču) (were the following): among the “Four pillars” (Ka-ba bži): 'Dar 'Dul'-dzin (the Vinayadhāra of 'Dar) who preached at Šab-lčāñ-ra, Ra-sa (Lha-sa) and Bo-don; mTha'-bži brTson-'gru-pa-'bar, who assumed the abbotship of 'Um-phug in Myāñ-ro, his chief disciple being Rin-skyabs of gTsāñ and Jo-stan Nag-po Dar-tshul who took up ordination at the age of sixty, and after learning to read, studied the Vinaya, and became a good scholar. His disciple, whom he instructed, was Ša-mi in Tsha-roñ of Yar-kluñs. The latter's disciple (was) Ka-pa Dar-señ. His disciple Thag-ma rDor-gžon. The latter's disciples: rNal-'byor Byañ-señ, sBal-ti Jo-sras and gŽuba sTon-yes. rNal-'byor Byañ-señ taught at Lha-žiñ Khri-dgu and 'Tshal-čhuñ. Later he founded the monastery of Gro-sa in 'Phan-yul. His disciple Ka-ba sTon-nam founded Grags-tshab of Upper Phyā. sBal-ti became the abbot of Bran Ramo-čhe, and founded the monastery of sKyor-mo-luñ. rMatsho Byañ-čhub rdo-rje having brought with him about five hundred monks of rGya, taught in dbUs. 'Dar, mTha'-bži,

¹² Tg. 'Dul-ba, No. 4120.

¹³ Tg. 'Dul-ba, No. 4123.

Jo-ston and rMa-tsho are called the "Four pillars" (Ka-ba bži). Sa-mi first joined at rGya—Bya 'dul-'dzin (the Vinayadhara of Bya), a disciple of rMa-tsho, born in the year Iron-Female-Sheep (lčags-mo-lug—1091 A.D.) at gTsān-roñ-gyuñ. He was ordained in the presence of 'Bre čhen-po and was given the name of brTson'-grus'-bar. He studied the Vinaya with Sog, who passed away when he was thirty-six. After his studies with rGya and rMa-tsho, who were retired abbots, he became learned in the Vinaya. He studied the Mādhyāmika and Nyāya under rGyal-tsha Zañ-ye and the Yoga Tantra under Zañs-dkar lo-tsā-ba. He studied the bKa'-gdams-pa doctrine under sTod-luñs-pa čhen-po. Later he founded the monastic college (bśad-grwa) at Zul-phu. dPe-dkar himself having assumed the form of a novice, attended on him. He never seemed to transgress even a single precept of the Vinaya, except when he was wearing a fur-coat trimmed with fur on the outside. For nine years he attended classes, and later practised the method (ñams-len) of Secret Precepts (man-nag). He had seventy-six disciples who were able to benefit living beings. In this manner Bya-'dul greatly laboured for the sake of the Doctrine. At the age of seventy-six he passed away in the mansion of Zul-phu. His disciple the astrologer gZon-nu señ-ge taught for eighteen years throughout the four seasons the Vinaya in gTsān, but no great benefit arose. After that many disciples, dbOn-po Čhos-dbañ and others, passed away. lČe'Dul-'dzin (the Vinayadhara of lČe) of gTsān-roñ founded the monastic college (bśad-grwa) of Nur-smṛig and other monasteries. Three years after the death of Bya-'dul, Rog Čhos-dbañ, a nephew of Bya, became abbot of Zul-phu. (Later) the Rog family remained in control of Zul-phu. Then Čhos-dbañ Nam-bza'-phred gsol, a disciple of Rog, abbot of Zul-phu. After that, his disciple the abbot of Zul-phu—Čhos-grags Rin-čhen-dpal. His disciple Ka-bži-pa, abbot of Tshogs-pa. The latter's chief disciples were bSod-nams grags-pa and 'Dul-'dzin (Vinayadhara)

(8b)

Grub-pa-dpal. Bu Rin-po-che (Bu-ston Rin-chen-grub) was the disciple of these two.

Further, the disciple of rTsis-pa (the Astrologer) dPal-ldan-gros took over sNar-thaṇ. 'Phyar-sToṇ-nag-mo taught at kLas-mo-che, sTag-tshal smon-gro and at Roṇ-mkhar-phug. His disciple mNa'-ris dgra-bčom (the Arhat of mNa'-ris) studied for a while under dPal-ldan rNor-gžon. Later on having met sToṇ-nag-mo, he became learned. He founded the monastery of sBa-gor brag-nag and Zam-'tsher. He had eight disciples, including 'Chims Nam-mkha'-grags and Gyaṇ-mo-che. His last disciple was Seṇ-ge zil-gnon. The "Ten Beams" of rGya (rGya'i gduṇ-ma bču) were: sNar-rgya Tshul-khrims yon-tan, Dags-po 'Dul-'dzin, sNar-rgya Rin-tshul, sPyi-ther-ba Rin-tshul, Kha-ru Mes-ston, 'Dzims-pa Mes-ston, 'Dzims-pa kLog-sñiñ, lDog-pa Ye-grags, dPal-'byor śes-rab of mNa'-ris, gÑal-pa Dar-ma 'od-zer. Some maintain that Dar-ma 'od-zer should not be included in the list, but that Myah 'Dul-'dzin should be counted among the "Ten Beams". sKye-pho Tshul-'phags: he taught at Ne'u-ru. His chief disciple was 'Dar Tshul-khrims rgyal-po of Upper 'Dar-cho. The latter's chief disciple was sNa-nam mgo-pa sTod 'Dul-ba 'dzin-pa Tshul-khrims-'bum (Tshul-khrims-'bum, Vinayadhara of sTod and headman of sNa-nam). The latter's disciple was Dar-yul 'or-pa Ni-steñs-pa bLo-gros grags. His disciple was rGyal Gro-phu-ba Tshul-khrims grags. His disciple Dar-yul sna-mo-ba Grags-pa sMon-lam blo-gros and others. A later disciple Brag-dmar rDo-rje phur-pa of rGya was known as sTod-pa Dharma. He taught at Brom-pa Brag-dmar to Zan-ži-mdzes Śes-rab, a disciple of rGya brDa-'dul-'dzin. Having been ordained by rGya, he studied for a long time under rGya and sKye-pho. Later he became an assistant of Brag-dmar-pa, and preached for three years. His disciple the kalyāṇa-mitra Śākyā grub-pa and brDa-'dul-'dzin taught in Upper Šab and other localities. rNog-btsun dKar-mo of Chu-mig having requested him, he acted as abbot of Chu-mig sde-skor. His disciple (were): Kye-ma Grags-

(9a)

tshul of Drañ-po-luñ, and Čag Ni-ma at Šañs-sreg-žin. mTha'-ston founded a monastic college (bśad-grwa) at Myañ-ro bLa-rins. The kalyāna-mitra Śāk-grub (Śākyā grub-pa) acted as abbot of brDa. kLog-skya dPal-'byor studied under him and later preached at Don-mo-ri, Skyel, Zañ Šes-rab'-od, dbOn-po Khri-brtan señ-ge and Śāk-rdor (Śākyā rdo-rje), the four, became his assistants. Later Šes-rab'-od acted as abbot. This was the origin (of the school) of the Vinaya students ('Dul-gra-pa) of Chu-mig. Further, the Kha-čhe pañ-čhen (Śākyāśrī, 1204-1213 A.D.) conducted the summer retreat (dbyar-gnas) at sNar-blas-mo-čhe. When he was expounding the Vinayakārikā (Me-tog phreñ-rgyud, Tg.No. 4123), Señ-ge zil-gnon and Šañs-pa Jo-stan heared it from him, and (later) both composed commentaries (on it). The Pramāṇa-puruṣa (Tshad-ma'i skyes-bu) bSod-nams mgon-po studied under Señ-ge zil-gnon. Bu-ston obtained it from the latter. The above (account) has been written according to the writings (gsuñ-rab) of the great Vinayadhara ('Dul-'dzin čhen-po) Bu (Bu-ston).

Further, Ša-mi's disciple—kLubs-dkar Tshul-khrims-grags. His disciples: the Vinayadhara sNubs, Gyam-bzañs Chos-rje, Gra-mi and many others. Gra-mi's disciple (was) the abbot of rGya-dur, Dar-ma ye-šes. The latter's disciple was Dar-ma bsod-nams of Zaris-čhen. His disciple (was) mTsho-sna-pa Šes-rab bzañ-po. The preaching of the Vinaya, as expounded by these two, continued without interruption up-to the present day at Zañs-po-čhe of gÑal, Bra-gor and other (monasteries). rGya-dur Dar-yes' disciple—mKhas-btsun Dad-pa mgon proceeded to sPyan-gyas, and taught there the Vinaya. There also the continuity of the preaching of the Vinaya continued up-to the tenth teacher (of the Lineage). Before that, there appeared many other Vinayadhara, such as Don-steñs-pa, the personal disciple of Gra-pa, and others, Lho-pa, the All-knowing, and others. Further, the teaching of the Vinaya was carried on at Khrab-la-kha in the early days of my life. In this Central

(9b)

Tibet (dbUs) also the teaching of the Vinaya was continued for a long time at Zul-phu, sKyor-mo-luñ, dGa'-ba-gdon and Gro-sa. At Gro-sa (in 'Phan-yul) especially dMar-ston the Great, uncle and nephew, acted as supporters of great Tripitakadharas (sde-snod 'dzin-pa), who were studying the Vinaya ('Dul-ba don-du gñer-ba). At present the best of the preachers of the Vinaya ('Dul-ba'i čhos-smra-ba, Vinayadharmavādin) is the great Sthavira (gnas-brtan čhen-po) dGe-legs-dpal. In the course of time when numerous libertine monks had taken up ordination, rJe-btsun dam-pa bLo-bzañ grags-pa'i dpal (Tson-kha-pa, 1357-1419) thoroughly studied the Vinaya under the great abbot (mkhan-čhen) bLo-gsal-ba at the monastery of sKyor-mo-luñ. Later he did not transgress the precepts of the Vinaya while practising meditation in hermitages. Afterwards when looking after his attendants, he issued orders that in his presence all should wear the three religious robes, and keep the mat, the bowl and other articles prescribed by the Vinaya. In conformance with the precepts (upadeśa, man-nag) of the great Venerable Master (Atīsa), he purified the minds of the three kinds of human beings, and by a mind filled with disgust towards all Phenomenal Existence ('khor-ba, saṃsāra), they transformed the (ordination) vows into the very essence of the Pratimokṣa monastic code. Following their example, this teaching of the Vinaya shone like the Suri in this country of Tibet. In Upper mNa'-ris, notwithstanding the fact that king (mna'-bdag) Sroñ-ne had greatly fostered the spread of the Doctrine and had been faithful to the tradition of his ancestors, no upādhyāyas and ācāryas (mkhan-slob) were available (to perform the ordination rite). Therefore the father and (his) sons (i.e. the king and his sons), the three, took the badge of monkhood before the sacred images. The (king's) name was changed to that of Ye-śes'-od. After the invitation of the East Indian pāṇḍita Dharmapāla many received ordination and studied the practice of the Vinaya. The story is told in the following verses :

(104)

"Byan-čhub sen-ge of Žin-mo-čhe maintained
that the later Vinayadharas of mNa'-ris
belonged to the Indian Lineage.

Namely, the Meditative Lineage (*sgrub-pa'i brgyud*),
and the Lineage of Teaching (*bśad-pa'i brgyud*).

Now the Meditative Lineage :

Lha-rgyal bLa-ma Ye-ses'-od,
known as a manifestation of Mañjuśrī,

As prophesied in the Great Mūla-Tantra (i.e. the Mañjuśrī-
mūla-tantra),

built the incomparable and miraculous vihāra
(dPe-med lhun-grub gtsug-lag-khaṇ) of Tho-liṇ.

From Eastern India, a learned monk, endowed with the
thunder of Fame,

the lofty banner of glory,
apparent to all, named Dharmapāla,
was invited by Ye-ses'-od.

He, whose mind was exhorted by the Sun of Mercy,
in order to promulgate the Precious Doctrine,
acted as upādhyāya, and spread the Meditative Lineage.

His three chief disciples (mkhan-bu) were :

the monk Sādhupāla, the Lord Guṇapāla and the monk Pra-
jñāpāla.

Prajñāpāla's disciple was

the Vinayadha of the country of Zaṇ-žuṇ,
who guarded the moral precepts, as the tail of a yak and the
eye-ball.¹⁴

He studied extensively the Vinaya-piṭaka,
the source of all knowledge.

Heaven and Earth were enveloped by his Fame,
and from the cloud of (his) Mercy fell the shower of religious
teaching.

(10b)

¹⁴ According to a legend 'Tibetan yaks possess beautiful tails of the colour of the Vaidūrya stone, and are careful not to damage their tails against, bushes and thorns.

Having renounced the wicked nature of the Mind and taken up ordination,

he spread greatly the Precious Doctrine.

He became known as the monk rGyal-ba'i śes-rab,
whose name it is difficult (for me) to pronounce.

Having studied well Grammar,

he attended on numerous pāṇḍitas,

who on hearing about his vast knowledge,

which when remembered causes tears to be shed,

and makes hair stand on end,

and produces faith,

expressed the wish to meet this great man (skyes-mchog,
parama-purusa).

After having studied the (Vinaya) practice with Dharmapāla,
later he studied the practice of the Vinaya

with the Vinayadhara Pretākara,

a Brahman very famous for his learning,

who held dear the moral precepts,

and stayed in Nepāl.

The monk rGyal-ba'i śes-rab having obtained the Pratimokṣa
and its commentary called Vinaya-saṃgraha ('Dul-ba bsdus-pa,
Tg. 'Dul-ba, No. 4106),

from Jñānaśrī, a follower of many scholars,

whose Fame encompassed Jambudvīpa,

who inherited (his knowledge) from two Lineages of Teaching,

and from two teachers of the Meditative Lineage,

made a translation (of these texts).

Further this monk corrected the faulty and missing portions
of the Ārya-Mūlasarvāstivādīśrāmaṇerakārikā (Sum-
brgya-pa; Tg. 'Dul-ba, No. 4124),

and its commentary called Prabhāvatī ('Od-l丹, Ārya-
Mūlasarvāstivādīśrāmaṇerakārikāvṛttiprabhāvatī. Tg. 'Dul-ba,
No. 4125),

translated by the monk dGe-blo at the feet of Śrī¹
Subhūtiśānti, the learned pāṇḍita of Kāśmīra.

Having compared the (text of the translation) with the text from Magadha,

he preached it at the request of the devaputra (lha-yi sras)
Byañ-čub'-od, whose mind was softened by mercy.

The latter heard the exposition of his translation of the commentary called "Benefit to the Disciple" (sLob-ma-la phan-pa).¹

He became known as the "Great Pandita of Kāśmīra"
(Kha-čhe pañ-čhen).

From Samantaśrījñāna he obtained

the Śrāmaṇerakārikā (Tg. 'Dul-ba, No. 4127),
and made a good translation of them.

Having compared it with the Sanskrit original texts from India, Kāśmīra and Nepāla,

the monk rGyal-ses taught it.

Having brought from Nepāla, the Sanskrit text of the Śrāmaṇeravarṣāgrapṛcchā (dGe-tshul-gyi dañ-po'i lo-dri-ba,
Tg. 'Dul-ba, No. 4132),

when he came to Tho-liñ,

he consulted the Sanskrit text (of the book) which belonged to Dharmapāla.

Then having corrected it in the presence of the upādhyāya Narayadeva of Kāśmīra,

he translated it, as well as taught it.

The Bhikṣuvarṣāgrapṛcchā (dGe-sloñ-gi dañ-po'i lo-dri-ba,
Tg. 'Dul-ba, No. 4133, translated by Dīpañkaraśrījñāna and Tshul-khrims rgyal-ba) was corrected by the monk Byañ-čub-'byuñ-gnas,

and was translated by the East Indian scholar and saint,
encompassed by fame,

whose name it is difficult to utter (the name of the upādhyāya was not to be mentioned),

Dīpañkaraśrījñāna and the monk Tshul-khrims rgyal-ba.

¹ Bu-ston bsTan-'gyur dkar-čag, gSūri-'bum, vol. XXVI (La), fol. 106b;
Trisatakārikāvākyāna, Tg.'Dul-ba, No. 4126

From them the text was received by the great Vinayadharas of Zañ-žuñ.

The two ācāryas whose name end in “bLo-gros” and “Ses-rab” heard it from the latter.

The Bhikṣukārikā (Vinayakārikā, Tg. ’Dul-ba, No. 4123) were translated by the monk Prajñākīrti,

assisted by the scholar Jayākara,

a Nepalese pāṇḍita, master of Scriptures (luñ,āgama) and yogic insight (rtogs-pa).

dPal-gyi ’byor-pa heard it from him.

The Śrāmaṇeraśiksāpadasūtra (dGe-tshul bslab-pa’i gži-mdo, Tg. ’Dul-ba, No. 4130),

was translated and taught by the learned translator (sgraskad byañ-pa’i lo-tsā-ba)

the monk gŽon-nu mčhog at Tho-liñ,

assisted by the learned pāṇḍita Parahita of Kāśmīra,
and the scholar Mahājana,

who belonged to a numerous Lineage.

The ācārya dPal-’byor šes-rab² heard this Doctrine from him.”

According to the above, Dharmapāla and Pretaka appear to have belonged to the Spiritual Lineage of the Practice (lag-len). Subhūtiśrīsānti and others belonged to the Lineage of Teaching (bśad-brgyud). *The Chapter of the History of the Vinayadharas.*

Among those known as the “Four Pillars of kLu-mes” (kLu-mes-kyi ka-ba bži): except for rGyal lha-khañ, the records of the Lineages of Abbots of the other three monasteries are not found. This rGyal lha-khañ was founded by sNa-nam rDo-rje dbañ-phyug, who was known to be a manifestation of Maitreya. Now sNa-nam rDo-rje dbañ-phyug : he was born at Nams-dga'-mo in the year Fire-Male-Mouse (me-pho-byi-ba—976 A.D.) as son of father sNa-nam

² The text has (Book II (kha), fol. 11b): de-la slob-dpon dPal-gyi ’byoz// šes-rab-dag-gis gsan-pa-yin// The name is split in order to fit the verse.

Jo-sras and mother sGrol-ma, Lady of Zan (Zan-lčam). When he was three, in the year Earth-Male-Tiger (sa-pho-stag—978 A.D.), the Doctrine of the Vinaya spread from Khams to dbUs. At eighteen, he took up ordination in the year Water-Female-Serpent (čhu-mo-sbrul—993 A.D.) in the presence of kLu-mes at a place called Ra-ba zlum-po ("Circular Enclosure"). This year is the 93rd year from the year Iron-Female-Hen (lčags-mo-bya—901 A.D.) of gLañ Dar-ma. After that, he first erected the vihāra of Čag (Čag-gi gtsug-lag-khañ). Later, when he was in his thirty-seventh year, in the year Water-Male-Mouse (čhu-pho-byi-ba—1012 A.D.) he erected the vihāra of rGyal-lug-lhas ('Phan-yul). In the same year the Master Mar-pa was born. In his eighty-fifth year, in the year Iron-Male-Mouse (lčags-pho-byi-ba—1060 A.D.) he died. He journeyed to India in search of instructions in the Vinaya. There he met rDo-rje gdan-pa. It is said that rDo-rje gdan-pa made him teach the Vinaya to two other novices, and thus he taught it. If this is true, then he must have known also the work of a translator. In the year Fire-Female-Serpent (me-mo-sbrul—1017 A.D.), which was the sixth year from the year Water-Male-Mouse (čhu-pho-byi-ba—1012 A.D.), when the temple of rGyal was founded, Gru-mer, after requesting kLu-mes' permission, founded Sol-nag Than-po-che. This was the seventh year of Khu-ston brTson'-grus gyuñ-druñ. Khu-ston and Nag-tsho lo-tsā-ba, who had invited the Master Atīśa, were both born in the same year (i.e. in 1011 A.D.). After that, gLañ Tshul-byan was born in the year Wood-Male-Dragon (śin-pho'-brug—1004 A.D.). In his fifty-seventh year; in the year Iron-Mouse (lčags-byi—1060 A.D.), he became abbot. After that, for forty-two years he acted as abbot. He passed away in his ninety-ninth year, in the year Water-Male-Horse (čhu-pho-rtā—1102 A.D.). He was the upādhyāya of Pu-to-ba. 'Briñ-ston was born in the year Fire-Male-Dog (me-pho-khyi—1046 A.D.) In his fifty-seventh year, in the year Water-Horse (čhu-rtā—1102 A.D.) he became abbot. After

(11b)

that, from the year Water-Sheep (*čhu-lug*—1103 A.D.), for seventeen years, he acted as abbot. At the age of seventy-four, in the year Earth-Hog (*sa-phag*—1119 A.D.) he passed away. *rMa-bya rNa-ra-ba* was born in the year Iron-Mouse (*lčags-byi*—1060 A.D.). At the age of sixty-one, he became abbot in the year Iron-Mouse (*lčags-byi*—1120 A.D.), and occupied the chair for ten years. He died in the year Earth-Hen (*sa-bya*—1129 A.D.) in his seventieth year. *rGyal-tsha byan-ye* was born in the year Fire-Sheep (*me-lug*—1067 A.D.). He became abbot in the year Iron-Dog (*lčags-khyi*—1130 A.D.) aged sixty-four, and occupied the chair for ten years. He died at the age of seventy-three in the year Earth-Sheep (*sa-lug*—1139 A.D.). *'Brom-ston* was born in the year Earth-Male-Horse (*sa-pho-rta*—1078 A.D.)³. He became abbot at the age of sixty-three, in the year Iron-Ape (*lčags-spre*—1140 A.D.), and occupied the chair for four years. He died in the year Water-Hog (*čhu-phag*—1143 A.D.), at the age of sixty-four. After him, from the year Wood-Male-Mouse (*śin-pho-byi-ba*—1144 A.D.) to the year Water-Ape (*čhu-spre*—1152 A.D.), Ar acted as abbot during one summer period only. Then for nine years there was no abbot, except for the above summer period. The *kalyāṇa-mitra* *Tshul-'phags* was a native of Nan-lam, and was born in the year Iron-Male-Horse (*lčags-pho-rta*—1090 A.D.). At the age of sixty-four in the year Water-Female-Hen (*čhu-mo-bya*—1153 A.D.) he became abbot, and occupied the chair for seven years. He died in the year Earth-Female-Hare (*sa-mo-yos*—1159 A.D.), at the age of seventy. From the year Iron-Dragon (*lčags-'brug*—1160 A.D.) to the year Water-Sheep (*čhu-lug*—1163 A.D.) for four years there was no abbot. *rGyal-ba Khyui-tshai Thod-dimar-pa* was born in the year Water-Female-Sheep (*čhu-mo-lug*—1104 A.D.). He became abbot in the year Wood-Male-Ape (*śin-pho-spre'u*—1164 A.D.), aged sixty-two, and occupied the chair for seven years. He died in the year Wood-

(124)

3 *'Brom-ston* of *rGyal*.

Sheep (śin-lug—1175 A.D.) at the age of seventy-three. From the year Fire-Ape (me-spre—1176 A.D.) to the year Earth-Dog (sa-khyi—1178 A.D.) for three years the chair remained empty. rGyal-ba Ye-grags was a native of Sa-dmar, and was born in the year Fire-Ape (me-spre—1116 A.D.). He became abbot in the year Earth-Hog (sa-phag—1179 A.D.) at the age of sixty-four, and occupied the chair for nine years. He died at the age of seventy-two. During this period, the chair remained empty in the year Earth-Ape (sa-spre—1188 A.D.). The Kalyāṇa-mitra gLan was born in the year Earth-Male-Ape (sa-pho-spre'u—1128 A.D.). He became abbot in the year Earth-Hen (sa-bya—1189 A.D.) at the age of sixty two, and occupied the chair for three years. He died in the year Iron-Hog (lčags-phag—1191 A.D.) at the age of sixty-four. From the erection of the temple (rGyal lha-khaṇ) to this year 180 years have passed. The kalyāṇa-mitra Drī-dul acted as abbot for one year only, in the year Water-Male-Mouse (čhu-pho-byi-ba—1192 A.D.). The kalyāṇa-mitra sKyōn was a native of sKam-skam and was born in the year Earth-Female-Hen (sa-mo-bya—1129 A.D.). He became abbot in the year Water-Female-Ox (čhu-mo-glaṇ—1193 A.D.), at the age of sixty-five, and occupied the chair for eight years. He died in the year Iron-Ape (lčags-spre—1200 A.D.), at the age of seventy-two. The kalyāṇa-mitra lCaṇ-ri-ba was born in the year Iron-Dragon (lčags-'brug—1160 A.D.). At the age of forty-two he became abbot, and occupied the chair for eighteen years, from the year Iron-Female-Hen (lčags-mo-bya—1201 A.D.) to the year Earth-Male-Tiger (sa-pho-stag—1218 A.D.). After him gLaṇ-ston Šer-sei acted as abbot for six years, from the year Earth-Hare (sa-yos—1219 A.D.) to the year Wood-Ape (śin-spre—1224 A.D.). Žaṇ-ston 'Tshem-ba acted as abbot for thirteen years from the year Wood-Hen (śin-bya—1225 A.D.), to the year Fire-Hen (me-bya—1237 A.D.). After him, from the year Earth-Dog (sa-khyi—1238 A.D.) till the year Water-Mouse (čhu-byi—1252 A.D.), for fifteen years, the chair was empty. In the third year

after the year Earth-Dog (sa-khyi—1238 A.D.), in the year Iron-Male-Mouse (lčags-pho-byi-ba—1240 A.D.) the Mongol troops came to Tibet. The temple (of rGyal) was burnt,⁴ and about five hundred of the laity, and clergy, headed by the monk So-ston, were killed. The Mongol Dör-tog⁵ having repented, presented several measures (bre) of gold and silver, and arranged for the rebuilding of the temple. The Middle Temple (Lha-khān Bar-pa) was rebuilt by Žāñ-lha, who was however unable to erect the temple of Dar. They rebuilt the temple (lha-khān) of Bya-grags, and placed the statue of Buddha as the chief sacred image (of the temple). After this, the temples were duly consecrated. Then the kalyāṇamitra gNas-brtan (occupied the chair) from the year Water-Ox (čhu-glañ—1253 A.D.) to the year Fire-Dragon (me'-brug—1256 A.D.), for four years. gLañ-ston Señ-ge-'bum from the year Fire-Serpent (me-sbrul—1257 A.D.) to the year Earth-Hare (sa-yos—1279 A.D.), for twenty years. The upādhyāya Bar-pa from the year Iron-Dragon (lčags-'brug—1280 A.D.) to the year Earth-Mouse (sa-byi—1288 A.D.), for nine years. Byañ-čhub sems-dpa' from the year Earth-Ox (sa-glañ—1289 A.D.) to the year Fire-Horse (me-rra—1306 A.D.), for eighteen years. Kun-spañs Lha-ri-ba from the year Fire-Sheep (me-lug—1307 A.D.) to the year Wood-Mouse (śin-byi—1324 A.D.), for eighteen years. The mahā-upādhyāya Jñānaprajña was born in the year Wood-Male-Horse (śin-pho-rra—1294 A.D.). At the age of thirty-two he became abbot, from the year Wood-Ox (śin-glañ—1325 A.D.) to the year Iron-Hare (lčags-yos—1351 A.D.), for twenty-seven years. He passed away at the age of fifty-nine in the year Water-Dragon (čhu-'brug—1352 A.D.). From the building of the temple (of rGyal) to this Iron-Hare year (lčags-yos—1351 A.D.) 340 years have elapsed. The

⁴ According to Rev. dGe-'dun Chos-'phel the Temple of rGyal still bears traces of fire.

⁵ Doorda darqan. I. J. Schmidt: "Geschichte d. Ost-Mongolen," p. 110 and 111.

mahā-upādhyāya ḥam-dpal ye-ses was born in the year Wood-Male-Tiger (śin-pho-stag—1314 A.D.). He acted as abbot for one year, aged forty, in the year Water-Serpent (čhu-sbrul—1352 A.D.). He died at the age of seventy-seven in the year Iron-Male-Horse (lčags-pho-rta—1390 A.D.). The upādhyāya Ye-ses bsod-nams rgya-mtsho-ba was born in the year Iron-Male-Horse (lčags-pho-rta—1330 A.D.). He became abbot in the year Wood-Horse (śin-rta—1354 A.D.) at the age of twenty-five, and occupied the chair for twenty-six years. In the year Earth-Sheep (sa-lug—1379 A.D.) he became an ascetic (kun-spañs), and died at the age of fifty-one in the year Iron-Ape (lčags-spre'u—1380 A.D.). The great ascetic (kun-spañs čhen-po) bSod-nams rgyal-mtshan was born in the year Water-Male-Horse (čhu-pho-rta—1342 A.D.). At the age of thirty-eight he became abbot in the year Earth-Male-Sheep (sa-mo-lug—1379 A.D.), and continued to act as abbot for twelve years till the year Iron-Male-Horse (lčags-pho-rta—1390 A.D.). In the year Iron-Horse (lčags-rta—1390 A.D.), aged forty-nine, he entrusted the chair to his nephew bSod-nams grags-pa, and himself became an ascetic. He died at the age of sixty-eight in the year Earth-Female-Ox (sa-mo-glañ—1409 A.D.). sPyan-sia bSod-nams grags-pa was born in the year Fire-Male-Hen (me-mo-bya—1357 A.D.). He became abbot at the age of thirty-four in the year Iron-Horse (lčags-rta—1390 A.D.). After that, till the year Water-Serpent (čhu-sbrul—1413 A.D.) twenty-three years elapsed. This Water-Serpent year which followed the year of the great earthquake. After that, from the year Wood-Horse (śin-rta—1414 A.D.) till the present Fire-Ape year (me-spre—1476 A.D.) 63 years elapsed. One must remember that the year Fire-Male-Ape (me-pho-spre—1476 A.D.) is the 465th year since the foundation of rGyal lha-khañ. After sPyan-sia bSod-grags-pa, sPyan-sia Ye-ses grags-pa bzañ-po for three years. After him sPyan-sia Kun-dga' rgyal-mtshan for thirteen years. sPyan-sia Kun-rdor-ba for thirteen years. sPyan-sia

(134)

bLo-gros rgyal-mtshan for three years. sPyan-snia Yon-tan rgyal-mtshan was appointed in the year Wood-Male-Hog (śin-pho-phag—1455 A.D.). To this Fire-Male-Ape (me-pho-spre—1476 A.D.) 22 years elapsed. When sNa-nam rDo-rje dbañ-phyug was sixty-seven, Atīsa arrived in mNa'-ris in the year Water-Male-Horse (čhu-pho-rta—1042 A.D.). When he was seventy-two, in the year Fire-Female-Hog (me-mo-phag—1047 A.D.) he visited bSam-yas. *The Chapter on rGyal lha-khan.*

Phug-po-čhe, taken over by the kalyāṇa-mitra Yam-śud, a disciple of kLu-mes, was a branch of Khrab-la-kha. The Lineage of its abbots: Yam-śud rGyal-ba'-od; Gra-pa mNon-śes; dGyer-chen dGon rgyab-pa; dGyer-mo-čhe-pa; the mahā-upādhyāya (mkhan-chen) Nur-pa čhen-po; Nur-ston bSod-nams rgyal-mtshan; Nur-pa Ses-rab rgyal-mtshan; gZon-nu Ses-rab; Sañs-rgyas bzañ-po; Ses-rab mgon-po Sañs-rgyas legs-pa; mGon-po sañs-rgyas, and the present abbot Chos-legs. Since the time of the mahā-upādhyāya Nur-pa čhen-po, they used to practise meditation on rDo-rje zam-pa ("Diamond Bridge"), and transmitted it. *The Chapter on Khrab-la-kha.*

Khu-ston brTson'-grus gyuñ-druñ was born in the year Iron-Female-Hog (lčags-mo-phag—1011 A.D.). He journeyed to Khams with rNog Legs-pa'i šes-rab and 'Bre čhen-po, and conducted extensive studies under Jo-bo Se-btsun. Having completed their studies, they proceeded to dbUs in the year which followed 'Brom-ston-pa's journey to mNa'-ris. Khu-ston took up residence at Thañ-po-čhe, and taught there the Prajñāpāramitā, and the number of monks increased. Dags-po dBañ-rgyal also studied the Prajñāpāramitā under him. Proud of his learning, Dags-po did not study the Doctrine with Atīsa. Later he and one named Khyuñ-po grags-pa, who was famous for his knowledge of the "Old" School of Logic (Tshad-ma rñiñ-ma), taught in competition on the Mount Po-ta (i.e. Po-ta-la of Lha-sa), and the dMar-po-ri. Khu died in the year Wood-Female-

(13b)

Hare (śin-mo-yos—1075 A.D.) at the age of sixty-five. In this year Khu Ser-brtson was born, and dbOn-po 'Byun-gnas rgyal-mtshan became abbot. Khu Ser-brtson was a disciple of 'Bre čhen-po. He composed three large and abridged commentaries (tikā) on the Prajñāpāramitā. Numerous disciples were fostered by his teaching. The great scholar Žaṇ gYe-ba was also a disciple of his and of gŽon-nu Tshul-khriṃs of dKar-čhuṇ. Khu Ser-brtson died at the age of sixty-nine. rGyal-tsha was the last abbot of the Lineage of Abbots at Thaṇ-po-čhe after Gru-mer. With him the Lineage of Abbots became extinct. The houses and property, which were left behind (by him), were taken over by bZaṇ-po-dpal, a bLa-braṇ-pa. The present branches of the bLa-braṇ-pas of Thaṇ-po-čhe, gSer-khaṇ-pas and Khu-pas were considered as outsiders, which had appeared during the later period (because they did not belong to the Spiritual Lineage of Gru-mer).

Now the Khu-pas: they belonged to the Lineage of Khu mDo-sde-'bar. He taught the Mādhyamika system. mDo-sde-'bar was a contemporary of Pa-tshab Ni-ma grags.

The gSer-khaṇ-pas: Saṇs-rgyas Jo-bo of Lo proceeded to mDo-mkhar. From him originated the gSer-khaṇ-pa Lineage.

The bLa-braṇ-pas: gŽon-nu rgyal-mtshan, a disciple of Čag lo-tsā-ba. Then gČuṇ-po bLo-gros-dpal. Then dbOn-po bZaṇ-po-dpal. His nephew Ni-ma rgyal-mtshan. These two acted in turn as abbots of rTe'u-rā of gÑal. Ni-ma rgyal-mtshan's nephew bSod-nams dpal-'byor. His nephew the present Dharmasvāmin Čhos-dpal-pa. The reason for Čag Čhos-rje-dpal's acceptance of Thaṇ-po-čhe, was that many years previously Thaṇ-po-čhe was presented to Čag dGra-bčom-pa, who stayed there for awhile, and followed after him. *The Chapter on Thaṇ-po-čhe.*

The Story of the kalyāṇa-mitra Gra-pa mNon-ses:

Khri-stor lde-btsan's minister 'Chims rDo-rje spre-čhuṇ was not a wealthy man, but very wise and skilled in speech.

(14a)

The king was very pleased with him. He built the "blue" stūpa of bSam-yas, and the monastery of Upper Byañ-chub-glin. The middle one of his three sons took over sKyid-ru of Lhar-čhe-sgra. His son was called gNa'-ne. His son was gNa'-čhun. The latter's son was dPal-legs. His son was bTsan'-od. His son was Žañ-se-tsha Legs-brtan. Up-to his time the family were called 'Chims, but after Se-tsha they were called Žañ. The eldest of his four sons was called Jo-edga'. His sons were Žañ-ston Čhos-'bar, sTag-dkar and Žai Dran-pa, the three. Žañ-ston Čhos-'bar took up ordination, and became learned in many systems of the Tantras and Sūtras, such as the Sādhanas of Samvara (bDe-mčhog), Hrevajra (dKyes-rdor), Guhyasamāja (gSañ'-dus) and the Kālacakra. He also studied the Prajñāpāramitā. He also mastered the Sādhana of Za'-on rdo-rje bdud'-dul composed by the ācārya Padma.

Žañ-stag dkar-ba's eldest son was sTag-tshab. After him sTag-čhun. After him bZen-pa. After him gYañ-bži—the Four. Then two daughters, in all six. sTag-tshab (Gra-pa mNon-šes) was born in the year Water-Male-Mouse (čhu-pho-byi-ba—1012 A.D.). He was of the same age as Master Mar-pa. In his youth he worked as shepherd for rNan during five years. Then his mind having been awokened, he took up ordination in the presence of Yam-sud, and received the name of Šes-rab rgyal-ba. He studied the Vinaya for one year. With his uncle Žañ-ston Čhos-'bar he studied all the texts known by the latter. Having received the Sādhana of Za'-on from his uncle, he had a vision (of the deity). Further, after studying for awhile the books, he was able to master them, and his learning became very excellent. He built many vihāras, starting with gYe, and in most parts of gYor. After the death of his uncle, he did not wish to remain abbot in the monastery of dGon-pa Ri-phug, and became a layman at gNas-mo-čhe of gLag, and built a new mansion for himself. He taught numerous commentaries on the Tantras, and built bDe-mčhog, also

(14b)

the caitya (sku-'bum) of dGyen-pa rdo-rje. Many disciples of Yar-kluñs-pa came there, and many gathered to hear his exposition of the commentaries on the Tantras. He received an invitation from a disciple to visit Yar-kluñs. His fortune increased, and he became known as the kalyāṇa-mitra Gra-pa.⁶ In the meantime he met Dam-pa Sañs-rgyas and the pañdita Somanātha (Zla-ba mgon-po). He offered some gold to Dam-pa, but the latter declined to accept it, and bestowed on him the precepts of Zi-byed sgron-ma-skor-dgu. Somanātha bestowed on him the precepts (avavāda) of the Śadāṅga (sByor-drug, n. of a system belonging to the Kālacakra). Having meditated on it, he mastered the great wisdom. King Bug-pa-čan being sonless, prayed to Sañvara, and obtained a son during the same year. He then presented a turquoise called sToñ-bdud'-dul, to decorate the neck of a sacrificial vase, as remuneration for the initiation rite an image made of gilded bronze, and a golden throne as a thanks-offering (gtan-rag), a silver spoon with the image of a stag, a sword with an ornamented hilt, and an armour with the image of a scorpion on it. Then he proceeded to Gra, and having gathered sufficient funds, built sKyid-ru. Two of his nephews took up there their ordination, and were named 'Byuñ-ses and 'Byuñ-tshul. From sKyid-ru came four disciples: Bre-ston 'Bum-lha'-bar who founded gNas-sgor, rNan-čhuñ ston-pa who founded sGa'-dra; the kalyāṇa-mitra Lhab who founded So-thañ, and the venerable Byañ-čhub sems-dpa' who founded Ri-phug. The kalyāṇa-mitra Khu-ston, though himself a former disciple of his, felt envy and enmity towards him, and had recourse to witchcraft. Later he thought that great benefit might arise from the building of a temple on the border of sNa-śud, and asked Za-on whether he will be able, or not, to erect a temple, and received the indication that he will succeed in doing so. When he was seventy, he laid the foundation of Gra-thañ in

⁶ A famous gter-bton-pa of the rNin-ma-pas.

the year Iron-Female-Hen (lcags-mo-bya—1081 A.D.). In his seventy-ninth year a disciple treated his heart (there exists in Tibet an ancient treatment of heart ailments by drawing out lymph /chu-ser/ from the heart region with the help of a golden needle), and he passed into Nirvāna. At the time of his death, he had almost completed the building (of the monastery). Its building was completed by his nephews 'Byuñ-ses and 'Byuñ-tshul within the three years preceding the Hen year (bya-lo—1093 A.D.). Altogether it took thirteen years to complete.

(15^a)
Ma-gčig Labs-kyi sgron-ma was well-versed in reading and became the house-priestess of the kalyāṇa-mitra Gra-pa for the purpose of reciting the Prajñāpāramitā. In the meantime she met Dam-pa at Yar-kluñs rog-pa who bestowed on her the precepts of gČod, following which she attained self-emancipation, and laboured extensively for the welfare of others. The practice of gČod was widely disseminated up-to the present time. When Gra-pa was forty-five, in the year Wood-Female-Sheep (śin-mo-lug—1055 A.D.), tMa-sgom Chos-kyi šes-rab was born. When he was fifty-one, So dGe-dun-bar was born in the year Water-Male-Tiger (čhu-pho-stag—1062 A.D.). In the same year sKor Ni-rū-pa was born. It was said that Gra-pa obtained initiation from him. sKam Ye-ses rgyal-mtshan was a disciple of Gra-pa. Such was the manner in which the "Early" and "Middle" Lineages of the Zi-byed (doctrine) appeared during the life-time of Gra-pa. This Fire-Female-Hare year (me-mo-yos—1027 A.D.) was the first of the current years which were added to the period of 403 years (me-mkha' rgya-mtsho = 403), according to the Kālacakra astrologers (lha-bsdus-pa), and the 16th year of Gra-pa and Mar-pa. It is said that in this very year Gyi-Jo had translated the Kālacakra. I believe that Žan-ston Chos-bar, who was also learned in the Kālacakra, followed this translation. After the death of Gra-pa, Chos-skyabs of Gra-thāñ, known as Don-steris-pa, occupied the chair of Gra-thāñ. While the followers of the

bKa'-gdams-pa doctrine maintained a liberal attitude towards the bestowing of the cittotpāda initiation (smon-pa sems-bskyed), their attitude towards the bestowing of the "cittotpāda initiation of practice" ('Jug-pa sems-bskyed) was strict. Don-steñs-pa proceeded to Tuṣita in his dream and met Maitreya. With his hands full of lčam-pa flowers, he showered flowers over the body of Maitreya, and they transformed themselves into a wonderful flower canopy over the head of Maitreya, who said : "If you do not bestow the initiation of the "cittotpāda of practice" ('Jug-pa sems-bskyed) to all high and low living beings in the World of Men, you will be acting contrary to My words!" Later he adopted a more liberal attitude towards the bestowing of the "cittotpāda initiation of practice." Don-steñs-pa himself was a disciple of Rog-dmar žur-ba. When he adopted a more liberal attitude towards the bestowing of the cittotpāda initiation, Rog reproved him. Later he told him about (his dream), adding that it had to be done, and Rog had faith born in him. Then the Teacher told him : "Well, you should bestow it on me!" He then bestowed on Rog the cittotpāda initiation. Don-steñs-pa acted as abbot of Phu-thañ sPyan-gyas, founded by Gra-pa. He was succeeded by the Sthavira Dar-mä bkra-śis, the kalyāṇa-mitra Kha-čhe, the Senior and Junior, Mes-ston Chos-'bar, Khu sPyan-gyas-pa, Dharma señ-ge, the "Southerner", 'Od-'jo-ba, mKhas-btsun Dad-pa, the pandita of Myan-Nam-mkha' gžon-nu, Nam-mkha'-dpal, mKhas-čhen rGyal-tsha gžon-nu-grags, mKhas-čhen Sañs-rgyas rgyal-mtshan, gžon-nu-dpal, dBań-phyug-dpal, Byań-čhub-dpal, Sañs-rgyas brtan-pa, gžon-nu señ-ge, Sañs-rgyas 'bum-dpal, Chos-mčhog-pa, Byań-dpal-pa, gžon-'od-pa, brTson-rgyal-ba and Sañs-rgyas mgon-po. The kalyāṇa-mitra Gra-pa erected the old vihāra of sPyan-gyas together with its courtyard and verandah (mdo-khyams), as well as the circular wall. The upper temple (dbu-rtse) of the large vihāra, together with the wall of the outer courtyard, were built by the kalyāṇa-mitra Kha-čhe, the Senior and Junior. While the inmates of sPyan-gyas seem to have been

(15b)

a medley of followers of the bKa'-gdams-pa doctrine and the Vinaya, in later times the mahā-upādhyāya Nam-mkha' gžon-nu heard from 'Od-gsal-ba the complete exposition of the precepts of sPyan-gyas and Bya-yul-pa. Later he also took over the chair of 'Od-gsal and composed the Chos-skyon Gri-gug-ma and the Bya-yul gtor-čhen, according to the method of Bya-yul-pa. Henceforth they became followers of the Lineage of Lo Bya-yul-pa. Don-žags-pa Sañś-rgyas rin-čhen said to the mahā-upādhyāya rGyal-tsha-pa, because of his virtuous character: "I never saw a monk more attractive than you!" He used to praise, saying! "sPyan-gyas, the monastery of monks with good character!" This mKhas-btsun Dad-pa who was a preacher of rGya-tur during the life-time of rGya-nur Dar-yas, came to his monastery at rGya-sar-sgai, and blew the conch. This having somewhat displeased the upādhyāya Dar-yas, he settled in sPyan-gyas and became abbot of sPyan-gyas. Since that time rGya-sat-sgai joined the sPyan-gyas-pas. The mahā-upādhyāya rGyal-tsha, who belonged to the Spiritual Lineage of the Elders of sPyan-gyas proper, was called rGyal-tsha because his mother had been a princess (lha). In his youth he was forced to lead the life of a householder. He stimulated idiocy and pretended not to understand (people). He was therefore seized and chained with an iron chain to a pillar. However they did not succeed in changing his mind, and he took up ordination. He studied well the Vinaya, and then proceeded to study the Mādhyamika system with the ācārya dbU-ma-pa of sKyam, but the omens were not auspicious. He again returned (to the monastery), and the previous abbot having approved of his character, saying that he "should do so for the sake of their vows" (a common sentence told by teachers to their disciple), he was nominated abbot. While acting as abbot, he journeyed to the north of dbU-ru and heard the exposition of the acquisition of Bodhisattvic knowledge, and numerous precepts of the hidden Mantrayāna, as well as practised them. He possessed the trance characterised by a continuous gleam

(164)

(ābhāsvara), was established in the practice or the Vinaya and was a Bodhisattva in appearance. On return to his abbotship (mkhan-sa), he found that a great many people in the neighbourhood had perished of a terrible pestilence, and great compassion was born in him. In order to remove their defilement, the ācāryas dGra-bčom-pa and sTon-bśod-pa inaugurated the virtuous practice of perpetual recital (of religious texts). Don-žags-pa Sañs-rgyas rin-chen also visited sPyan-gyas. The fast of the "Eleven-faced" (bČu-gčig žal, Avalokiteśvara) is continued there to the present day without interruption. It was inaugurated in the life-time of this abbot. When the great scholar rGyal-tsha became abbot; the monastery had not more than thirteen inmates, but in his life-time the number increased to about a hundred. Later during the time of the great scholar Sañs-rgyas rgyal-mtshan their number increased to about 360. The Lineage of the exposition of the (Bodhi)caryāvatāra at sPyan-gyas: the Teacher Tshul-rgyal-ba having met kLal-pa Kun-rgyal, a direct disciple of 'Jam-dbyāns Śākyā gžon-nu, studied under him. Thus (the Lineage) originated from Tshul-rgyal-ba. The mahā-upādhyāya Sañs-rgyas mgon-po-ba was appointed abbot at the age of fifty-two in the year Water-Female-Hen (čhu-mo-bya—1453 A.D.). This Fire-Male-Ape year (me-pho-spre—1476 A.D.), is the 24th year. Ron-skam was first built by the queen dPal-gyi Nañ-tshul-ma (the queen of king Khri-sroñ lde-btsan). Later the kalyāṇa-mitra Gra-pa built there an annex to the temple. At the time of establishing a monastic community there, gZus erected a great vihāra, and inaugurated the teaching of the Vinaya. From that time to the present day the monastic community exists there without interruption. The other monasteries of Gra-pa have no inmates at present. In this manner the doctrine of the Vinaya originated in the third year after the birth of Žañ sNa-nani rDo-rje dbañ-phyug in the year Earth-Male-Tiger (sa-pho-stag—978 A.D.). From that year to the present Fire-Male-Ape year (me-pho-spre—1476 A.D.), five hundred years, minus one year, have

(16b)

elapsed. From the birth of the kalyāṇa-mitra Gra-pa to the year Fire-Male-Ape (me-pho-spre—1476 A.D.) 465 years have elapsed.

The Chapter on the kalyāṇa-mītra Gra-pa, his disciples and
the monastery of a sPyan-gyas

(17a)

BOOK III

THE EARLY TRANSLATIONS OF THE MANTRAYĀNA TANTRAS

Whereas the doctrine of the Vinaya spread widely and then declined here in Tibet, the doctrine of the Mahāyāna Tantras has not ceased to exist up-to the present time. During the period which preceded the coming of the pāṇḍita Smṛti (to Tibet), they (the Tantras) were called the "Old Tantras" (*gSañ-sñags rñiñ-ma*). Here the first three divisions of the eighteen great divisions of the Tantras (*rGyud-sde čhen-po bčwo-brgyad* or Tantra *sde-čhen-po bčwo-brgyad*) of the Mantra school (*Nag-gi lugs*) of the "Old Believers" (*rNiñ-ma-pa*):¹ *dPal gSañ-ba-dus-pa* (included in Vol. XIV /Pha/, of the *rNiñ-ma'i rgyud-'bum*. The text is said to have been translated by Vimala and *dPal-brtsegs*. The *rNiñ-ma'i rgyud-'bum* comprises 25 volumes. The Tantric texts included in this Collection are not found in the *bKa'-gyur*. An edition of the *rGyud-'bum* exists in Derge), *Zla-gsañ thig-le* (*rNiñ-ma'i rgyud-'bum*, vol. XIV /Pha/, translated by Padmasambhava and *dPal-brtsegs*), and the *Sañs-rgyas mñam-sbyor* (*rNiñ-ma'i rgyud-'bum*, vol. XIV /Pha/; *rNiñ-rgyud dkar-čhag*, fol. 233a). They are also called the "Tantras of Mind, Speech and Body" (*Thugs-gsuñ-sku'i rgyud*). Their preaching lasted long. Many

¹ Many Tibetan scholars questioned the genuine character of the *rNiñ-ma* Tantras. For this reason Bu-ston did not include them into his Catalogue, and stated in his *Chos-byuñ* (*gSuñ-'bum*, vol. XXIV (Ya); fol. 179b): "Regarding the ancient translations of the *rNiñ-ma* Tantras, the *lo-tsā-ba Rin-čhen bzañ-po*, *Lha bla-ma Ye-ses'-od*, *Pho-brañ Zi-ba 'od*, *Gos-khug-pa Lhas-btsas* and others were of the opinion that they (the *rNiñ-ma* Tantras) did not represent pure Tantras. My Teacher, the *lo-tsā-ba Ni-ma rgyal-mtshan* and *Rig-ral*, as well as others, maintained that they were real Tantras, because they had found the Indian original texts at *bSam-yas*, and had discovered parts of the *Vajrakila Tantra* in *Nepál*. In my opinion it is better to leave them out, without expressing an opinion (on their authenticity)....."

passages of the *gSañ-ba sñin-po* are quoted in the "Commentary on the *Guhyasamāja*" (*gSañ-ba 'dus-pa'i 'grel-pa*) by *Vajrahāsa* (*rDo-rje bžad-pa*. This is the *Tantrarājaśātiguhya-samājātikā*, Tg. rGyud, No. 1909) which is included in a section called the "Chapter on the system of *Vajrahāsa*" (*rDo-rje bžad-pa'i skor-gyi le'u*) in the Index of the *bsTan-'gyur* prepared by *Bu-ston Rin-po-čhe* (*bsTan-'gyur dkar-čhag, gSuñ-'bum*, vol. XXIV (Ya), fol. 37b-38b), and their method of exposition appears to be the same.² The Commentary on the '*Dus-phyi-ma*' or "Later" *Samāja* ('*Dus-phyi-ma'i 'grel-pa*, a Commentary on the '*Dus-phyi-ma*', Kg. rGyud, No. 443; *Bu-ston gSuñ-'bum*, vol. XXVI (La), fol. 34b: *le'u bčo-brgyad-pa'i phyed-kyi rtsa-ba'i rgyud rdzogs-pa man-čhad-kyi 'grel-pa sLob-dpon Bi-swa-mitras mdzad-pa), composed by *Viśvamitra*, which is also included in *Bu-ston's* Index of the *bsTan-'gyur*, appears to be a true *rNiñ-ma-pa* work. Also in the Commentary on the *mÑam-sbyor* (*Śrī-Sarvabuddhasamayogaḍākinīmāyāsambaratantrārthodaratikā*, Tg. rGyud, No. 1659), composed by *Indranāla* (*brGya-byin sdoñ-po*) are found numerous quotations from the *Guhyagarbha* (*Bu-ston gSuñ-'bum*, vol. XXVI (La), fol. 27b). This Commentary was also approved by *Bu-ston Riñ-po-čhe*, who quoted extensively from it. Whereas here in Tibet the *Sādhana* of *Vajrakila* (*Vajramantrabhūrūsandhimūlatantra*, Kg. *rNiñ-rGyud*, No. 843; *rNiñ-ma'i rgyud-'bum*, vol. XXI (Za)) was widely known, there are some who had expressed themselves against this Tantra also. In later times the *Dharmasvāmin Sa-skya-pa* (*Sa-skya paññita Kun-dga' rgyal-mtshan*, 1182-1252 A.D.) discovered at *Sañ-s-sreg-žin* its Sanskrit text which had belonged to the *ācārya Padma* (*sambhava*). He translated it and since then all those who had expressed themselves against it, remained silent. When the *Kha-čhe pañ-čhen* (*Śākyasribhadra*, 1204-1213 A.D.) arrived at *bSam-yas*, he*

² The title page of the Tibetan text of the *gSañ-ba sñin-po* does not give the Sanskrit title of the Tantra.

discovered the Sanskrit text of the *gSañ-ba sñiñ-po* (Guhyagarbha). The *gSañ-ba sñiñ-po* contained in vol. XII (Na) of the *rNiñ-mā rgyud-'bum* was translated by Vimala, *gNags Jñānakumāra* and *rMa Rin-chen-mčhog*. See *rGyud-'bum dkar-čag*, fol. 232b). Later it got into the hands of *rTashon gZi-brjid*, who presented it to *it Sa-gañ lo-tsā-ba*. The latter sent the text to *bCom-l丹an Ral-gri*. *bCom-l丹an Ral-gri* having accepted it (to be a genuine translation), composed the *gSañ-sñiñ sgrub-pa rGyan-gyi me-tog*. He showed the text at an assembly of Tantrics at Ma-mo-gnas, and highly praised it. After that *Thar-pa lo-tsā-ba* made a translation of the *gSañ-sñiñ rgyud-phyi-ma* which was not found before (*rNiñ-mā'i dkar-čag*, fol. 232b; the text translated by *Thar-lo Ni-ma rgyal-mtshan* and included in the *rGyud-'bum*, vol. XII (Na), consists of the XXXIII and XXXIV chapters of the Tantra only). Most of the pages of the text were damaged, the remaining pages of the Sanskrit manuscript (*rGya-dpe*) are in my hands. During the time of *Khri-sroñ lde-btsan* and his son, many siddhas, followers of the Vajrayāna, appeared, such as 'Bre dPal-gyi blo-gros, *sNa-nam rDo-rje bdud-'joms*, *Nan-lam rGyal-mčhog-dbyāns*, *Un-a-nañga*, *sNubs Nam-mkha' sñiñ-po*, *gLan dPal-gyi sei-ge*, *gLan gTsug-gi rin-čhen*, 'Bre *rGyal-ba'i blo-gros*, *Khams-pa Go-čha*, *Vairocana*, *rMa Rin-chen mčhog*, *gNags Jñānakumāra*, *gNan dPal-dbyāns* and many others, who were able to move in the sky, penetrate mountains and rocks, float on water, and exhibit before multitudes their forms inside divine manḍalas. Further there appeared many female ascetics, such as 'Bro-gza' Dī-pam and others. After most of them had passed away, the royal laws became abrogated. During the time of the spread of the general upheaval, *sNubs Sañs-rgyas ye-śes rin-po-čhe* attended on many learned men residing in India, Nepāl, *Bru-śa* (Gilgit) and elsewhere, and thoroughly mastered the *mDo dGoñs-pa 'dus-pa*, which had been translated into Tibetan by his teacher the translator of *Bru-śa*, (*Bru-śa'i lo-tsā-ba*) *Che-btsan-skyes* (this book, a *rNiñ-ma* text is found

(14)

in vol. X (Tha) of the rNin-ma'i rgyud-'bum. According to the Index compiled by Jigs-med gliñ-pa entitled sNa-'gyur rGyud-'bum rin-po-čhe'i rtogs-pa brJod-pa 'Dzam-gliñ thagru khyab-pa'i rgyan, fol. 231b, the Sañi-rgyas thams-čad-kyi dGoñs-pa 'dus-pa'i mdo in 75 chapters was translated from Sanskrit by the Indian upādhyāya Dharmabodhi, Dānaraksita and the lo-tsā-ba Che-btsan-skyes at Bru-śa). His (magic) power became excellent, and all the gods, and demons of Tibet made him a promise (i.e. undertook to serve him). He lived for 113 years, and propagated the doctrine of the Tantras. Soon after his death, the teaching of Tantras and Sādhanas became widespread, thanks (to the labours) of the two Zur, the Senior and Junior. When Zur, the Junior, was forty-one, the Master (Jo-bo-rje, Atīśa) came to Tibet—such is the accepted view. The Holy Doctrine originated during the time of Tho-tho-ri gñān-btsan, which preceded that of gNam-ri stroñ-btsan. Nothing else is known, except that the royal family worshipped the gNan-po gsan-ba (the books that were said to have fallen from Heaven). Stroñ-btsan sgam-po adhered to the Tantric Sādhanas of various benign and wrathful deities, and it seems that there had been many people propitiating these deities. Before (king) Mes Ag-tshoni, Tantric Sādhanas existed in secret. Among the many religious practices that appeared (in Tibet), the prayer to Avalokiteśvara and the "Six Letters Formula" (i.e. Om Maṇi Padme hūṃ) spread among all Tibetans, beginning with small children. The book containing the conjuration of Bhairava, composed by Stroñ-btsan, exists even now-a-days. Śrī-Guhiyapati himself delivered a prophecy to the mahā-upādhyāya Las-kyi rdo-rje (Karmavajra) concerning his former and future rebirths. Further it is said that when Las-kyi rdo-rje was born as a nāga in Yar-kluñs, he employed witchcraft against a Bhairavī yogin. The latter made a burnt offering, and the nāga and his attendants were all destroyed by fire. The nāga was then reborn as Iṣā-tsha Lha-dbon. Then Khri-stroñ lde-btsan invited the mahā-upādhyāya Śāntarakṣita.

(24)

Many Tibetans took up ordination, and propagated the doctrine of the Vinaya. Therefore his fame of having propagated widely the Doctrine is well founded. Further, Padmasambhava having come (to Tibet) during that time, he propagated the Tantras. Padma himself bestowed on the king (the initiation) of Vajrakila and Hayagrīva. The king especially propitiated Hayagrīva. On three occasions the neighing of a horse was heard, and many people heard it. The Vajrakila (Vajrakilayamūlatantrakhanda, rDo-rje phur-pa rtsa-ba'i rgyud-kyi dum-bu, Kg. rGyud, No. 439): Padma bestowed it on the queen (Ye-ses tshogs-rgyal) and on A-tsar Sa-le. Later it spread widely through its Lineage and various schools. 'Jam-dpal-sku (one of the eight rNīn-ma Tantras): the ācārya Sāntigarbha having come to Tibet, propagated (this Tantra). He is known to have performed the consecration ceremony of bSam-yas.

The Cycle of Yañ-dag (Yañ-dag-gi skor, one of the eight rNīn-ma Tantras): the ācārya Hūm-ka-ra having come to Tibet, is known to have preached (the Tantra) to fortunate ones. This (doctrine) really belongs to the Sañśrīyas mNam-sbyor (rNīn-ma'i dkar-čhag, fol. 233b).

bDud-rtsi (one of the eight rNīn-ma Tantras): this Tantra was preached in Tibet by the ācārya Vimalamitra. From him began (its) Lineage. Thus the "Eight Doctrines of Propitiations" (bKa'-brgyad), as practised by the "Old Believers" (rNīn-ma-pas) were; 'Jam-spal-sku, Padma-gsūn, Yañ-dag thugs, bDud-rtsi yon-tan, the Five Sections of the Transcendental known as Phur-pa phrin-las (Phur-pa phrin-las-śes 'jig-rtén-las 'das-pa'i sde-lia), Ma-mo tbod-gton, dMod-pa drag-snags (Curse and witchcraft), 'Jig-rtén mchob-bstod—thus eight classes (the last three belong to the so-called "World" class). Now 'Jam-dpa'-ku (corresponds) to Vairocana (rNam-snañ). Padma-gsūn to Amitābha ('Od-dpag-med). Yañ-dag thugs (corresponds) to Akṣobhya (Mi-bskyod-pa). bDud-rtsi yon-tan to Ratnasambhava (Rin-'byuñ). Phur-pa phrin-las to Amoghasiddha (Don-grub).

(2b)

They thus correspond to the five Dhyāni-Buddhas (Rigs-lha). The three divisions of the so-called "World" class ('Jig-ten-pa'i rigs-kyi sde-gsum), such as Ma-mo and others: it is said in some rNīn-ma-pa texts that because the ācārya Padma had subdued and conjured Tibetan gods and demons, and divided them into three classes, they (i.e. the books) are of Tibetan origin. I believe (this opinion) is acceptable. Further, in the maṇḍala of 'Jig-ten mčhad-bstod the great gods of Tibet are present, such as Šambu and others. These great gods had also met the Buddha. Each of them possesses his own particular Tantric secret word (gsañ-sñags-kyi gsañ-tshig). This all is of benefit to the world. dPal-'dzin said: "Were demons destroyed elsewhere, by the fact that Tibetan gods and demons have been introduced into the maṇḍala of 'Jig-ten mčhad-bstod (Praise of the World)?" These spiteful words represent a misstatement. He (dPal-'dzin) is in great confusion as regards the description of numerous yakṣas of various localities in the Pañcarakṣā (gZuñs-grwa-lha, Kg. rGyud, No. 558, 559, 561, 562 and 563). Here in Tibet, those known as the "Great Perfect Precepts" (man-ñag rdzogs-pa-chen-po) are said to be of three kinds: the "Mental" class (Sems-sde), the "Class of Relativity" (kLoñ-sde, kloñ being a synonym of stoñ-pa-hid, śūnyatā, and čhos-dbyiñs, or dharma-dhātu), and the "Precept Class" (Man-ñag-sde). In the "Mental" class there are five precepts which had originated from Vairocana, and thirteen which had originated from Vimala(mitra). The kLoñ-sde also appears to be in the nature of a precept, and to have originated from Vairocana. The "Precept" class (Man-ñag-sde) is known as sNiñ-thig, and it originated from Vimalamitra. The Lineage was continued by his disciple Myāñ Tiñ-ne-'dzin bzañ-po. The three (classes) spread widely in this country of Tibet. The teaching of the Tantras, which existed among the ancient rNīn-ma-pas, continues up-to the present time. This is the system of sGyu'-phrul gSañ-ba sñin-po (included in vol. XII (Na) of the rNīn-ma'i brgyud-

(34)

'bum). This (system) was transmitted by Vimala(mitra) to the great translator rMa Rin-čhen-mčhog who made a good translation of it. This translator taught it to gTsug-ru Rin-čhen gžon-nu and Gye-re mČhog-skyoṇ. These two taught it to Dar-rje dPal-gyi grags-pa and Žaṇ rGyal-ba'i yon-tan. From Žaṇ onwards, his followers became known as the bKa'-čhims phu-bas or the "Lineage of Precepts" (Man-ñag brgyud). Dar-rje preached it to many in dbUs and gTsaṇ. Having also visited Khams, he preached it there. Among his followers two schools are known to exist: the dbUs-lugs-pa (the School of dbUs) and the Khams-lugs-pa (the School of Khams). The Commentary on the gSaṇi-ba sñiñ-po, composed by Ni-'od seiṅ-ge, was translated by the translator Vairocana at the vihāra of 'Og-rñu Thugs-rje Byams-chen in Khams. Thus the teaching of this Tantra appears to have belonged to the Lineage of the ācārya Vairocana also. Further, Vimala(mitra)'s disciple gNags Jñānakumāra and the latter's disciple Sog-po dPal-gyi ye-śes and the ācārya Saṇis-rgyas ye-śes žabs have been his disciples. I believe that there existed also an exposition of the sGyu'-phrul which belonged to his Lineage. In regard to the time of the appearance of this Saṇis-rgyas ye-śes; some say that he lived in the time of Khri-sroṇ lde-btsan, some say that he lived in the time of Ral-pa-čan, and again some say that he lived in the time of Khri bKra-sis brtsegs-pa-dpal. It seems it would be correct to say that having been born in the reign of (king) Ral-pa-čan, he lived until the time of Khri bKra-sis brtsegs-pa-dpal. He had four beloved "sons" (i.e. disciples), and one who was the best among the disciples, in all five. The four sons: So Ye-śes dbaṇ-phyug, to whom he taught the theory only; Pa-gor bLoṇ-čhen 'Phags-pa, to whom he taught the system according to the 'Grel-čikā; Nan Yon-tan mčhog, to whom he taught the method of removing the hindrance of bleeding, and Gru Legs-pa'i sgron-ma, to whom he taught (the system) in beautiful verses. To Yon-tan rgya-mtsho, the best of his

disciples, he taught a summary of (his) theory. Having revealed the Hidden to him, he taught him the precepts according to their order. He taught him profound secrets, as if he was giving him food. Since he had taught him the four methods, including the method of removing the hindrance of bleeding (during meditation), Yon-tan rgya-mtsho possessed the complete (understanding) of all the systems. He had two sons: Ye-ses rgya-mtsho and Padma dba-n-rgyal. The son of Ye-ses rgya-mtsho was Lha-rje Hüm-chuñ. The latter taught witchcraft to the Venerable Mid-la. Myañ Ses-rab-mchog was a disciple of Yon-tan rgya-mtsho and his son. He built the vihāra of gSoñs at Nog, and was known to be learned in the utpannakrama (bskyed-rim) and sampannakrama (rdzogs-rim) degrees of the three Classes (i.e. Sems-sde, kLoñ-sde and Man-nag-sde). While he was practising meditation on the rock of Ha'o-rgol, he had a vision of the sphere (mandala) of Vajrakila (Phur-pa). There exist many stories about his acquiring magic power (siddhi), such as the power of splitting a rock with a vajra, as if it was clay, and others. His disciple Myañ Ye-ses 'byuñ-gnas of Chos-luñ was held dear by the teacher, and was learned in both the utpannakrama and sampannakrama degrees of the three Classes. Most of their followers are called the "School of Roñ". They are also called the "School of Myañ" after his family-name. In this connection (it might be said) that while So's three disciples were: Nab-thuñ Byañ-čhub rgyal-mtshan, Koh-btsun Ses-rab ye-ses and Ra-thuñ Ses-rab tshul-khrims, gYuñ-ston-pa enumerates them one after another in the Lineage of the teacher (So). It seems there is a slight error in this, (because they were not his disciples). Thus Myañ Ser-mchog was a disciple of both Yon-tan rgya-mtsho and his son, and of So Ye-ses dba-n-phyug. He (taught) Myañ Ye-ses 'byuñ-gnas. The latter's disciple was Zur-po, the Eldest. Because this Zur-po, the Eldest, was also a disciple of sToñ-tshaiñ 'Phags-pa rin-po-čhe, between Sañs-rgyas ye-ses and Zur-po, the Eldest, there has been one teacher only.

(44)

Now the genealogy (gduṇ-rabs) of Zur: the grandfather of Lha-rje Zur-po, the Eldest, was Zur Ses-rab 'byuṇ-gnas. His son was bZais Mig-po-čhe. The latter's son was Lha-rje Zur-po-čhe. Lha-rje sMan-pa, sGom-čhen Sāk-sde. sGom-čhen rDor-'byuri. Zur-po-čhe being a brahmacārin, had no progeny. Lha-rje sMan-pa was also sonless. sGom-čhen Sāk-sde's son was A-mi Ses-rab bzañ-po. His son—A-mi Ser-blo. The latter had four sons: Lha-rje Zur-dpal, Khams-pa, dBañ-ne and Jo-mgon. dBañ-ne had two sons: A-mi He-ru and dBañ-mgon. A-mi He-ru's son was Zur 'Od-po, who had two sons: Sāk-mgon and Sāk-'od. sGom-čhen rDor-'byuṇ's son was Jo-btsun rDo-rje-'bar. His son was Zur-nag 'khor-lo. The latter had two sons: Lha-rje Kun-dga' and Jo-rtse. Kun-dga's son was rGyal-po. Jo-rtse's son was 'Ber-re. Though in general Lha-rje Zur-po-čhe Sākya 'byuṇ-gnas had many teachers, he especially studied the Māyā (sGyu-phrul) and the "Mental" class (Sems-phyogs) with Myan Yē-ses 'byuṇ-gnas of Chos-luṇ. He obtained the bDud-rtsi from lCé Sākya-mchog of dGe-goṇ. From gNan-nag dBañ-grags of Yul-gsar, he obtained the secret initiation (guhya-abhiṣeka, gsañ-dbañ) and the upāya-mārga (here thabs-lam means, as usually in rNīn-ma texts, Tantric sexual practices). He obtained from Thod-dkar Nam-mkha'-sde³ the mDo class (of the rNīn-ma Tantras), and the Par (sPar)-khab, (a commentary on the gSañ-sñiñ). From 'Bre Kho-čhuñ-pa of Upper Myan, he obtained instruction in the Noumenal Aspect (Ka-dag) and the Phenomenal Aspect (lhun-grub), the Lam-rim čhen-mo (a rNīn-ma text), and other books. He obtained the Yañ-dag (one of the eight Tantras) from Rog Sākya 'byuṇ-gnas of bSam-yas 'Chims-phu. Having studied under the above and many other scholars, he classified (the Tantras) into Mūla-Tantras (rtsa-rgyud, or basic texts), and bśad-rgyud or 'exposition' Tantras (i.e. Tantras expounding the subject-

(4b)

³ I.e. the Tokharian. Among Tibetan family names one often finds the name Li, which indicates that the family had come from Li-yul or Khotan.

matter of the basic Tantras). He grouped together the basic texts and their commentaries, and grouped together the Tantras and their corresponding Sādhanas. He also grouped together Sādhanas and ritual manuals (chog-yig), etc. He preached to the "Four Summits of the People" ('Bais-rtse-mo bži), to the "Crown of the Summit" (rtse-lkog), five in all, to 108 ascetics and others. Here the "Four Summits" (rtse-bži): Zur-čhuṇ Ses-rab grags-pa, who became the "Summit of the Theory" (lTa-dgoṇs-kyi rtse-mo); Mi-ñag 'Byun-grags of Pan-nam-bres, who became the "Summit of one form of teaching the Māyā system" (sGyu 'phrul gyi bśad-pa phyogs-čig-gi rtse-mo); Zañ 'Gros-čhuṇ-ba of Ra-za, who became the "Summit of Wisdom" (mKhyen-rgya'i rtse-mo), and bZañ-sgom Ses-rab rgyal-po of 'Tsho-ña, who became the "Summit of Meditative Practice" (sGom-sgrub-kyi rtse-mo). The "Crown of the Summit" (rtse-lkog): rTsags bla-ma, who became the "Summit of Manliness" (Pho-za'i rtse-mo), in addition to that of the Doctrine. He (Zur-čhen Śākyā 'byuñ-gnas) preached extensively to a large crowd of disciples, such as the eight "Crowns of the Summit" (rtse-lkog brgyad): Lo-rog, Lo-thuṇ Śāk-rgyal, rTa-rog, rTsags bla-ma, Sum-pa dBai-tshul, 'Ol-sgom, Sum-pa bLo-rgya, Chags-ston nam-mkha' and others. He built the vihāra of 'Ug-pa luñ. At the meditative cell (sgrub-khaṇ) of Sram-pa of Lower Sañs, he erected the images of the nine gods of dPal-čhen-po (Čhe-mičhog Heruka and the eight deities symbolizing the eight Tantras, or bKa'-brgyad). While travelling up-country from that place, he captured a nāga who was dwelling in the rock of 'Og-gdoṇ, and placed it in a jar. He closed the jar with a piece of skin, and having sealed it, kept it. The nāga gathered wine from all quarters, and acted as his attendant. During the building and consecration (of the vihāra), wine was served to all from one single jar, without exhausting the supply. At the time of the consecration ceremony, he having loaned much cattle from the villagers, killed them, and held a great feast of consecration (śa-ston; a feast during which meat is served). At the

(54)

end of the day he was able to return all the cattle, (that had been killed), to the villagers. Intending to perform a similar miracle on the southern bank of the gTsañ-po, he proceeded there, having taken with himself the wine jar. On the way, his attendant thinking: "What is there in this (jar)?" opened the jar's lid, and a white snake came out, and escaped. After that he was unable to erect the image. When he was practising meditation at rGya-pa of Thag, the great teacher 'Brog-mi wrote to him, saying: "Because I do not have enough gold to present to the pandita (Gayadhara), bring a large quantity of gold! (he had promised 500 golden sraṇis to Gayadhara in return for instruction in the Lam-'bras doctrine). I shall bestow on you the hidden precepts." When he decided to go there, his retinue tried to dissuade him, but he replied: "The very word of the teacher is a gift! Let us go!" In a ravine, situated not far from that place, he asked a demon for gold. The deity of the locality (gži-bdag) said: "Take out gold, as long as there does not appear an ingot of gold in the shape of an animal!" After they had taken out much gold from a hole, there appeared a golden ingot of the shape of a frog, and he then discontinued (the digging). Then having gone to Myu-gu-luñ, he presented the translator ('Brog-mi) with a hundred golden sraṇis. He pleased the teacher by his humble conduct, such as carrying above his mantle a load of thorny creepers in the autumn. The teacher bestowed on him numerous precepts. When the fortune of lha-rje 'Ug-pa luñ-pa (Zur-chen) had increased, Ma-ma gYuñ-druñ bkra-śis and her husband wished to hold a religious assembly at Nā-ri, and invited all the villagers and relatives. When they asked: "Who will be suitable as ācārya (to preside over the assembly)?", some said that a Tantric was best, and that a Tantric should be invited. Some said that a monk should be asked. Again some said that a Bon-po should be invited. Because they could not agree, they said to Ma-ma gYuñ-druñ bkra-śis: "We are unable to agree, you should make the choice." The woman said:

(5b)

"Well, my means being sufficient, let us invite all the three!"

Three respectable priests were accordingly invited. 'Ug-pa luñ-pa was invited as the Tantric. Ke-rtse-ba as the Bon-po priest, and Chu-mig Riñ-mo-ba as the monk. The three priests said: "We must build a temple!" Then the three having gathered, held a consultation about the erection of the temple, but could not reach an agreement on the chief deity (to be placed in the temple). The Tantric said that (the temple) should be consecrated to the name of Vajrasattva. The monk said that (the temple) should be dedicated to Säkyamuni. The Bon-po priest said that it should be dedicated to gSen-rab mi-bo. So they built separate temples. Lha-rje 'Ug-pa luñ-pa laid the foundation (of the temple) at a place situated below sGro-phug, and built the temple jointly with the Bon-po priest. The Bon-po priest said: "When I shall erect the image, will your god be the principal deity, and mine his retinue, or will my god be the principal deity, and yours his retinue?" Because neither of the two propositions were acceptable to 'Ug-pa luñ-pa, he gave the temple to the Bon-po priest. sGro-ston presented him sGro-phug, and a temple was then erected at sGro-phug. Then the alms-giver gNan-sde-gsum said: "Whoever will place the roof on the temple, should pay the expenses." The Tantric and the Bon-po priest built the roof, but the monk did not. Since the Tantric and the Bon-po priest have been collecting offerings each year, the monk said: "Though we did fail in the building of the roof, let us collect money also." Having paid (the expenses) for one year, they went to collect money in turns. It is also said that they protected annually the country-side from hail turn by turn. When the temple of sGro-phug was about to be completed, it was entrusted to rGya-bo-pa. 'Ug-pa luñ-pa passed away at the age of sixty-one. The Sugata (bDe-gségs) rGya-bo-pa, who became the highest among the "Four Summits of the People": There was an elderly beggar monk called Zur-sgom, a son of one named the grand-father A-tsa-ra, who went on a begging round. Lha-rje rGya-bo-pa was

(6a)

a young novice who followed after his father. When they came to 'Ug-pa-lun, Lha-rje Zur-po-che said: "What is your family name?" "It is Zur"—replied the father. "Well, you should leave this young novice with me. I can foster him! If you find something resembling a garment, fetch it!" The father was pleased, and said, "Well, we shall do accordingly!" The boy was left with Lha-rje who brought him up. He received the name of Ses-rab grags-pa, and was also called by the nickname of Zur-chuñ. Later he became known as Zur-chuñ Ses-rab grags-pa. Because he practised meditation on the summit of rGya-bo-dgu-'dus, he became known as the Sugata rGya-bo-pa. 'Ug-pa lun-pa having thus brought up the young novice, his knowledge became very great. He introduced him to his studies, but though he was known to be learned in the Doctrine, he was unable to obtain Tantric initiation because of want of means, and did not copy books. Now Lha-rje 'Ug-pa lun-pa had at Khañ-shon of Ban a rich lady-supporter called Jo-mo gYu-ma, who followed meditative practices, also her daughter. Lha-rje said (to Ses-rab grags-pa): "Marry this mother and daughter!"—"I shall not keep a family!" replied Ses-rab grags-pa. "Do not be narrow-minded! You have no means, but having become master of their property, you can obtain Tantric initiations, copy books and complete your studies of the doctrines. It will help these two to acquire merit, and your purpose will be achieved. Is it not better?" said the Teacher. He followed his Teacher's advice, and all his aspirations were achieved. The Teacher then said to him: "Now, you should not remain there. Bring gradually your belongings here, including books, etc., and come here!" The disciple inquired: "But will this do? These two were very kind to me." "Do not be narrow-minded! You will become a person able to benefit living beings. In these difficult times you should labour for the welfare of all living beings through propagating the Doctrine of the Sugata, and this will be a proper reward for their kindness. If you continue to look after these two

(6b)

only, you will be unable to achieve your own purpose, and the welfare of others." He followed his Teacher's advice. He was able to obtain without effort on his part whatever he desired, as for example, tormented by heat amidst the sands of a desert valley, he felt thirsty, and wine was offered to him, or when climbing to the summit of a desert mountain, he felt hungry, and food was offered to him, etc. Then he thought : "Now, I shall be successful, if I labour for the welfare of living beings." The Teacher said (to him): "Now you should preach (the Doctrine)!" He then preached the mDo dGoṇs 'dus, and on one occasion three hundred students possessing text-books (dpe-'grems) gathered round him. When a novice, he used to circumambulate a stūpa, situated at the door of 'Ug-luṇ-pa's dwelling. Lha-rje saw him circumambulating the stūpa at the height of about one cubit, without touching the ground with his feet, and thought: "Well, this must be an incarnation, who will become an exceptional man," and was very pleased. Again when Lha-rje-ba was observing the annual practice of Yañ-dag at the hermitage of Sram-pa of Sañs, Lha-rje said to him: "You, the 'Four Summits of the People', should hold a contest in meditation." All (the four) composed their minds for meditation, and the mind concentration of the four became immovable and unshaken like a mountain. It is said that Zur-čhuṇ-ba was able to raise himself in the air to the height of about one ta-la (height of a palm tree). The Teacher then said to (his) maid-servant: "Listen to the amplitude of the sound produced by Zur-čhuṇ reciting the Ru-lu (n. of a mantra of Čhe-mčhog)." The maid replied: "When I was coming out of the hermitage, I listened, and the sound did not grow weaker. When I was passing the edge of the hill, I listened again, and (the sound) did not grow dimmer." Then Lha-rje said: "Though you are equal as brothers, you should not walk over Zur-čhuṇ's shadow!" In general this Sugata had properly grasped the mind of Lha-rje 'Ug-luṇ-pa, and possessed all-wisdom in the manner of a vase filled to the

(74)

brim. He also possessed extraordinary mental courage in matters concerning the Doctrine. Further when he was teaching in the temple of gYas-ru khañ-khri, he entrusted he monks to three useless men, saying: "You keep up the study f the Doctrine! I shall go to carry on meditative practices." He went to the rock of rGya-bo. This rock of rGya-bo was similar in shape to the Blessed dPal-čhen-po (čhe-mčhog Heruka) surrounded by eight gauri-mas (from Skrt. gaurī, maid, virgin). He said: "If one were to practise meditation here, great would be the blessing, and spiritual realization would grow nearer." The rock became known as rGya-dga'-dus (the Assembly of Nine rocks of rGya-bo). Having come there, he practised meditation, and at the beginning a great exhibition of magic power by demons took place. All quarters of the earth were filled with scorpions, and one of them was of the size of a kid. One night he saw in his dream a giant black man on the summit of the rock of rGya-bo, who seized Lha-rje by his legs, turned them upwards, and then flung him towards the centre of a large plain in the lower part of Thag. On awakening from this dream, it is said that he found himself lying in the centre of that plain. Again he climbed the rock, and settled on it, without paying any attention to all similar supernatural phenomena, and meditated. At first he meditated and practised at rDo-rje sems-dpa'i khañ-bu (the Hut of Vajrasattva) the Sādhana of Vajrasattva called the "Method of Dhyāna and Mudrā which originated from the systems of gSañ-ba and Māyā" (gSañ-ba sGyu-phrul-las byuñ-ba'i phyag-rgya bsam-gtan-gyi sgrub-pa). He had a vision of Vajrasattva, and the valley of Thag was filled by Vajrasattva. Having obtained the vision of kṛtsnāyatana (snañ-bzañ-bar-gyi skye-mčhed, the vision of all external objects, as possessing one form only, such as fire, water, etc.), he understood clearly all his visions to be of the nature of Vajrasattva. This was the sign of the increase of the force of proper discrimination: "Nothing is definite"—he thought.

(7b)

He then stayed in his meditative cell, plunged into the sphere of effortless "Great Achievement" (*rdzogs-pa čhen-po* *rtsol-bral-gyi nañ*), and experienced the meditative state characterized by an impartial idea of the "Great Achievement" (*rdzogs-pa čhen-po*). He was able to pass without impediment through all kinds of rocks, stones and soils. At that time a *kalyāṇa-mitra* learned in the *Sūtras*, and named *sBa-dge-mthoñ* arrived in Thag (to attend) a religious assembly. One of his monks, a learned man, started a debate with Lha-rje. The monk having put forward "in front there is a column" as the minor term (*dharmin*, *chos-čan*), and added "the column is the minor term." Lha-rje replied: "Ka-pa *chos-čan*, Ka-pa *chos-čan!* you (column), confronted with the mistaken notion of the independent existence of the World, appear to possess an independent existence! According to the impartial conception of the "Great Achievement" (*rdzogs-pa čhen-po*), a column does not exist!", saying so, he is said to have passed his hand without hindrance (through the column, in order to demonstrate the absence of a column). The monk expressed great wonder and was filled with faith, remaining speechless. He became a disciple of Lha-rje, and was said to have been called Ma-thog Byan-'bar. In this manner he spent thirteen full years, and several months short of fourteen years on the rock of *rGya-bo*. It is said that there had been two reasons for his leaving the monastery. The first: the three "Useless Men" while searching for the rear, lost the front. For 'Go-bya-tsha had said: "While practising the *upāya-mārga*, according to the *gSañ-ba sñiñ-po*, one should have as one's rear the Tantras of the "Mother" Class (*Ma-rgyud*)."¹ He went to the residence of 'Gos Khug-pa Lhas-btsas to listen to the exposition of the *Hevajra* (Cycle). On the way he met two monks who said to him: "Venerable monk! There are enemies on the road!" He replied: "On the path of differentiation between the subjective and the objective, the brigands of Moral Desilement are indeed numerous. They have

imprisoned the child of the Śravakas." The two monks then said: "You monk seem to be proud and boasting!" Again he replied: "From the summit of the Kingly Vehicle, the boulder of the Kingly Theory will roll down. It will destroy the city of Śravakas!" When he came to 'Gos' school, there was a man in the school named rMa-ra Jo-sras rMa-bya, who was greatly honoured by others, and full of pride. He expected that 'Go-b,ya-tsha would honour him, but the latter when saluting him, looked sideways. Gos remarked: "Kalyāna-mitra Go-b,ya-tsha! You should listen devotedly to the Doctrine, and salute (the Teacher) in a humble way!" In reply the latter said: "Your subordinate rMa-ra Jo-sras rMa-bya-ba is divested of his trousers, but wears a belt. He does not let (anyone) sit above, and I do not like to remain below. I am listening with devotion to the Doctrine. Pray forgive my saluting carelessly." Meg-chuṇi dBaṇ-seṇi, one of the "Useless Monks", said: "When one removes a mandala in this Māyā (sGyu-phrul) doctrine, one requires a yoga in support." He accordingly went to Sum-p_r Ye-bar to listen (to instruction) in the yoga. 'Go-čhuṇi dBaṇ-ñe said: "When studying the theory of the basis and the Path in this Māyā doctrine, a proof (pramāṇa) is required in the rear." He accordingly proceeded to listen (to the exposition) of Logic as the residence of sPaṇ-ka Dar-čhuṇi. It is said that in this manner the three ("Useless Ones") were unable to protect the Doctrine. He (Zur-čhuṇi) had to come back to protect the monks. Because of this the three became "useless". One (of the reasons): Lha-rje 'Ug-luṇ-pa died without completing the temple. He said (to Zur-čhuṇi): "You complete this work of mine (lit. the imprint of my hand)!" Having received his teacher's advice, he returned. He had many disciples, such as the "Four Columns" (Ka-ba bži), the "Eight Beams" (gDuṇ-brgyad), the "Sixteen Rafts" (Phyam bču-drug), the "Thirty two planks" (dral-ma sum-bču-rtsa-gñis), the "Two Ascetics" (sGom-chen mi-gñis), one "Boas-

(84)

ter" (yus-po-čhe mi-gčig), the two "Simples Ones" (dkyus-pa mi-gṇis), the two "Honourables" (sta-gur mi-gṇis), and the "Three Useless Ones" (go-ma-čhod mi gsum). The "Four Columns" (Ka-ba bži-po): At first, an alms-giver having invited to Myān-ro the kalyāṇa-mitra Khyuṇ-po, a monk of the kalyāṇa-mitra Khyuṇ-po grags-se, who was very learned in the Sūtras, and Lha-rje čhen-po held a religious assembly (in the locality), and at the time of the assembly, the kalyāṇa-mitra Khyuṇ said, "Let this heretic Zur-čhui Ses-rab-grags be defeated!" Having deputed the four, the four went into the presence of Lha-rje. At first sKyo-ston Śāk-yes inquired: "Lha-rje čhen-po-lags! Do you hold in high esteem the method of meditation of the school of the "Great Achievement" (rdzogs-pa čhen-po) only?" The latter replied: "Is my mind attached to any particular object?"—"Are you not concentrating your mind on the "Great Achievement"?" Lha-rje čhen-po said: "Why should I be disturbed?" The interrogator feeling powerless, remained speechless. After that gLan-ston Śāk-bzañs inquired: "Are you not maintaining that all visual objects exist as the sphere (mandala) of gods and goddesses, as stated in the system of gSañ-ba sGyu-phrul?" Lha-rje then replied: "Who will deny the validity of the proof of direct sense-perception of the visual objects as independent material bodies?"—"Well then, are you not maintaining this?"—"Who will be able to contradict it, as it had been deducted from many teachings, the Sūtras and Tantras, in order to remove the wrong illusion characteristic of the living beings regarding the independent existence of visual object?" Again this remained without answer. In this manner the four put questions (to him) in turn, but he answered them by remaining silent. Then they said: "Nowhere did we find such a kalyāṇa-mitra possessed of the incontrovertible understanding of the doctrine of the Mahāyāna, endowed with the understanding of emancipation and science! If we suddenly become his followers, our own teacher will be displeased." Therefore they made a

(8b)

solemn promise that next year they were to leave their teacher and honour Zur-čhuñ-ba. Next year they came to Lha-rje (Zur-čhuñ), and these became the "Four pillars". When they returned, and presented themselves before their former teacher, the latter asked them: "Did you defeat Zur-čhuñ-ba?"—"He could not be defeated", replied they, and the teacher became displeased, and covered by the darkness of jealousy, said to them: "Zur-čhuñ Šes-tab grags-pa, a man of such wrong views, as he, and a leader leading all beings on the wrong paths, if he were destroyed, the murderer would doubtlessly attain Buddhahood! Therefore (the Buddha) had permitted even objectionable acts, if they were useful." These words were overheard by some students of Lha-rje, who reported them, saying: "the kalyāṇa-mitra Khyuñ-po has said this and that." (Lha-rje) remained silent, but next morning, when he was sitting on the chair, and was about to preach, he began laughing. "With what are you amused?" they inquired, and he replied: "The so-called religion is indeed found in this Mahāyāna Tantra of mine! (Tantric texts teach that an act, even objectionable, if directed towards a good purpose, may be approved in certain circumstances). I was of the opinion that the belief that one might attain Buddhahood through murder, belonged to the system of Tantra only, and not to that of the Sūtras, but such a great scholar, as Khyuñ-po grags-se has now said that by killing Zur-čhuñ-ba one might attain Buddhahood, therefore in the depth of his mind he has followed my doctrine, and therefore I became pleased!" Further, the "Pillar of the Mental Class" (Sems-phyogs): sKyo-ston Šāk-yes of Guñ-bu. The "Pillar of the mDo": Yañ-kheñ bla-ma of sKyéñ-luñs. The "Pillar of the (system) of Māyā": gLan Śākyā bzañ-po of Chu-bar. The "Pillar of Magic" (phrin-sgrub): mNa'-ti Jo-śāk of Nag-mo-ri. The above and Ma-thog Byañ-'bar are known as the "Five Descendants" (brgyud-pa lha). The "Eight Beams": Ma-thog-pa, sKya-ston Chos-señ, gLan Śākyā byañ-čhub, rTsags Šāk-riñs, sNubs sTon-bag-ma, dbUs-

(94)

pa Sa-thor, Su-ston Zla-grags, rTse-phrom Byan-dpal. Again some included among them: A-la gZi-chen, Nal-rba sñin-po and Ram-ston rgyal-ba. The "Two Ascetics" (sgom-chen mi-gñis): 'Ba-sgom Dig-ma and Bon-sgom Do-pa. The "Boasting One" (yus-po-che): Zi-ston bSod-rgyal of Las-stod. The "Two Honourables" (sta-gur mi-gñis): Zañ-ston shags-se and Khyuñ-pc rTa-čhuñ grags-se. The name of those known as the "Rafts" (phyam), the "Planks" (dral-ma) and the "Simple Ones" (dkyus-pa) are not mentioned. In this manner while Lha-rje rGya-bo-pa was increasing his fortune, and there was no one among the assemblies of Tibetan Tantrics, who took his seat above him, or did not salute him, 'Gos lo-tsā-ba said to the followers of the "New" Tantras (gSar-ma): "We have no cause to honour him, and no reason to sit below him. We must observe this rule." In this manner he established a new rule. Once a large festival was held at Sañs, and many Tantrics assembled there. 'Gos lo-tsā-ba also came there, and saluted Zur-čhuñ-ba who was sitting at the head of the row. Then all present also saluted him. After the end of the festival all inquired: "You had laid the rule of not saluting (Zur-čhuñ-ba). How is it, that now you, yourself, honour him?" Said 'Gos: "When I met him, I thought that this must be the Blessed dPal-čienpo (Vajrakila) himself, and it did not occur to me that this was a human being." Further, when Lha-rje Yañ-khye was a student, he possessed a very small income and was in need. Once Lha-rje čhen-po came to his cell, and brought with him a brass cup which could contain about nine handfuls (phul), and asked Yañ-khye: "I am thirsty, have you anything to drink?" "I have some food and drink" replied Yañ-khye. "Well, bring it!" said Lha-rje čhen-po. Yañ-khye then offered him some food and drink which he had stored away after a Bon-po festival. Lha-rje čhen-po drank two cups, and asked: "Can I have some more?", and drank another cup. Yañ-khye then asked him what to offer more and Lha-rje čhen-po said: "If there is any, bring

(9b)

some wine!" Yan-khye offered him a cup and Lha-rje chen-po again asked: "Can I have some more?" Yan-khye then replied: "I still have about one full measure." "Well, said Lha-rje chen-po, I could not finish it. If I were able to consume it all, then your fortune would not be able to accommodate itself in the whole of this Tibet. Anyhow a great fortune is coming to you!" Having given him three loads of barley, Lha-rje chen-po said: "Till that time subsist on this. Then aid will come to you." It was said that after he had consumed this barley, his fortune increased. This Lha-rje Sugata rGya-bo-pa had three sons and daughters, all endowed with many accomplishments. Once a son and a daughter were born to his former consort the princess (btsad-mo) Dharmabodhi: Jo-btsun rDo-rje-'bar and Jo-sras-ma Sakyammo. The mother of the Venerable sGro-phug-pa chen-po—Jo-sras-ma mNa'-mo gtsug-tor-lcam, was the sister of mNa'-tig Jo-sak. Before he took her as his consort, she was studying religion at a monastery. When she became (his) wife, all the monks became somewhat displeased (at her conduct), and intended to expel her (from the monastery), but sKya-ston Sak-yes said: "I had a dream that on her ring-finger there was an image of the Master of the Doctrine, and that should she bear a son, benefit will come to us! So keep her!" And so they kept her without expelling her (from the monastery). Lha-rje chen-po sGro-phug-pa was born in the year Wood-Male-Tiger (sriñ-pho stag—1074 A.D.). His father said: "The omens contained in the dream seen by sKyo-ston Sak-yes are auspicious! My son will be of great benefit to all living beings, as a Master of the Doctrine. We shall give him the name of Sakyamuni sen-ge!" And the mother added: "His eyes are bright! They seem very clever, and similar to those of a Hor-pa. Let us call him Hor-po." Thus he became known as Zur Sakyamuni sen-ge, as well as mNa'-tsha Hor-po (Hor-po, nephew of the mNa' family). When he was born, his father renounced all worldly possessions, and when they had nothing left, his

(104)

mother said: "You knew a day before that the boy will be born. You have not kept even a little butter with which to moisten the child's palate, and I have nothing to give him." The father replied: "If he has fortune, it will come even without my keeping it. If he has no fortune, had I even kept (a little butter) it would not help him," and saying so the father sat on the roof of the house. Then a nun (came) and offered them a hundred dunkey loads of barley and a hundred measures of butter. Ru said: "Butter to moisten the palate has come!" They rejoiced and exclaimed: "He has fortune! He will be of benefit to living beings!" He (Śākyā señ-ge) had a son Jo-btsun rDo-rje grags and a daughter rDo-rje lčam-mo. Jo-btsun rDo-rje grags-pa had five sons: rNal-'byor rGyal-tshad, Cañ-ñe, Khyam-ma and Brag-ge. Lha-rje rNal-'byor had two sons: Thegtssha and sTod-tsha. rGyal-tshab's son was Jo-btsun Kun-dga' sñin-po. Cañ-ñe's son was rGyal-tsha. Jo-btsun rDo-rje-bar's son was bTsad-tsha Śāk-rdor. The latter's son was Thag-pa lhun-po. The latter's son was Lha-rje bLa-ma. Further, at the beginning of the period of the later spread of the Doctrine, the mahā-puruṣa, the lo-tsā-ba Rin-chen bzaiñ-po was born. When he was fifty-seven, in the year Wood-Male-Tiger (śin-pho-stag—1014 A.D.) Zur-čhūn-ba was born. Zur-čhūn-ba was born in the third year after the birth of the Venerable Mar-pa in the year Water-Male-Mouse (čhu-pho-byi-ba—1012 A.D.). The Fire-Female-Hare year (me-mo-yos—1027 A.D.), which is the first of the current years ('das-lo), is the 16th year of Mar-pa, and the 12th year of Zur-čhūn-ba. When Zur-čhūn-ba reached the age of twenty-nine, Mar-pa was in his thirty-first year. In the eighty-fifth year of the lo-tsā-ba Rin-chen bzaiñ-po, in the year Water-Male-Horse (čhu-pho-rta—1042 A.D.), Atīśa arrived in mNa'-ris. Thus Zur-čhūn-ba is moreover a contemporary of 'Gos Khug-pa Lhas-btsas. 'Khon dKon-mčhog rgyal-po was born in the Wood-Male-Dog year (śin-pho-khyi—1034 A.D.), when Zur-čhūn-ba was twenty

(10b)

one. Zur-čhuṇ-ba died from small-pox in the year Wood-Male-Tiger (śin-pho-stag—1074 A.D.) at the age of sixty-one, 16 years having passed since the birth of the lo-tsā-ba bLo-l丹 ūes-rab (born in 1059 A.D.). In the thirteenth-year after the birth of Ma-gčig Za-ma, So-čhuṇ-ba and sKor Ni-rū-pa, in the Water-Male-Tiger year (čhu-pho-stag, this is evidently a mistake for śin-pho-stag, Wood-Male-Tiger—1074 A.D.), Zur-čhuṇ-ba died, and sGro-sbug-pa was born. Now Lha-rje sGro-sbug-pa, the Great: In his childhood he was brought up by his mother and uncle, and spent fifteen years at mNa'-phu. Then he went to Chu-bar, the residence of gLan. Later he visited Yañ-khyed at sKeñ-luñs, and for three years heard (the exposition) of the Doctrine. At the age of nineteen, the ceremony of his installation (čhe-'don—coming of age ceremony) was performed, and his fortune became great. But he did not have time to continue his studies. In search for an occasion (to continue his studies), he proceeded for one year to sKyo at Goñ-bu. His fortune increased, but he did not get the chance to visit other places. He invited to his house learned teachers, supported them, and thus completed his studies. Under the "Four Pillars" he studied the Tantras, such as the mDo, the Māyā Cycle, and the "Mental" Class (Sems-phyogs), together with their precepts, methods and ritual (phyag-bžeš), and obtained complete initiation. He also studied the system of the "Great Achievement" (rDzogs-čhen) according to the method of sKor with gLan Śākyā byañ-čhub. With Lha-rje Šañs-pa Nag-po he studied the Tantra and the precepts of the "Later" Lineage of the "Great Achievement" (rDzogs-čhen). In this manner, having studied under many scholars, he, with the help of his studies and reflection on them removed his doubts. In general Lha-rje sGro-sbug-pa was said to be a manifestation of the guhyapati Vajrapāni.¹ He had come to this northern region

(11a)

¹ The chief divinity of the Tantras. He is called Guhyapati, because he is considered to be the Keeper of all the Tantras.

in order to spread the doctrine of Tantra, and revolved the Wheel of the Law to numerous assemblies of disciples. He had about a thousand disciples, who were kalyāṇa-mitras maintaining philosophical schools, parasol-holders and guardians of the Doctrine. They also greatly propagated the doctrine of Tantra, and became famous like the Sun and Moon. Among them, his beloved disciples were twelve in number, four by three. The four Me: 'Bon-ston lČags-skyu, Šabrtṣa gser-ba, Bya-ston rDo-rje-grags and gYu-ston. The four Nag: lCe-ston rGya-nag, Zur-nag 'khor-lo, Myuñ-nag mDopo, and mNa'-nag gTsug-gtor dban-phyug. The four sTon: rGya-ston, gYabs-ston, Ne-ston and Zañ-ston. On one occasion, Lha-rje said to the four "sTon": "You should bring all the requisites for a gaṇacakra ceremony. I too shall bring some." The four "sTon" on receipt of the Teacher's order, proceeded there bringing requisites with themselves. The Teacher himself also went. They then proceeded to the summit of a hill situated at the back of sGro-sbug, where they performed a gaṇacakra ceremony, and conversed with each other. Lha-rje said: "In my absence do not feel sad! I shall pass into the abode of vidyādhara, without giving up my physical body, and this will make you, my successors, fortunate, and will cause the spread of your Lineage and the Doctrine," saying so, he sang a song, and then raising himself into the air, he moved about. Then again he sang a song, and again raised himself into the air, and moved (in the air). Thus after each song, he raised himself into the air, and at last disappeared in the sky, proceeding upwards. They could not stand it any longer, wept, uttering loud cries, and swinging their bodies called him by his name. Again he came back and said to them: "You are weak! You shouldn't do so! Previously, when I had given my will, you did not listen. Now some evil omens will befall my (spiritual) descendants." Next year he showed signs of passing away. He died in his sixty-first year, in the year Wood-Male-Tiger (śin-pho-stag—1134 A.D.). At the time of the performance

(11b)

of the funeral rites, a young exorcist, beautifully attired, offered a good light-bay horse with a good saddle, studded with cowries. No one knew the offerer—whence he had come, and where he went, or what sort of a man he was. It was said that the funeral offering must have been made by a god. Funeral offerings were further made by demons, spirits and nāgas. There is also a story of the appearance (during the rites) of four kinds of jewels, unknown among men. When sGro-phug-pa was nineteen, in the year Water-Monkey. (čhuspre—1092 A.D.), the Sa-čhen Kun-sniiñ (Kun-dga' sniiñ-po) was born. According to another account: The nun sGre-mo of Roñ čhu-tshan was a disciple of Vimala. Her disciple was Mar-pa Šes-rab'-od of Lho-brag Ḫya-se. His disciple Lañ-ston Dar-ma bsod-nams of Šañs-lha-phu. His disciple was one called Lha-rje Hor-po of Na-ra. Among the four "Black Spiritual disciples" of Lha-rje sGro-sbug-pa, the Great, the most excellent was Lha-rje lCe-ston rGya-nag. His grandfather, called 'Phañs Byañ-brtson, proceeded to Khams, and then returned. He built the vihāra of sKyi-mkhar after the model of the vihāra of gLoñ-than sgron-me. Rgyal-gsum, son of A-mi Ser-brtson, one of his three brothers, had four sons and five daughters, nine in all. The four sons were: Rin-čhen, Ni-po, rGyal-bzañs, and rGya-nag. Rin-čhen and Ni-po were sent to study at a philosophical college in Upper Myan, Lha-rje rGya-nag used to bring them provisions, and while doing so listened incidentally (to the exposition of the Doctrine) and became learned. He then asked his elder brothers about it, but they did not understand it, though they had attended (classes) for three years. "How could it happen, that after listening once to the exposition, I could understand it?" inquired Lha-rje rGya-nag. They replied: "We did not get it! You had better bring the (required) remuneration and study. Instead, we shall bring you the provisions, for it does not matter, whether you or we study the Doctrine." So Lha-rje rGya-nag remained (at the college), and from the age of twenty-one, listened to the exposition

of the Doctrine, and at first attended classes in philosophy. (12a)
 At that time, Se and Khyuñ, 'Phan and 'Bre, rGya and sTag were famous scholars. He heard the Prajñāpāramitā under Khyuñ-po Grags-se, and the Abhidharma under 'Ban, the All-knowing. The Nyāya and the Mādhyamika systems under 'Gar bSod-yes (bSod-nams ye-ses). In this manner he studied philosophy for nine years. After that he studied the Tantras with Lha-rje sGro-sbug-pa, the Great, and remained with him for eleven years. For three years the latter did not talk to him in a friendly manner, except for calling him by the name of Jo-sras Myan-stod-pa (Son of a Priest from Upper Myan). Once when rGya brTson-sen accompanied by servants was attending a religious assembly at which Lha-rje was present, rGya brTson-sen and his servants inaugurated a debate, and Lha-rje rGya-nag defeated them. Having checked their pride, (Lha-rje) became pleased, and showed great kindness to him. The son Jo-btsun rDo-rje-grags having developed intellectually, he became very pleased. In return for his kindness, he bestowed on him all the precepts, and the basic texts of the three classes of the utpannakrama and sampannakrama degrees (bskyed-rdzogs), and in particular he bestowed on him the secret precepts and detailed notes on their branches, even those which were unfamiliar to himself.

The story that Lha-rje Lha-khai-pa possessed more profound and complete precepts than those possessed by the other followers of Zur, was based on the above statement, so he revealed. In this manner he studied for twenty years. On reaching the age of forty, he became a monk. At that time sTon-Sak, a native of dBUs, Ziq-po, a native of dBUs, and about thirty other students of sGro-sbug-pa attended on him. He heard moreover the bDud-rtsi (it is not clear which Amṛta Tantra is meant here, the Vajrāmṛta-Tantra, Kg. rGyud, No. 435, or the Tantra contained in vol. VII/1a/ of the rGyud-'bum. See dKar-čhag. fol. 230b) from rGya rTsad-skor-ba of Upper Myan. He also listened to the

(12b)

exposition of the method of the Vajravidāraṇānāma-dhāraṇī (Kg. rGyud, No. 750), and the Phur-pa rtsa-ba (vol. VII / ja/ of the rGyud-'bum, dKar-čag, fol. 236a) without the Commentary of sGro-Dar-sen of Lower Myan. Further, he heard the (Vajra)kila Cycle according to the systems of sKyi and others. From Dam-pa sBor-maṇi he heard the system of the "Great Achievement" (rDzogs-pa čhen-po) according (to the interpretation) of sBor. From Jo-mo Myan-mo he obtained an introduction into the system of the "Great Achievement" (rDzogs-čhen), as taught in Khams, which was the essence of the heart of the ācārya A-ro. From her also he heard precepts of the system. He also heard from others the "Brāhma" Class of the "Great Achievement" (rDzogs-čhen bram-ze'i skor), the system of sKe-tshaṇ-ma and other systems. He also mastered all the texts and Sādhanas of the Mantrayāna, the Abhidharma and the Tantras, together with their precepts. When he was performing the rites according to the bDud-rtsi, a goddess of medicine appeared from her Palace of Medicine and three times circumambulated the maṇḍala. After that all saw her merging into the palace. From the age of forty till the age of sixty-six, he laboured for the welfare of others and passed away. Summary: he was born in the year Wood-Male-Dog (śin-pho-khyi—1094 A.D.). From the age of twenty-one till thirty, he studied much under Še'u-ba, Khyuṇ and others. After that he continued his studies under sGre-sbug-pa. When he was forty-one, in the year Wood-Tiger (śin-stag—1134 A.D.) sGro-sbug-pa passed away. From that year he continued his labours for the welfare of living beings. At the age of fifty-six, in the year Earth-Serpent (sa-sbrul—1149 A.D.) he passed away. His nephew lCe-ston Jo-gzuṇs was a son of Ni-po. Besides him Ni-po had two sons: the ācārya Ne-ne and Khaṇgsar. dPon-nag rDo-rje had five sons: rDo-rje 'bum, Ni-khri 'bum, bDud-rtsi 'bum, bKra-sis 'bum and Dar-ma 'bum. bLa-ma čhen-po (the great teacher) Yontan-gzuṇs was born in the year Fire-Male-Horse (me-pho-rra

—1126 A.D.). He began his studies at the age of eleven. For thirteen years he was befriended by his uncle and studied thoroughly the Tantras, precepts and instructions in the Tantras of the three classes of the *utpannakrama* and *sampannakrama* degrees (*bskyed-rdzogs*). When he reached the age of twenty-four, his uncle *rGya-nag-pa* having died, he was nominated abbot. Slight doubts which remained (in his mind) were all removed after his studies under (his uncle's) disciples *sTon-Sāk* of *dbUs*, *Zig-po* of *dbUs* and others.

Now *sTon-Sāk* of *dbUs*: he belonged to the family of *gČer-ba* *Wañ-thuñ*, a householder of *gZad*. Having gone to learn the alphabet at the school of *Lha-rje* *Na-ri-ba*, he obtained faith (in the Doctrine) and pursued his studies. Then, as stated above, he visited *Lha-rje* *rGya-nag-pa*. He studied thoroughly all Tantras and precepts, and intended to practise meditation. He accordingly went in search of an hermitage in the Northern Mountains (*Byañ-ri*). *Dam-pa* *Yo-čhuñ-ba* was said to be engaged in cutting rocks at *Yol-pa brag*. *sTon-Sāk* asked him: "Will you build a hermitage here?" "Yes," replied the latter. He further inquired: "Besides this place, is there another place (suitable) for building?" "If one were to establish (a hermitage) on the rock overgrown with thorny rose bushes over there, it would do, but I have found that this (place) is more inaccessible than the other place, and so shall build (my hermitage) here. Besides these, there is no other place," said again *Yol-čhuñ-ba*. Then *Dam-pa* *sTon-Sāk* proceeded to the rock overgrown with thorny wild rose shrubs, and heard a voice saying: "Is there a piece of bread to be found on the bank of its spring?" Again he heard (the voice saying): "Are there not five lumps of food (*zan-rtog*)?" He understood these words to be auspicious omens, and took up his residence there, practised meditation and his mind found its goal (in Tibet, people looking for a place to build a house, always pay attention to the talk of local people). He held in restraint gods and demons, developed the faculty of teaching to

(13^a)

numerous disciples, and became known as Dam-pa Se-brag-pa.

Zig-po of dbUs: he has been a householder of Yar-kluñs Bya-sa. While he was working as a clerk at the school of rJe-btsun sGro-sbug-pa, he became converted to religion. After that, he visited Lha-rJe rGya-nag-pa and studied under him the three stages of the utpannakrama and sampannakrama degrees (according to the rNin-ma-pas the utpannakrama degree consists of one stage; the sampannakrama has two: rdzogs-*rim* and rdzogs-*chen* or mahā-santi—"The Great End" or "Great Achievement". This last term was the subject of a lively controversy in Tibet. According to some Tibetan scholars this term did not originate in India, but was invented by rNin-ma-pa adepts. bsKyed-rdzogs-rdzogs-*chen-gsum*—the three stages of the utpannakrama and sampannakrama degrees). He then thought of going to his native place to hold the ceremony of his coming of age. In order to collect the needed requisites, such as a parasol, conch and offering utensils, he journeyed to Nepāl. One night on the road a thought occurred to him—"though I possess a considerable knowledge of the Doctrine, I possess no precepts to practise it. If I were to die now, I possess no effective method (of spiritual realization)." He then thought that it would be better for him to obtain precepts and thus retraced his steps. He came to his teacher, and made his request. The teacher bestowed on him the precepts of the Precious Oral Tradition (*sNan-brgyud*), and he journeyed to Nepāl to practise them. After reaching Guñ-thañ in Mañ-yul, he sat for seven days in meditation on the impartial "Great Achievement" (*rDzogs-chen*). Having collected the requisites for the offering, he left Nepāl, and on arrival at Guñ-thañ in Mañ-yul fell ill with fever. Having entrusted his belongings to the villagers, he proceeded towards the mountains and there practised meditation. Again an impartial concentration of mind was produced in him, and he developed the power of passing unhindered through soil, stones, mountains and rocks.

(13b)

Everything seemed to him to be devoid of value. He left behind all the articles collected by him for the ceremony of his coming of age, and kept only seven altar cups for water. He recollected his teacher's grace and thought: "A thought such as this came to me through the grace of my teacher! I should present these (cups) to my teacher!" and he took them along. But the desire to leave even them behind came again to him while on the way, but he thought again about his teacher's grace, and continued the journey. On reaching the temple, he left (the cups) in the teacher's presence, with the words: "If you need them, you can keep them! O cups! For how long did you fetter me!" After that he pursued his studies in the mountain solitude and practised meditation. All of a sudden he understood the words of the doctrines of all the Vehicles, without leaving out even a single word. Further, he remained unhurt by (falling) boulders, and maintained the view that the absence and presence of a visual object were not to be differentiated. When he was residing at the Pa-gor cave of gYas-ru, lightning struck his hut, and appeared above his bed, but he and a boy, who had come that night, remained unhurt. When asked: "Was it lightning?" He replied: "It looks as if it was the so-called lightning?"—"Well", they said, "were you hurt?" "How can lightning possess an independent nature, when the presence and absence of a sound are not to be differentiated?" replied he. This great Master of Yoga was endowed with many similar great achievements. Having obtained instruction in the Doctrine from the best disciples of his uncle, he became able to maintain (his own) school. He continued his meditations, and while doing so, kept a school for eighteen years. He died at the age of seventy in the year Wood-Female-Hare (śin-mo-yos—1195 A.D.). Among the disciples of the Great Soul (bdag-fnid chen-po) there were many learned in the exposition of the Sāstras, such as Zig-po bDud-rtsi, sTon-po bLa-skyabs, dbUs-pa Jo-bsod, sNe-ston Ni-ma rdo.rje and others. Further, Mes-ston mGon-po of

La-stod and dPyal Kun-dga' rdo-rje and others came to honour him and asked for instruction. The uncle and nephew: the first introduced the scholarly method, and the latter greatly fostered the religious work for the welfare of disciples. Since the birth of Zur čhuñ-ba to the death of Yon-tan-gzuis in the year Wood-Hare (śin-yos—1195 A.D.) 182 years have passed. The holy spiritual son of Lha-rje Lha-khañ-pa was the nirmāṇa-kāya (sprul-sku) Žig-po bDud rtsi. Further, there was a kalyāṇa-mitra named Mes rDo-rje rgyal-mtshan, his son sTon-pa 'Khar-re and one named 'Khar-čhuñ, learned in Yoga. Su-ston Mon-sras, a son of 'Khar-čhuñ, was learned in the "Outer" Tantras (Phyi-rgyud which includes the Kriyā-Tantra, Yoga-Tantra and Caryā-Tantra. The Anuttara-yoga Tantra is known as Nañ-rgyud, or "Inner" Tantra). His son sTon-pa Lha-snai was endowed with deeds, ability, magic power and blessing. He had two sons: Sañs-rgyas Dags-čhuñ and sGom-śu. Sañs-rgyas Dags-čhuñ was the father of Žig-po bDud rtsi. Because he followed on Dags-po rGyaras, he became known as Dags-čhuñ-pa (Dags-po, the Junior). He studied moreover with many teachers including Sañs-rgyas ston, dKar-sgom Jo-nag, Myañ-ston rTsegs-se and others, and removed his doubts. He visited Lho-brag. When he was residing at the hermitage of Phur-mon-sgai of Upper Lho, he laboured for the welfare of living beings. The alms-givers of gZad sent sGom-śu and invited him. He stayed there, and presented offerings to many hermitages, such as the monastery of Lha-gdoi of gZad, and the monastery of 'Ug-skaiñ and others. The number of his disciples increased. Žig-po was born at the hermitage of Lha-gdoi. In general, Sañs-rgyas Dags-čhuñ had four sons and daughters. The eldest Lho-tsha bLa-ma-skyabs, who was born in Lho-brag, felt disgusted with worldly life. Endowed with the faculty of prescience, he journeyed to Khams, and there passed away. His younger brother was bLa-ma rgyal-mtshan who led the life of a mad ascetic (Žig-po). The thought of the actionless Great Principle having arisen in him, he acquired wisdom and performed numerous virtuous deeds.

His mother was a native of sTon-ra of 'Brog. He had two sons: Sañs-rgyas dbon-ston and the nirmāṇa-kāya (sprul-sku) Šer-'byuñ. Sañs-rgyas dbon-ston had one son from his first wife, and three sons from his second (wife), and one daughter, five in all. The son of the first wife was bDud-rtsi-dar and the sons of the second wife were dBañ-phyug-'bum, bDud-rtsi-dpal and Rin-čhen-mgon. The daughter was sTon-ma bDud-rtsi-'bum. The younger sister of bLa-ma rgyal-mtshan was Jo-sras-ma rGya-ma-hor. Her son was mKhas-pa Jo-nam. His son was Sum-ston Ni-ma. The nirmāṇa-kāya (sprul-sku) Žig-po was born after Jo-sras-ma rGya-ma. The bla-ma Dags-čhuñ had married one called Wañ-mo rGya-gar gsal, a descendant of Wañ-thuñ, the elder brother of gZad. Jo-sras-ma rGya-ma was born to her. When she was eight months old, her mother died. They invited Wañ-mo, the younger sister of the mother, to act as nurse. She became his wife, and Žig-po was born to her. When the Precious One was in his mother's womb, the mother had frequent dreams about a white man holding over his head a white parasol with a golden handle. When bLa-ma Žan reached the age of 27, and Yon-tan-gzuñs was twenty-four, in the year Earth-Female-Serpent (sa-mo-sbrul—1149 A.D.), Žig-po bDud-rtsi was born. After his birth, he was placed inside a basket, and a rainbow came down on him. When he was about two years old, his father said one night (to the mother): "O Wañ čhuñ-ma! Get up! I had a wonderful dream, and I must tell you about it." She inquired: "What sort of dream was it?" The father said: "I saw myself going to a far distant country. While walking on a mountain slope, I saw a blue boulder on the trail. I was wearing a handsome new hat with a silk band of the colour of a pigeon's neck. Then having removed my hat, I covered with it the boulder and said to it. 'I must go and labour for the welfare of living beings.' The boulder replied: 'In this degenerate time I am responsible for the welfare of living beings,' and saying so, it inclined its top. As to myself, having passed over

the edge of the mountain, I went down the slope and felt slightly unhappy and sad, similar to Vairocana, when he was proceeding towards Tsha-ba-yul, about whom it has been said that 'he was lost as a needle in the jungle.' When I had reached the valley bottom, the Sun was shining warm, the valley was wide, the water pure, flowers were in abundance, and the green meadows were a pleasing sight. Then I woke up. Now I am to die! After my death, I am to go to the abode of *vidyādhara*s. This son of yours will benefit living beings!" The mother said: "If Ru dies, what will become of the son?" and wept. "Do not cry!" said the father. "Crying in the middle of the night, the villagers might overhear it, and think that a quarrel had occurred between us two." Then after two months, the bla-ma Dags-chuṇ passed away in 'is forty-ninth year. Zig-po Rin-po-che was brought up by his mother. When he grew up, he gave away all his clothes to a wretched beggar. The mother scolded him, but it was of no avail. Once all went to cast lots at a clever soothsayer. The mother also went to see him, and the latter said to her: "What may happen to your son? Gods and demons of the Universe are circumambulating round him and presenting him with offerings." One autumn, at harvest time, the mother said to the boy: "Stupid! To-day everyone is observing the harvest festival, and is offering *gtor-mas* and water offerings. You should also offer *gtor-mas* and water, for we also should observe the ceremony." The boy went to the place where the festival was held, without taking with him the water-offering, and shouted: "O gods and demons of the country of gYa'-bzai! O gods and demons of Myan-nag 'ol-po! O black king of sBrañ-po 'U-lu! Do not go to anybody else this morning! The old lady Wañ-mo is harvesting. Assist her in her harvest!" and saying so, he pretended to gather in the harvest, and his mother grew angry and scolded him. There was a field called "Sixty-four." During a very good harvest it used to yield forty measures (of grain). This year, in spite of a bad crop, it yielded

(15a)

(15b)

fifty measures. The mother was surprised. It is further said, that the mother regretted her throwing away the chaff, and having sifted it, increased the (field's) yield by three measures. The mother then believed (the boy), and thought that he must be an incarnation. She sent him for study to the residence of his uncle Dam-pa Se-brag-pa, and he stayed there for three years, during which time he listened to the exposition of the doctrine of the "Great Achievement" (*rDzogs-chen*), according to the method of Roi. He especially became learned in the summary of the doctrine. He also heard the "Extraction of the Hidden" (*gab-phyuñ*, n. of a secret rite). When he was sixty, Dam-pa died. At the time of his death, he said: "These were important", and he obtained from him several profound precepts including the *gDab-pa* and *sBruñ-ba* (n. of precepts).¹ He is said to have also said: "The teacher having passed away, my eyes were filled with tears, and I did not remember the precepts." At the age of sixty, he met Yon-tan-gzuñs of *sKyil-mkhar* Lha-khañ. At the time of Se-brag-pa's death, there were four disciples of his: Gañs-pa Ni-khri, *sTag-pa* Lha-po, Ser-pa rgyal-mtshan and Na-ru 'od-de. "You go to them," said the teacher. "Among them, Gañs-pa Ni-khri is equal to me. You go to Gañs-pa Ni-khri!" He used to say: "Since I had faith in the teacher Lha-khañ-pa, I went to him." Thus having gone to the bla-ma Lha-khañ-pa, he heard the Doctrine from him. Soon after the death of Dam-pa, when he had gone to bLa-ma Lha-khañ-pa, mother Wañ-mo obtained initiation from the Great Teacher (Yon-tan-gzuñs). Her crown (of initiation) was not yet removed, and her sorrow at the death of Dam-pa did not yet pass, when a yoginī, known as an ascetic and practising meditation, named Puṣpā (Me-tog), possessed of good fortune, came from India and Nepāl. The mother and a friend of hers, the wife of Rañ-thag mkhan-po, went to see her. A large crowd had

(162)

¹ See p. 138.

assembled in front of the yoginī, presenting offerings to her and asking for her blessing. The mother thought: "I had received initiation from such a great teacher as sKyil-mkhar-pa, who placed a crown (of initiation) on my head, I shall not ask for a blessing from such a yoginī." But seeing that all who were present, had asked for her blessing, she felt a strong desire to do similarly. Accordingly she and the wife of Rañ-thag mkhan-po approached her, and requested her to bless them. The yoginī said to her: "You had obtained initiation from such a bla-ma as sKyil-mkhar-pa ! On your head you are still wearing the crown (of initiation). Is there any need of asking for my blessing?" The mother felt ashamed, and faith being born in her, she made an earnest request for the yoginī's blessing, and was given it. After her, the wife of Rañ-thag mkhan-po also asked to be blessed. The yoginī stared at the woman, and said: "Your husband Rañ-thag mkhan-po wandered about the four districts of dbUs and gTsān, gave the flesh of his face to the people (i.e. had no shame), and the flesh of his legs to the dogs ! This barley which he had gathered with such hardships, has been appropriated by you. It is a terrible sin ! You cannot be helped !" (Hearing this) the woman pulled out her tongue, and the mother asked her: "Did you really do that?"—"Yes I did," answered the woman. Then they asked the yoginī how to remove this sin. The yoginī said: "There are about forty loads of barley hidden by you, offer them to a good bla-ma and hold a religious assembly. Then you should do whatever your husband tells you to do. If you do so, you may improve. Otherwise you will be unhappy." Again she said to the mother: "You should not grieve so much at the passing of your brother Daim-pa Se-brag-pa. He is living, having entered the womb of a certain queen of a king in India. On his birth, he will have the opportunity of becoming a great religious king (dharma-rāja), and will be able to labour extensively for the welfare of living beings."

The mother felt surprised and understood that the yoginī

possessed the faculty prescience. She then asked the yoginī : “I have a son. What will happen to him? Are we, mother and son, not threatened by untimely death?” (meaning the mother dying after her son). Having placed her hand on the mother’s head, the yoginī sang the following psalm : “This son of yours, in these dissolute times, will become a leader of men. Half of his eye will look at the sky, and half of his garment will be spread over the ground. You will lead in comfort the life of an old woman. At this place many attendants will gather, and quarrel will arise. Sadness will arise from it. There is a chance of his escaping to a distant place before many years have passed.” Then Zig-po resided for many years in the presence of sKyil-mkhar lha-khaṇ-pa and mastered the three classes of the utpannakrama and sampannakrama degrees (bskyed-rdzogs-gsum).¹ But he used to say: “I have followed the method of the ‘Mental’ Class (Sems-phyogs) only.” He did not take up anything else, except the study of the “Mental” Class, and followed after this system in all his studies and meditations. Now the manner in which he studied the “Mental” Class (Sems-phyogs):

The Class of Tantras: he studied the twenty-four great Tantras of the “Mental” Class (Sems-phyogs), including the ten mDo of Kun-byed (Kg. rNiñ-rgyud, No. 828; rNiñ-rgyud dkar-chag, p. 228b; they are included in vol. II/Kha/ of the rNiñ-ma’i rgyud-’bum). The basic text of the “Mental” class (Sems-sde): he listened to the exposition of the 18 basic texts according to the methods of sKor, Roñ, Kham and fourteen other methods. He used to say that there were fourteen (methods) which should be taught. Among the great treatises on mind-concentration according to the method of Roñ, belonging to the “Great Achievement” (rDzogs-chen), he heard the exposition of the rNal-’byor rigs-pa’i ni-ma, the bSam-gtan mig-gi

¹ See p. 130.

sgron-ma, the bSam-gtan sñiñ-gi ñi-má, the gDar-śar, the gZer-bu, the Žus-lan khuis-kyi gdab-pa, the rDo-rje sems-dpa'i žus-lan, and others. In the Class of Precepts (gdam-pa, upadeśa) and of "Oral Tradition" (sÑan-brgyud), he heard the precepts of the methods of sKor, Röñ and Khams. Further he heard the "Oral Tradition" of the "Brähma" Class (Bram-ze skor), the "Oral Tradition" of sKe-tshañ and rDzoñ-phrañ (sKe-tshañ-dañ-rDzoñ-phrañ sñan-brgyud), the kLoñ-sde and many others. Through listening to the Doctrine and through reflection over the Doctrine, he was able to remove all his doubts. Thus in general, he began his studies at the age of thirteen. After the age of sixteen, he spent three years at the residence of Dain-pa. Then he proceeded to Lha-khañ. When Lha-rje sNubs-smad was holding a religious assembly in Upper Myañ, he acted as assistant preacher (in the name of his Guru). Thus at the age of sixteen, he preached the Doctrine. He taught the sTon-thun according to the method of sKor (sKor-lugs sTon-thun), and became famous among scholars. Lha-rje sNubs-smad said: "O you Son of a Priest (Jo-sras) from dbUs! You resemble my horse Khyuñ-phrug kha-čhe!" It is said that he was given as remuneration eleven measures of barley. In this manner, at the very beginning of his teaching career he became famous, and pursued his studies till the age of thirty. He spent fourteen years with the bla-ma Lha-khañ-pa. All his vacations (bar-skabs) he used to spend at Se-sbrag, the residence of his uncle. There he meditated. He was invited by an old monk, a disciple of his father, named bLa-'dos, to gZad, and journeyed there. There he performed the ceremony of installation (as teacher, čhe'-don), and took over the monastery including those of Se-sbrag, Chos-ldiñs and many others. His fortune increased. On one occasion sGom-ma rnal-'byor-ma, Säkyä gñän, Säk-'od and A-stag 'Od-ldan, the four, said: "Being unable to reach Se-sbrag, we should make a resting place at the foot of this mountain," and thus built Chos-ldiñs. About that time (174)

a disciple of the bla-ma Žāñ-tshal-pa, named gTsāñ-sgom hrul-po arrived at Zig-po's residence, on his way to the Kailāśa, and told him the life-story of bla-ma Žāñ. Faith was born in him, and they invited him to a religious assembly. He said: "Though I did not obtain instruction from this bla-ma, he is the teacher who blessed my mind." Thus he honoured him and attended on him. Then bla-ma Žāñ said: "In this hermitage of yours there is a scarcity of water and fuel. In spite of it many people will gather here and there will be benefit for the living beings. Call it Chos-ldis!" Thus the name of the hermitage was given by Žāñ. At that time people used to say: "We listened to the exposition (of the Doctrine) by Lha-khañ-pa, and attended on 'Tshal-pa (bla-ma Žāñ).'" bLa-ma Lha-khañ-pa sent them about 20 measures of barley, meat and butter, and said: "You should invite a good teacher, and hold a religious assembly. It is my duty to help you, but I do not possess more than this." All people then stopped slandering (bla-ma Žāñ), and he used to say: "In me also a new esteem towards the old teacher has been born." Thus his fortune increased. His mind shone like the sky and his compassion like Sun and Moon. His fame encompassed the four quartets of the World. He gathered (round himself) a numberless host of disciples, attended on his teacher, and laboured greatly for the welfare of living beings. His teacher was gladdened by three joys: He did not break his devotion even for a single moment, and used to say: "Whenever I left the presence of (my) teacher, I was unable to take leave without placing his foot on (my) head"; he performed numberless offerings of religious and worldly objects, and presented to the teacher seventeen copies of large sūtras, such as the three Prajñāpāramitās (rGyas-'brin rnam-gsum) and others written in gold; he obtained his benevolence and his insight and emancipation developed simultaneously. Having developed a mind-concentration on the impartial "Great Achievement" (rDzogs-chen), he became able to pass

(17b)

unhindered through soil, stones, mountains and rocks. He saw himself surrounded by asuras. There exist also numerous stories about his possessing the faculty of foretelling future events, of his vanishing into a boulder while residing at the monastery of Da-lun of gZad-pnu, of his passing unhindered through a mud wall on the Srin-po ri, and many others. This great man (mahāpuruṣa) had visited all the districts in the Abode of the Snow Mountains of the North. Men after being drawn towards religion (by him) became established on the Path of Emancipation. Later there appeared numberless kalyāṇa-mitras, who continued his work. He was famous as the Sun and Moon. Further, he performed numberless deeds for the benefit of the Doctrine, such as erecting sacrificial objects symbolizing the Body, Speech and Mind of the Sugata, healing (gso-ba), and assisting with donations of material, etc. in the building (of temples) by others. He also attended on learned translators and scholars who came from India. He assisted great Tripitakadharas, learned in the Tantras and Sūtras, who were masters of the Doctrine, and acted as supporter to all those who had abandoned all worldly occupations and fostered meditative practices. He also helped poor and destitute persons. Men speaking different languages from India, China, Nepāl and other countries, gathered round him, and he became the source of all their needs and requirements. He was similar to the King of Jewels—Cintāmaṇi. Further, on three occasions he despatched offerings to the Vajrāsana, which was the Bodhimanda, the place of the Vajropama concentration of all the Sugatas of the three times, the place which seven fires and one flood could not destroy. On four occasions he made offerings to the two Lords of Lha-sa (Lha-sa'i Jo-bo rnam-ñis), Vice-regents of the Teacher. In addition to this, he performed innumerable direct and indirect deeds of benefit to living beings, and thus became famous beyond dispute in the region of the North. On four occasions he rebuilt the Lha-sa dam, but, at the time of the fourth occasion, when performing the consecration ceremony

(184)

(at the end of the work), his attendants got drunk and started quarrelling. His mind became disgusted, and he said to them: "You are tired of me, and I am also tired of you ! I shall be going to a place, where I shall make myself invisible to your eyes and unheard to your ears". He passed away at the age of fifty-one, in the year Earth-Female-Sheep (sa-mo-lug—1199 A.D.) at the monastery of rGya-ra Gad-lugs of gSañ-phu. His remains were transported by river, and kept for four months in the monastery of 'Ug-skad in bZad. Later they were taken to Thañ-skya. (The funeral rites were accompanied) by an earthquake. Further, from the vase containing sacrificial water (which was placed in front of the body), a lotus flower appeared, resembling a rainbow, and was seen by all for three days. On the day preceding the funeral, at dusk, the Sun and Moon were seen to shine simultaneously. At the time of the funeral rites, there appeared numerous sounds, lights, rainbows, as well as a quantity of images, letter signs, stūpas and other relics. The king, the officials and his disciples having recognized gZad Thañ-skya to be the residence of this mahāpuruṣa, built a temple there. They also erected numerous images symbolizing the Body, Speech and Mind (of the teacher) at various big and small monasteries, where he used to stay and preach the Doctrine. Žig-po had numerous disciples. Those who became his spiritual sons (thugs-sras) are the following: rTa-ston Jo-yes, Mahā lhun-po, mkhas-pa Jo-nam, Jo-bsad of dbUs, bZañ-ston Hor-grags, and gÑos-ston bla-ma. These six are well-known. Among them, the one on whom he bestowed precepts and who had obtained the essence of his knowledge, and who became the chief among his favorite sons, was rTa-ston Jo-yes. His great grandfather rTa-bon dBañ-grags, who followed both the Doctrine and the Bon, possessed sons, wealth and authority. He was the lord of Upper gYu-ru, and had eight sons and two daughters, ten in all. The youngest of the eight sons was rTa-ston Jo'-bum. His son was Jo-yes. When Jo'-bum was young, he heard the bKa'-gdams-pa doctrine of Po-

(18b)

to-ba in the presence of the bla-ma mDa' Byañ-čhub sems-dpa' of Grum-bu-luñ of gZad. Later he stayed in his native district. He possessed numerous attendants and much landed property. He felt sadness towards them, and felt disgust. Taking with him four servants, he proceeded into the presence of gÑos-Chu-bo-ri-pa, the spiritual son of Lha-rje gLan Na-tshal-pa, and with his five attendants entered religion. He heard many doctrines of the "Old" Tantras, and especially became learned in the basic text of the "Great Achievement" (rDzogs-chen) together with precepts, according to the method of sKor. Having visited bla-ma Phag-mo gru-pa, he heard the complete precepts of the "Path and Fruit" (Lam'-bras) doctrine, and those of the Mahāmudrā (Phyag-rgya čhen-po). Further, he heard the three sections of the Dohā (Do-ha skor-gsum) according to the system of sGañ of the Mahāmudrā from the bla-ma 'Tshar-ston of Upper dbU-ru. From Zatis-pa'i 'Bro-ras he heard the system of Ras-čhuñ-pa of Lo-ro. From Nañ-ston mgon-po he heard the Vajravidhū (rNam-'joms) and the Vajrakila (Tantras). From dMar-ston-'jam he heard the Sañvara (bDe-mčhog, i.e. the Śrī-Cakrasañvara-tanrarāja, Kg. rGyud, No. 413), and obtained on 108 occasions the Sañvara initiation. Thus, though he had attended on many teachers, he accepted as his mūla-ācāryas (rtsa-ba'i bla-ma) gÑos-Chu-bo-ri-pa and Phag-mo gru-pa. He was satisfied with his studies, and settled at Chu-bo-ri, and practised meditation. Many disciples gathered round him, and he laboured extensively for the welfare of others. He had (two) sons: rTa-ston Jo-yes and Jo-bsod of dbUs. When Jo-yes was twelve, and Jo-bsod seven, their father Jo'-bum, aged fifty-one, passed away on the 13th day of the first month (čho'-phrul zla-ba) of the Horse year (rta-lo), Jo-bsod visited Žig-po, who approved of him and bestowed upon him the complete precepts, and the Tantra of the "Mental" Class (Sems-phyogs). Žig-po said to him: "Since you have shown earnestness towards the Doctrine, I shall send you to my Teacher. Go there and study well!" Thus having entrusted

(194)

him to Lha-khaṇ-pa, the Great, Jo-bṣod made a complete study of the mDo, the Māyā (sGyu-'phrul) and the "Mental" Class (Sems-phyogs). At that time he became known as Jo-bṣod of dbUs, the spiritual son of Zīg-po and Lha-khaṇ-pa, and became an excellent scholar. He died at the age of thirty-one. rTa-ston Jo-yes proceeded at the age of twelve to bla-ma dMar-ston-'Jam, and obtained (the initiation) into the Samvara system and the Phyag-na rdo-rje bdud-rtsi thigs-pa (Tg. rGyud, No. 2170?). For two years he repeated the long dhāraṇī (of Vajrapāṇi). Together with his father he obtained on 101 occasions the initiation into the Samvara system. In all he obtained 116 initiations, including those which he obtained later. For two years he heard the Māyā (sGyu-'phrul) system from Kha-rag sTon-sñiṇ. From bla-ma rTsags and Se-dur-luṇ-pa he obtained the precepts and the basic text of the sKor method of the "Great Achievement". At the age of sixteen, he preached the rDo-rje sems-dpa' nam-mkha'-che (rNīn-ma'i¹ rgyūd'-bum, vol. II/Kha/; rNīn-ma'i dkar-čhag, fol. 228a). At the end of his sixteenth year, he proceeded towards Lower Nams-śod. From his father's disciple, the Venerable Hags, he heard the method of sGaṇ of the Mahāmudrā (Phyag-rgya čhen-po) system. From the bla-ma Zaṇs-ri rGya-ras he heard the systems of Ras-čhūṇ-pa of Lo-ro, the Hevajra system (19b) according to the method of Mes (Mes-ston tshon-po), the 'Jam-dpal gsaṇ-lدان (Tg. rGyud, No. 2593, 2594), the system of Saṇvara (Tg. rGyud, No. 1427—Śri-Bhagavadabhisamaya-nāma) according to the method of Lu'i-pa, the sādhana of mTsho-skyes rdo-rje (Śrīhevajrasādhana, Tg. rGyud, No. 1218; also known as the sGrub-thabs mTsho-skyes), the "Path and Fruit" (Lam'-bras) doctrine according to the method of Za-ma (the basic text of the Lam'-bras system is the Lam'-bras-bu-dai-bčas-pa'i rtsa-ba rdo-rje i tshig-rkaṇ, Tg. rGyud, No. 2284), and the three cycles of Zi-byed. He held in high esteem the method of sKam. Further, he obtained the system of the Dharmapāla Drag-saṇ, etc. and listened

to all the wisdom of bla-ma Zañ-ri-pa, in the manner of a vase filled to the brim. From the bla-ma rLuñ-phyag-dum he heard the basic text of the method of tLuiñ of the Mahāmudrā (Phyag-rgya čhen-po), the class of short precepts (sToñ-thun gdams-nag-gi skor), and the class called the “Blessing of (Vajra) vārahī” (Phag-mo byin-rlabs). In this manner he heard the complete exposition of the (system) known as the three classes of the Dohā (Tg. rGyud, No. 2263 and ff.), and the gTor-rgyud čhen-po. He also studied innumerable rites of the Guardians of the Doctrine, headed by mGon-po sTag-žon. From the siddha Mal-byed tshañ-pa he obtained the rite (of propitiation) of the goddess Ka-ki-nī. In this manner, he pursued his studies in Lower Nams-sod, and spent there more than seven years. At twenty-four, he went away. Then, the ācārya Jo-sras, aged nineteen, having come down from gTsāñ, they agreed on the date, and both brothers held their coming of age ceremony (čhe-'don). After finishing the ceremony of welcome, he proceeded to gTsāñ. Jo-yes heard the Cycle of Vajrakīla from Zañ-ston Jo-khyams. He stayed at Chu-bo-ri, and practised meditation. Then he proceeded to Zig-po. At first he did not intend to ask him for an exposition of the Doctrine. Thinking to himself: “In the matter of religion, I am more learned (than he). Also in the domain of precepts I am greater than he, but his fame is great, and because he is the teacher of my younger brother, I should go and see him, and make offerings to him.” He went to meet him, and made offerings to him. He met Žig-po bDud-rtsi residing at the hermitage of 'Ug-skad. On the mere seeing of his face, a feeling of devotion was produced in him of its own. Next day, when he was about to leave, he said (to Žig-po): “I shall come again into your presence, filled with esteem, accept me as your disciple.” The teacher (Žig-po) said: “Have you faith?” and he answered “I have faith.” “Well then, because of your past deeds, stay here from now on. The nature of this Phenomenal World is transient, and there is no certainty as to the Future.” But

Jo-yes replied: "Because I did not intend staying here, I did not bring provisions along." Žig-po said "No one brings provisions when coming here. Why should you alone require special provisions?" Thus he remained in the presence of the teacher, and heard the exposition of the Doctrine. Among the classes of Tantras, he heard the three sections of the "Mother and Son" (Ma-bu sum-bskor) of the Kun-byed rgyal-po (Chos-thams-cad rdzogs-pa-chen-po byan-čhuk-kyi sems kun-byed rgyal-po, Kg. tNiñ-rgyud, No. 828), the ten sūtras of the bśad-rgyud (bśad-rgyud mdo-bču), the four sections of the bśad-rgyud of the 'Khor-ba rtsad-gčod-kyi rgyud ('Khor-ba rtsad-gčod-kyi rgyud-ba bśad-rgyud sde-bži, tNiñ-ma'i rgyud-'bum, vol. VII /ja/ ; tNiñ-ma'i dkar-čhag, fol. 230b), the mūla and vṛtti of the rGyan-čhos, together with precepts, the profound basic text (Zab-pa gžuñ) on the method of exposition of the eighteen mūlas (rtsa-ba bčwo-brgyad-kyi bśad-srol-la zab-pa gžuñ), the "Revelation of the Hidden" and the exposition of precepts and meditative practice (Gab-pa mtion-du phyuñ-ste man-hag sgom-sdebs-su bśad-pa), its sGom'-grel sNiñ-gi nī-ma-drug, also the sNiñ-rig-pa'i nī-ma-drug, the "Oral Tradition" (sñān-brgyud) together with the system (čhos-skor) of sGro-ba nag-po., the sGom-yig čhen-mo, the Rig-nī, the Mig-sgron, the gDar-ša, and the gZer-bu. Among the class of "Oral Precepts" (gdams-pa sñān-brgyud): he earnestly practised the precepts of the sKor method, those of the method of Röñ and those of the method of Khams, together with explanatory notes. Having met Žig-po, he drank profusely from the immaculate stream of his teaching. He realised the teacher's mind, obtained his blessing and attained simultaneously insight and emancipation. "Though a Dharma-kāya was present in me, I did not recognize it. From eternity the nature of illusion is inconceivable. By reason of the awakening of my former deeds and through accumulated merit, I had the opportunity of meeting a perfect teacher, and of studying a little the profound Tantric teachings. All my doubts concerning the

nature of the Mind were removed in the presence of Zig-po who bestowed on me profound precepts handed down through four Spiritual Lineages, and which reflected the essence of the mind of this precious and matchless teacher," said he. In general, this person from the very beginning was distinguished from others by his wisdom and his Spiritual Lineage, and by the accumulations of former experiences. Having met since his youth many learned teachers, he was endowed with an extraordinary wealth of knowledge and mastered the meaning of all the Tantras and precepts. Having secured the blessing of ancient venerable (teachers), he perceived all external objects as belonging to the sphere of the Absolute (*chos-nid, dharmata*), and did not pay attention to worldly eulogy and slander, and carried on (his work) without any pretensions. Throughout all his life he felt devotion towards his teacher present in himself, and never grew tired of labouring in the interests of his teacher and of serving his teacher's monastery. He was endowed with an awakened thought of great compassion, and without thinking about his personal salvation, laboured for the welfare of living beings by the exercise of proper benign and stern acts. Whatever action he performed, he was a king of yogins (*rtogs-l丹*), similar to a mountain, and was never separated from the understanding of the Ultimate Essence (*chos-nid-kyi rtogs-pa*). In general, this *rTa-ston Jo-yes* was born in the year Water-Female-Sheep (*chu-mo-lug*—1163 A.D.). At the age of twenty-five, he met Zig-po. When he was thirty-seven, Zig-po died. Till that time, they have stayed together, as teacher and disciple, for eleven years, without parting for even a day. He attended (on his teacher) for seven years, and gladdened his teacher with three kinds of joy. Their minds were united, and on three occasions, the teacher blessed him, saying: "O you who did what the teacher liked ! May all your thoughts be fulfilled !" In general, one could not find a teacher, in whose interest he did not labour. In particular he disposed of all his landed property and re-

(20b)

nounced worldly possessions, and on four occasions held religious assemblies in honour of Zig-po. He presented (Zig-po) with a total of seventy-four good horses. He also wrote down all the precepts and advice (received from his teacher), and was thus of great benefit to later followers. In this manner his desire to study the Doctrine was fulfilled, and he thought: "I shall proceed to a country of forests and mountain valleys unseen and unheard of by men. Should I be unable to obtain miraculous powers (siddhi), I shall not leave behind me any traces of my going there and dying there." He used to copy books in the form of short notes only. During the life-time of Zig-po, the latter did not permit him to go away. After that, he felt unable to go against the advice of dbOn Señ-ge rgyal and the ācārya sProl-sku, and used to say: "Continuous work on behalf of the monastery did not permit me to give it up. Therefore in my old age, I have become such an old father, with wife and son." His sins were removed, for having laboured on behalf of his teacher. He developed his mind concentration, and used to say: "(this life) was more profitable, than to stay at hermitages." Later he studied with the teacher Brag-dkar-mo-ba of Po-don, the Rin-po-čhe gsal-ba sgron-ma'i rgyud (rNiñ-rgyud dkar-čag, fol. 230b), and the 'Phags-lam bkod-pa'i rgyud (rNiñ-rgyud dkar-čag, fol. 229b). He also obtained minute precepts. If we would count all the teachers, from whom he had heard the Doctrine, we would find sixteen. There were thirteen teachers under whom he had studied in earnest. Among them there were six mūla-gurus (rtsa-ba'i bla-ma), and among these three of special benefit to him, but the greatest and matchless among them was Zig-po Rin-po-čhe. Then his father, dMar-ston 'Jam, Kha-rag-pa, father and son, Se-dur-lun-pa, bla-ma rTsags, the Venerable Hags, Zañ-ri rGya-ras, rLuñ, father and son, Zar čhos-pa (the assistant Zar), Lho-pa lTo-ber, Mal-byed Tshañ-pa, Nañ-ston Jo-khyams, Zig-po bDud-rtsi, rMa-bya Byan-brtson and Brag-dkar-mo-ba. Now, the manner in which he attained the perfection of

(21a)

mind following (the instructions) of *Zig-po*: when he was erecting the image of *Avalokiteśvara* of *Thāñ-skyā*, and for eighteen months was engaged in the work of melting copper at *Zuñ-mkhar*, a yogic insight (*rtogs-pa*) was born in him. At the time of preaching the "Accumulation of Oral Tradition" (*sÑan-brgyud spuñs-pa*) at *gLag-pa-lam*, he suddenly obtained blessing, and an extraordinary sensation of perceiving all visual objects as belonging to the sphere of the Ultimate Essence was born in him. When king *Pho-brags* took away the horse which belonged to the ācārya *sPrul-sku*, and while he was propitiating the Religious Protector (*dharma-pāla*) on the rock *sNāñ-gsal* of *rDor-thas-phu*, he had a vision of *Mahākāla*. When he was making a begging round of the five villages of *sTod-khuñ* in *sTod-luñs*, on the night of the offering of the 29th, he saw in his dream *Zig-po* coming towards (him), and bestowing precepts on him. His grief vanished by itself. From that time onwards, he did not experience ordinary grief even for a brief moment. In order to work for the benefit of the monastery and *Zig-po*, he visited many kingdoms, and laboured extensively for the welfare of living beings. For six years he attended on the two *Sākyā* lords of *Lha-sa*, and passed away on the 19th day of the month *Bhādrapada* (*ston-zla ra-ba*, 15th Aug.—15th Sept.) of the year *Iron-Male-Tiger* (*lčags-pho-stag*—1230 A.D.) at the age of sixty-eight. Many relics were left behind (after his cremation). The mahā-siddha *U-rgyan-pa* was born in this *Iron-Tiger* year (*lčags-stag*—1230 A.D.). This year is the 61st year, if counted from the year of the passing of *Śrī Phag-mo gru-pa*. There was a very learned disciple of *Sañs-rgyas dbon-ston*, named *rTa-ston gZi-brjid*. He composed an extensive commentary on the *gSañ-snñiñ*. I have written (the story of the Lineage) as it appears in the account of the Lineage composed by him. Prior to him, the teachers of the Lineage were said to have been learned in the *Māyā* (*sGyu-'phrul*) and the "Mental" Class (*Sems-phyogs*). He was famous as a scholar, learned in all treatises belonging to the

(21b)

Māyā (sGyu-'phrul) system and the "Mental" Class (Sems-phyogs). They belonged to the Lineages of these two systems. In the Khog-dub of gYūn-ston-pa (a disciple of Bu-ston) the list of disciples of sGro-sbug-pa differs slightly from the one given above. gTsān-pa Byi-ston and sGoñ-dri-has-pa Ne-ston Chos-kyi sen-ge, disciples of sGro-sbug-pa, taught to gTsān-nag 'Od-bar. From the latter the Doctrine was heard by Mes-ston mgon-po. bLa-ma Sro heard it from him. From Sro-Pa-sí Šāk-od and rTa-nag bDud-rtsi. The reason for calling him Pa-sí (<po-shih, mong. bayši): the title was given him by command of the Emperor Se-čhen in order to make him equal in title to the Imperial Preceptors (Goñ-ma'i bla-ma; the Tibetan expression translates the Chinese Ti-shih), after he had extracted the "water of life" (tshe-čhu), hidden by the ācārya Padma, from the rock rDo-rje tshe-brtan, and sent it by envoy (gser-yig-pa) to the Emperor. Zur Byams-pa sen-ge heard the Doctrine from the latter. From his youth, he was endowed with a powerful mind, and knowledge. In particular he was learned in the system of Māyā (sGyu-'phrul). He died at the age of twenty-seven. gYūn-ston-pa and 'Jam-dbyāns bSam-grub rdo-rje heard the Doctrine from him.

(22a)

The story of gYūn-ston-pa: he belonged to the gLan family. His native place (was) Tshoñ'-dus. From his youth his knowledge was great. He was learned in the "Old" and "New" classes of Tantras. In the Sūtra literature, he mastered the Abhidharma-samuccaya (mNon-pa kun-las-btus, Tg. Sems-tsam, No. 4049). He went as attendant of Zur Byams-pa sen-ge, when the latter heard the exposition of the Cycle of Yamāntaka (gSin-rje) from Sañ-pa Šāk-'bum, and studied it well in the company of his teacher. Having mastered the method and the yantra ('khrul-khor), his magic power became great. In his youth he went to China by Imperial command, and performed before the Emperor a religious dance, etc. At that time many villages, which had to pay tribute in grain to the Emperor, were suffering from

draught. They therefore requested the Emperor to send someone who could cause rain to fall. He was sent there. He prayed to the Three Jewels, and rain began to fall. The Emperor was greatly pleased, and gave him numerous presents. With great wealth he returned to Tibet. He did not give anything to his acquaintances or his friends, but offered everything to his teacher and the monastic community in memory of his mother. He heard many precepts from many teachers. He was a disciple of the Dharmasvāmin Rañ-'byuñ rdo-rje and Bu-ston Rin-po-čhe. He became learned in the Kālacakra, and earnestly practised the precepts of the "Great Achievement" (*tDzogs-chen*), etc. He went to Mon Ba-gro, and his power of concentration became great. In this connection, he sang a song which began with the words: "I, the matchless Jina gYun-ston....." He spent a long time residing at Phuñ-po Ri-bo-čhe and at Ra-dum-brag, preached and laboured for the welfare of others. He was able to stop water (from flowing out) when a water bag was pierced by a needle made of a vulture feather. He was not burnt when touching a red-hot iron. He plastered a wall with a mixture made of six kinds of stones, and the wall became (firm) as a rock. He knew many wonderful works. He used to discriminate between Buddhahood (attained) through the Tantras, and the Buddhahood (attained) through Sūtras. gYag-ston pan-čhen after having grasped this theory, had faith in it, and with 15 attendants proceeded to Phuñ-po Ri-bo-čhe, and became gYun-ston's disciple. In latter life, he ordained Tshogs-pa Chos-luñ-pa. His name *rDo-rje-bum* was changed to that of *rDo-rje-dpal*. This holy man was born in the year Wood-Male-Ape (śin-pho-spre—1284 A.D.)¹* He died at the age of eighty-two in the year Wood-Female-Serpent (śin-mo-sbrul—1365 A.D.).

(22b)

¹ The Chronological Table of Sum-pa mkhan-po (JASB., No. II/1889, p. 56 ff.) gives the year 1288 A.D. (sa-byi, Earth-Mouse).

‘Jam-dbyāns bSam-grub rdo-rje: was born in the year Wood-Female-Sheep (śin-mo-lug—1295 A.D.) at rTa-nag gnas-gsar, as son of a family, which produced many rNīn-mappa scholars. He studied much under Zur Byams-pa sen-ge, and in particular he was learned in the Māyā (sGyu-'phrul) class. From gLan Na-tshal-pa bSod-nams mgon-po he heard the initiation into the system of Māyā (sGyu-'phrul). In his childhood he was left with Zur Śākyā 'byuñ-gnas of Yāndben-pa, who was famous as a great scholar and a siddha, and with bla-ma Señ-ge-ba of 'Ug-pa-luñ-pa, and was well educated by them. The later Lineage of Gyi-zur owed much to him. At Bye-ma sen-ge he concentrated his mind steadily on the sNīn-thig of the “Great Achievement” (rDzogs-chen). Having transformed (himself) into the image of the Great Sphere(Thig-le čhen-po), he acquired a very high degree of concentration which enabled him to penetrate many Paradises of Buddhas, etc. He passed away at the age of eighty-two in the year Fire-Male-Dragon (me-pho-'brug—1376 A.D.). As he was dying, he said to his son: “I am going to Sukhāvatī ! You will also live till the age of eighty-two. Then come to Sukhāvatī !” Sañs-pa Kun-mkhyen, whose fame encompassed all quarters (of the World), also obtained in his childhood many initiations and blessings from this teacher, and became a great scholar. Our teacher, known as the Venerable Sañ-srgyas Rin-čhen rgyal-mtshan-dpal-bzañ-po was born in the year Iron-Male-Tiger (lčags-pho-stag—1350 A.D.) at rTa-nag gnas-gsar, when his father (bSam-grub rdo-rje) was fifty-six. This Iron-Tiger year is the 241st year since the birth of Phag-mo gru-pa. mKha'-spyod-pa and the precious mahā-paṇḍita rGyal-bzais-pa were also born in this year. People used to say to his father: “This son of yours is of no use ! Why should you take so much care (with him)?” But the father prophecised, saying that his son will be of benefit to living beings. At the age of six he learnt by heart the gSañ-sñiñ-gi rgyud. When he came into the presence of the Precious Śāk'byuñ-pa, the latter held him dear and called him:

(23^a)

"My teacher's son", but because of it, he forgot (the Tantra). At the age of eight, he again learnt it by heart. His father taught him ritual. When he was fourteen, he was able to act as teacher and bestow initiations on others. After having mastered well the doctrines of the system of Māyā (sGyu-phrul), he requested his father: "Now, I shall take the monastic vows. I should also learn some sūtras, and some of the Tantras of the "New" (gsar-ma) class."—"This is very good", replied the father, "but you are my only son. Take a wife and after getting one or two pairs of sons, you can then take the monastic vows." At the age of twenty-four, he married this Ma-gčig. She bore six sons and two daughters. There was also one son from another mother. He used to say: "Many years had passed in bringing them up!" When he was fifty-six, he took the monastic vows, both the novitiate and the final ordination at the same time at Chos-khor-sgañ. Being of a very strict character, he became very learned in the Māyā (sGyu-phrul) system. About the age of forty, he composed an extensive commentary on the gSañ-sñiñ-rgyud, and an analysis of the Lam rnam-par-bkod-pa. Among the eight Phrin-las śar-ba, he composed the Khro-bo-la mñon-par rtogs-pa rgyas-pa, and a very extensive ritual text on gNas-luñ (funeral rite). He studied much with his father and the latter's spiritual son Thub-pa rdo-rje, and practised their precepts. When he was seventy, in the year Earth-Female-Hog (sa-mo-phag—1419 A.D.) he bestowed the initiation of sGyu-phrul ži-khro, the tshe-dbañ of sGyu-phrul, the initiation of Na-ra-gdon-sprugs, the initiation of Tshe-bdag (Yamāntaka), the initiation of Yañ-bdag Me-gčig, the rjes-gnai of rTa'-grin according to the method of rNa-bo-pa, the rjes-gnai of the system of Zla-rgyal-ma, as well as the initiation into the Vajrakila system according to the Sa-skyā method, and the Rig-pa'i rtsal-dbañ belonging to the eighteen works of the "Mental" Class (Sems-sde). He taught the gSañ-sñiñ-rgyud together with its commentary, and preached extensively the Commen-

(23b)

tary on the Lam rnam-par-bkod-pa (a rNiñ-ma treatise), composed by himself. He also used to recite about forty lesser texts, such as the gSal-sgron, the principal text of the Māyā (sGyu-'phrul) Class, and others, the mDo dGoñs-pa 'dus-pa, its Mūla-Tantra—the Kun-'dus (rNiñ-ma'i rgyud-'bum, vol. X /Tha/; rNiñ-rgyud dkar-chag, fol. 231b), the Mun-pa'i go-čha, a commentary on the mDo (the dGoñs-pa 'dus-pa, this is a famous commentary in Tibet), composed by sNubs Sañs-rgyas ye-ses, the sGyu'-phrul brgyad-bču-pa (the rNiñ-rgyud dkar-chag, fol. 232b, names a sGyu'-phrul brgyad-pa), the bLa-ma-gñis (rNiñ-rgyud dkar-chag, fol. 232b), and the Yañ-dag rtsa-ba'i luñ. He also bestowed the four initiations of the sNiñ-thig, such as the sPros-bčas and others, a commentary based on the "Explanatory Notes" (Khrid-yig) composed by Me-loñ rdo-rje, as well as gave instructions in the precepts of A-ro, belonging to the "Great Achievement" (rDzogs-chen). 'Jam-dbyañ bSam-grub rdo-rje heard the full explanation of the Avalokiteśvara Cycle from Byañ-sems rGyalba ye-ses. The Venerable himself heard it from the former. He also bestowed it on me. With the help of the "Explanatory Notes" (Khrid-yig) of Chos-rje bla-ma, I obtained an exceptional faith in the class of religious texts known as the "Old" Tantras (gSañ-snags rñiñ-ma), and was not affected by the defilement of abandoning religious vows (through their study). At the age of seventy-two, in the year Iron-Female-Ox (lčags-mo-glañ—1421 A.D.), he proceeded to dBUs. In the year Water-Male-Tiger (chu-pho-stag—1422 A.D.) he was attended to by dBai Grags-pa rgyal-mtshan at bSam-gtan-gliñ. He bestowed numerous initiations, such as the initiation of the mDo Kun-'dus and other texts, and taught and recited (luñ) the text of the gSañ-snags-rgyud and other texts. In the Dragon year ('brug-lo—1424 A.D.) he proceeded to gTsāñ, and died at the age of eighty-two, in the year Iron-Female-Hog (lčags-mo-phag—1431 A.D.). From this Iron-Hog year to the Fire-Male-Ape year (me-pho-spre'u—1476 A.D.) 46 years have elapsed. In general, from the birth of Zur-

čhuṇ-ba (in 1014 A.D.) to the year Five-Male-Ape (me-pho-spre'u—1476 A.D.) 463 years have elapsed. Further, one named Saṇs-rgyas grags, belonging to the gÑal family, was born at rGyas-smad sTag-ttse. A small field belonging to him was carried away by water, after he had propitiated Jambhala. He then renounced the World. When a wealthy man of sPu-gu-dor died of leprosy, and there was no one to carry the body away, he volunteered to wrap up the body, without distinguishing between filth and cleanliness (rtog-med). He discovered a large quantity of gold near the bed of the dead man. On his return, he became a disciple of Khyuṇ-po Khro-bo of Gra-phyi khaṇ-dmar. He spent his time performing the sādhana of Yaṇ-dag (Yaṇ-dag sgrub-pa), during which he had a vision of the "Yaṇ-dag of nine lamps" (Yaṇ-dag mar-med dgu, n. of a mandala). Then he proceeded to gTsān. He studied the mDo, the Māyā (sGyu'-phrul) system, and other texts with a nephew of that Bya čhen-po, who was a disciple of sGro-sbug-pa. A wealthy man presented him with a hundred measures of barley. Then he became learned in the mDo, the Māyā (sGyu'-phrul), etc. Further, he heard the exposition of the mDo and Māyā (sGyu'-phrul) from Myaṇ-nag mDo-po, a disciple of sGro-sbug-pa, and his disciple Lha-rje mNa'-sen-ge, and became a great scholar. rGya'-čhiṇ-ru-ba, a disciple of gÑal-pa Zig-po also met him, and studied much under him. He founded in his native place (the monastery) of rNo-thog-thel. His disciple, known as Chos-kyi sen-ge of sKyi became very learned, and attained spiritual realization. He (rNo-thog-pa) visited the Mongol Emperor. The Emperor Se-čhen (Qubilai) behaved towards him in a high handed manner, and ordered him to be placed inside a stūpa, the entrance of which was closed. When at the end of the year, they opened the door and looked inside the stūpa, they found him transformed into an image of Vajrakila (rDo-rje phur-bu). This caused great amazement. The Emperor then bestowed on rNo-thog-pa large presents of

(244)

costly silks, etc. He also owned much land given to him by Imperial command ('Ja'-sa<mong. Jasay). Śākyā-'od of sMan-luñ, whose secret name was Mi-bskyod rdo-rje, the eldest of the five sons born to mNam-med-pa, son of Myāñ-ston čhen-po of 'Phyoñ-po khe-ru, thoroughly studied under Čhos-kyi señ-ge of sKyi the mDo and the Māyā (sGyu-'phrul) systems. Later he continued his studies under bSod-rgyal, a scholar of gLan, son of gLan rDo-rje 'od-po. He composed numerous text-books, such as a Summary on the gSañ-sñiñ-rgyud, and its Commentary called rGyud-dòn rnam-ñes, etc. Sañs-rgyas goñ-la-ba-pa of Dags-po heard it from him. He had many disciples in Dags-po proper, such as the bla-ma gÑan and others. Having become the teacher of the Lord of Goñ-gyo, he propagated the Doctrine in Khams. Śāk-'bum-pa, the precious son of Yar-kluñs sprul-sku, made a thorough study of the gSañ-sñiñ under sMan-luñ-pa. mKhas-grub Čhos-dpal-pa, father and son, heared the exposition of the gSañ-sñiñ from him. rGya Ye-śes mgon-po, who occupied the chair of Čhos-kyi señ-ge of sKyi, and gLan bSod-rgyal mastered the mDo and Māyā (sGyu-'phrul) systems. The nephew dPal-ldan rDo-rje rgyal-mtshan having first gone to gSañ-phu, made a thorough study of the Pramāña-viniścaya (Tshad-ma rnam-ñes, Tg. Tshad-ma, No. 4211), and later studied the mDo and Māyā (sGyu-'phrul) systems under rGya Ye-śes mgon-po. He composed a commentary basing himself on the text of the gSañ-sñiñ 'grel-pa Par-khab (a famous commentary), a manual on its rite of initiation, and other texts. He taught his nephew bla-ma Tshul-rgyal-ba. Ri-gdon-pa Šes-rab rgyal-mtshan heard the Doctrine from the latter. He proceeded to Dags-po and taught it to Ku-rab-pa and his followers, as well as to some Tantrics. The practice of the benign and wrathful aspects of the Māyā (sGyu-'phrul) exists there without interruption up-to the present. Zañ mkhar-ba bSod-nams bzañ-po, a disciple of Šes-rab rgyal-mtshan. His disciple was the ācārya bdag-ñid čhen-po bKra-śis rgya-mtsho.

(24b)

From him I obtained the permission (*kun*) to read the Great Commentary (*mahātikā*) of the *gSañ-sñin*, composed by rDo-rje rgyal-mtshan. Further, from this Great Soul I obtained the initiation of Phur-pa Lha-nag-ma (a form of Vajrakila), as well as the text-book composed by rDo-rje rgyal-mtshan. I also obtained several smaller texts, such as the bSad-'bum rdo-rje don-gsal and others. Now his Spiritual Lineage: the ācārya Padma and his śakti, 'Bre A-tsar Sa-le, Lañ-lab Byañ-čhub rdo-rje (a personal enemy of Rwa lo-tsā-ba, murdered by the latter), sNa-nam Tshul-khrimis śes-rab, Khyuñ-po 'Chal-čhen, 'Chal-čhuñ, bLo-gros rgyal-mtshan, Ya-'brog-pa Gu-rub Yañ-dag, who based himself on the text of the Phur-pa mya-nan-las 'das-pa'i rgyud (rDo-rje phur-bu čhos-thams-čad mya-nan-las-'das-pa'i rgyud, tNiñ-rgyud dkar-čhag, fol. 236a) and changed the colour of deities to black, his disciple 'Gos-ston Byañ-'bar, Khyuñ-po sen-ge, Khyuñ-po khro-bo, gÑal-ston-grags, Chos-kyi sen-ge of sKyi, rGya Ye-śes mgon-po, dPal-ldan rDo-rje rgyal-mtshan, bla-ma Tshul-rgyal-ba, Ri-gdon-pa Ses-rab rgyal-mtshan, the ācārya bSod-nams bzañ-po, and the ācārya bKra-śis rgya-mtsho-ba. Nog Ses-rab bla-ma heard the (Vajra)kila system of rTse-sgañ-pa and sNe-mdo-ba from Gu-rub. His son bKra-śis grags-pa. Later the sons spread the Lineage. Again the precepts of the teaching of the mDo and Māyā (sGyu-'phrul): Rog Ses-rab 'od heard the system from numerous teachers. First he heard it from Rog-ston btsan-po. From Lhab-dres-ma goñ-pa he heard the mDo, the Māyā (sGyu-'phrul) and the "Mental" Class (Sems-phyogs) according to the method of So. He also heard the mDo and the Māyā (sGyu-'phrul) systems according to the method of sKyo. He heard the mDo and Māyā systems according to the method of Zur from the ācārya Yam-sud dNos-grub, the assistant preacher (zur-čhos-pa) of Lhab. sNubs-ston, the disciple of sGro-sbug-pa, taught it to Kha-rag sñiñ-po. The latter to Yam-sud. Further, Kha-rag sñiñ-po taught it to his son Padma-'bar. The latter to Ses-rab-'od. Rog Ses-rab-'od heard the

(254)

mDo and the sGyu-'phrul mtshan-maṇis from So Dar-ma sen-ge. gLan Śākyā bzañ-po of Chu-bar who taught his son gLan Jo-btsun sen-ge. The latter (taught) So Dar-ma sñin-po. The latter (taught) So Dar-ma sen-ge. Rog Ses-rab'-od heard also the mDo and the Māyā (sGyu-'phrul) systems from Myan-nag mDo-pa, a disciple of Lha-rje Na-ri-ba. He also composed an abridgement of the basic text of the "Path and Fruit" (Lam'-bras) doctrine of the Māyā system, and a commentary on the Lam rnam-par-bkod-pa. He taught the system to sNe-mdo, the All-knowing. He also composed detailed notes to the commentary on the gSañ-sñin and detailed notes on the Lam rnam-par-bkod-pa. These (books) greatly helped the teaching of the Tantras and the initiations among the Lineage of Rog. At Dan-bag the teaching of the Māyā (sGyu-'phrul) system continued through this Lineage. kLoñ-chen rab'-byams (rDo-rje gzi-brjid) also studied it there, and used to say that the method of explaining the commentary of the gSañ-sñin 'grel-pa Par-khab was unsatisfactory, but that the method of Roñ-zom was good. He composed the sPyi'i khog-dbub-pa and the rGyud-kyi rnam-bśad (known as the kLoñ-chen-pa'i gSañ-sñin 'grel-pa). He composed them basing himself on the precepts of the sNiñ-thig system. At Mañ-dkar in Upper gTsāñ, the Doctrine was well taught and practised by sTod-zur-ba and his followers. It spread widely towards south Las-stod and throughout the North. In the North I have seen books composed by Se-ston 'Byuñ-l丹'-od, sNar-ston Sen-ge'-od, Byañ-tar-la-mo-pa Yon-tan dbañ-phyug and others. Though in general it is possible to guess the number of disciples of the three Zur (Zur rnam-pa gsum), as given by former (scholars) at gŚar, and that of their innumerable followers, it is impossible to give their respective names and their clans. Those who became famous throughout Khams, became known as the followers of the Khams school (Khams lugs-pa), as stated in the commentary by Roñ-zom. The preaching of the mDo and Māyā (sGyu-'phrul), together with the practice of initiation and meditation according to the Lineage of gTsāñ-pa,

(25b)

appears to exist even now in the hermitage of Ka-thog (one of the Ka-Pe-rDzogs-gsum, the three great monasteries of the rNiñ-ma-pas), near sBom-po on the bank of the 'Bri-čhu, founded by sGa-dam-pa bDe-gségs śes-pa, a maternal cousin of dPal Phag-mo gru-pa. According to what had been said above, the "Great Commentary on the gSañ-ba sñiñ-po" (gSañ-ba sñiñ-po'i rgya-cher 'grel-pa) composed by the ācārya Ni-ma'i 'od-kyi sen-ge, had originated in Khams. Therefore one has to admit that the teaching of the Lineage of Vairocana had also originated in Khams.

The Chapter dealing mainly with the Cycle of the Māyā (sGyu-phrul rgyud).

(26a)

Now about the text known as the 'Dus-pa mdo: there exist two (texts): the Müla-Tantra-Kun-'dus rig-pa'i mdo (rNiñ-rgyud dkar-čag, fol. 231b) and the bśad-rgyud mDo-dgoñs-pa 'dus-pa. In his analysis of Tantric literature, Bu-ston Rin-po-čhe quotes the mDo-sde gdams-nag 'bogs-pa'i rgyal-po: "O Blessed One! You have truly preached the three leading Vehicles. Why did the Blessed One not preach the Vehicle ascertaining the nature of the self-evolved Cause and Effect, without looking for enlightenment in others?" When thus asked, the Buddha replied to those who believed in the Doctrine of Cause: "After I had revolved the Wheel (of Law), the short-road of Vajrayāna will appear in the Future." The above verse seems to be contained in the mDo-dgoñs-pa 'dus-pa'i mdo, where it is said: "You have preached the three leading Vehicles according to their (chronological) order, but you did not teach the Vehicle of Ascertainment (Nes-pa'i thieg-pa) which is equal (to them), which has no distinction between acceptance and rejection, and which does not look for Enlightenment in others, and possesses countless excellent methods." The Lineage of the mDo: regarding it the Lord sGro-sbug-pa said: "The Lineage was transmitted through men and asuras. On the summit of Mount Malaya, the Guhyapati (gSañ-bdag, Vajrapāṇi) taught

(the system) to an assembly of *vidyādhara*s, including the five holy *Rigs-čan*. Later (the mDe) was transmitted from ear to ear among men. Blessed by the revolving of the Wheel of the Law by Vajrapāṇi, the fortunate king Dza (Ja) saw seven dreams. The king was initiated by Vajrapāṇi and through his blessing was able to understand the meaning of sacred texts. (He preached the Doctrine) to his son Indrabodhi, Nāgabodhi and Gayabodhi. Nāgabodhi was not permitted to preach the Doctrine for nine years by the six clans of the *Vasu nāgas*. Indra taught it to Ku-ku-ra-dza (Kukkurarāja), the "King of Dogs" (*khyi'i rgyal-po*). The latter taught it to Ro-lañs bde-ba (Vetālakṣema). The latter to Vajrahāsa (rDo-rje bžad-pa). The latter to Prahasti (Prahasta), king of Za-hor. The latter to Sākyasimha (Sākyā señ-ge), Sākyaprabha, and Sākyamudra. Sākyasimha taught it to Dhanarakṣita. The latter to Sthiramati. The latter to Sukhaprasanna (bDe-ba gsal-mdzad). The latter to Dharmabodhi and Vasudhara. According to another tradition: "Dhanarakṣita was invited by Ru-čhe bTsan-skyes of Bru-ža, and he began its translation at Khrom of the country of Bru-ža (Gilgit). He was unable to complete it, as the people did not take interest in it. He then proceeded to Nepāl and taught it to Dharmabodhi and Vasudhara. Later he translated it at Khrom in the Bru-ža country. Ru Dharmabodhi, Vasudhara and the upādhyāya of Bru-ža taught it to the Lord sNubs Sañs-rgyas. The latter to Je-bo Yon-tan rgya-mtsho. The latter to his son Ye-śes rgya-mtsho. This one taught it to rGya bLo-gros byañ-čhuß and sNa-nam Tshul-khrims byañ-čhub. rGya taught it to Tho-gar (i.e. Tokharian) Nam-mkha'. The latter in his early life taught it to four persons including sNa-nam Žalyon-po of Lho-brag. In his middle life (he taught it) to ŽubSod-šāk. In his later life (he taught it) to Lha-rje 'Ug-pa-luñ-pa. Again sNa-nam Tshul-khrims byañ-čhub taught it to the kalyāṇa-mitra Mār-čhuñ Lho-brag-pa. Mar-pa (Mar-čhuñ) obtained it from Lha-rje bDe-gśegs. He met Lha-rje Sañs-čhuñ-pa and Dat-mia bSod-nams at the old

(26b)

college. Lha-rje Śāṅs-pa received Mar-pa with respect, and (Mar-pa) being a humble man, was pleased. Then Mar-pa bestowed it on Śāṅs-pa. I (sGro-sbug-pa) having invited Lha-rje Śāṅs-pa, requested him and he bestowed it on me". From that time on the Lineage of the mDo was handed down through the Lineage of the Māyā (sGyu-'phrul). The Venerable sGrol-ma-pa gave me the permission (luñ) to read the text of the mDo and its commentary composed by Saṅsrgyas ye-śes, called Mun-pa'i go-čha.

The Chapter on the school of mDo.

The story of the excellent mahāpuruṣa Chos-kyi bzañ-po of Roñ: He was the son of one called Roñ-ban Rin-čhen tshul-khrims, son of Roñ-ban Yon-tan rin-čhen. The accomplishments of his greatness are written down here according to the story composed by Yol dge-bsñen rDo-rje dbañ-phyug, one of his disciples. This kalyāna-mitra Roñ-zom Chos-kyi bzañ-po was famous as a great Tibetan pāṇḍita. He was born at Khuñs-roñ on the border of Lower gTsañ, a subdivision (ru-lag) of one of the four Tibetan districts (ru). A short while before that time, a learned scholar called ācārya Smṛtijñānakirti came to Khams, and translated several Tantras. He translated numerous Tantric commentaries, such as the Commentary on the Nāmasaṅgīti (Jām-dpal mtshan-brjod-kyi bśad-'bum, Tg.rGyud, No. 2538) of Tha-ga-na (in the sDe-dge bsTan-'gyur, rGyud, No. 2538, the Commentary is ascribed to Smṛtijñānakirti), and many sādhanas, such as the Jām-dpal gsāñ-l丹 (Ārya-Mañjuśrī-nāmasaṅgītisādhana, Tg. rGyud, No. 2579), the Jig-rten snāñ-byed zla-ba'i no-pi-ka (Tg.rGyud, No. 3584), and others. He also composed several treatises on grammar. It is said that after his death, on being reborn in Roñ, he became this kalyāna-mitra. Some say: "A pāṇḍita named A-tsa-ra (<ācārya) Phra-la riñ-mo came to Khams. Having translated (into Tibetan) an extensive commentary on the gSañ-sñāñ-rgyud, he taught it. After his death, he reincar-

(274)

nated as the kalyāṇa-mitra Rōn-zom lo-tsā-ba. Again, when this great pāṇḍita, endowed with great knowledge and a faculty of prescience, named Jō-bo-rje (Ātīśa) had met bLa-ma čhen-po, he said: "This Lord is the incarnation of the Indian ācārya Kṛṣṇapāda, the Great. How shall I be able to discuss the Doctrine with him?" This being (puruṣa) was known to some to have been a manifestation of the Sugata, but to most he was known to be a manifestation of Ārya-Mañjuśrī. He studied the sūtras at the age of eleven. From thirteen onwards, he became a great scholar, who had completed his studies, and became known as the "One unobscured in all branches of knowledge". He used to remark: "My studies were not insignificant, because in all branches of the Doctrine, there was nothing that I did not study. My studies were not too extensive, because it was enough for me to glance through (a text) once." This being, endowed with a vast and immaculate wisdom, was able to master (doctrines) after reading them over once or twice. In this manner he was able to master everything relating to the śāstras, unseen by him previously, the Sūtras and Tantras of the Good Law of India. He was known to have been able to master every word and meaning, and obtained the power of not-forgetting all (dhāraṇī—mindfulness). Further, he was well-versed in the treatises on worldly sciences, such as for example the works of king Canakya and others, treatises on Logic, Vedic texts, useful ślokas and poems. Because of his generous mind, he possessed the benevolent inclination of helping all men of holy character, who had faith in the Doctrine, religious men, especially to those who had entered the (Path) of Vajrayāna, and those who intended practising the realization and methods of the Mantrayāna. With the help of incontrovertible secret precepts, he used to assist them. Endowed with the faculty of prescience, knowing the proper time and measures (to be adopted) in the disciplining of living beings, with the view of establishing in Bliss in this and future lives ordinary

(27b)

living beings, and those who had entered religion, he produced well-written treatises. He was tireless in helping others. He was also instrumental in establishing in Bliss ordinary living beings not converted to the Doctrine. He took them as the object of his merciful attention, free of the feelings of avarice and ill-thought. He held dear the vows and promises, as precious stones and organs of the living body. He established in these rules others also. While composing treatises, though there was no need for him to trouble himself with collection and consultation of books, he was able to quote books without any difficulty. All the treatises composed by him did not contradict scriptures, reason and the explanations given to him by his teacher. They were free from blemishes in words and meaning, and they were known to be unrefutable by other famous scholars. He is known to have been learned, without effort on his part, in Sanskrit and other languages of India, and in the science of grammar. In his childhood he was attracted to every a-tsa-ra (<ācārya, in Tibet used in the sense of a yogin or itinerant sādhu) he happened to meet, and to their language. Then when he was once examining a manuscript written in the Vivarta script (Vartula), he understood its meaning without any difficulty and was even known to understand the signs and languages of animals. Therefore, it was said, that there was no one who did not receive blessing by following instructions contained in texts on Mantrayāna composed by him, without having obtained permission to read the text (luñ). The great lo-tsā-ba in his life-time was venerated by numerous scholars of the four districts (ru.bži) of Tibet. One Go-rub lo-tsā-ba sge-sloñ Chos-kyi śe's-rab, who was known as a learned man in the entire Doctrine, used to say derisively: "men born in Tibet have produced too many books on the Doctrine." Later, having seen the treatise on the "Introduction to the system of the Mahāyāna" by the bla-ma Roiñ-zom, a great veneration was born in him. Having offered numerous presents, he confessed his fault, and made the request to be

(284)

admitted (as a disciple), which was granted. He then heard (at his feet) many doctrines, such as the 'Jam-dpal gsan-ba'i rgyud (Kg.-rNiñ-rgyud, No. 838) and others. Many lo-tsābas, such as Mar-pa Chos-kyi dban-phyug and others, and numerous (scholars), endowed with brilliant minds, venerated him, and attended his classes. Those who attended his classes had great faith in him, and considered him to be a saintly teacher. While reading the gSañ-rgyud, the precious kalyāṇamitra (Roñ-zom) once said: "If we had Sanskrit books (to consult), this passage should read thus. Since there are no Indian books, we are helpless." Go-rub remembered these words, and later obtained the Indian text of the gSañ-rgyud, and studied it with a pandita known as Lord Kṛṣṇa. When he discovered that the text agreed with the interpretation of the great Roñ-po, a great faith was born in him. It is said that he presented the book obtained from Kṛṣṇa-pa to him, and once more heard (its exposition). Further, he followed on many pañditas, such as the upādhyāya Mañjuśrīvarman, Mañjuśrijñāna, Upāyaśrīmitra, Buddhākarabhadra, Devākara-candra, Parameśvara, Amoghavajra and others. He acted as the translator (of their works) and translated numerous texts including the Śrī-Vajramahābhairava-nāma-Tantra (rDo-rje 'Jigs-byed, Kg. rGyud-'bum, No. 468), the Sarvatathāgata-kāyavākcittakṛṣṇayamāri-nāma-Tantra (gŠin-rJe-dgra-rgyud, Kg. rGyud-'bum, No. 467), the 'Jam-dpal shags-don (Tg. rGyud, No. 2533), the Abhidhāna-uttaratantra (bDe-mčhog rtsa-rgyud, Kg. rGyud-'bum, No. 369) and other texts. The translations were excellent. He also made new translations, and great was the benefit. Indian pañditas used to say: "Dharmabhadra ! You should write numerous treatises, and thus protect living beings. There can be no question about your other knowledge. In India, men knowing not more than a third of the treatises on grammar and Logic, mastered by you, compose treatises. You, why don't you write?" Thus endowed with excellent knowledge and free from the defilement of self-praise, he did not utter words censuring others, except

(28b)

when it was strictly necessary, even though the views held by others and their practices were of a degrading nature. I heard people saying that many had seen him circumambulating a precipitous rock. This and similar other stories were not written down by me, from fear of becoming too verbose. The accomplishments of this Holy Teacher were related by Yo dGe-bsñen rDo-rJe dbañ-phyug according to statements made to him by others. Again according to another account: This great pñdita, who was known to be an incarnation, in his childhood studied under the Venerable 'Gar-ston Tshul-khrims bzai-po in Lower Myan. Once, when his father Roñ-ston Rin-chen tshul-khrims had come to bring him provisions, his fellow students said: "This son of yours! His mind is becoming roguish. He is disturbing us by talking noisily. It would be better to take him away." The father reported the matter to the kalyāna-mitra 'Gar, and asked him whether he should take the boy away. The ācārya said: "Don't say so! He has mastered all the doctrines." At that time he was twelve. It is said that the boy while playing with other children, used to recite by heart the teachings of his teacher, after hearing them once only. He was able to memorize them without omitting even a single word. When he was thirteen, he heard the Doctrine from the scholar mDo-ston Señ-ge rgyal-mtshan. One night he saw in his dream that he had prepared the gSañ-sñiñ as parched barley, and the Sañs-rgyas mñam-sbyor (Kg.rGyud-'bum, No. 366) as vegetables, and was eating them. He related the dream to his teacher, and Ru said to him: "The dream is very auspicious! It is a sign that you have penetrated the Doctrine. You should compose a commentary." Thus from the age of thirteen onwards, he became an accomplished scholar. In general, according to the saying: 'Tshur-ston dbYig-ge was learned in the Vinaya; Ye-grags was learned in the ritual; Roñ-pa was learned in Grammar and Logic; A-pho chos-grags himself was learned in all branches (of learning). Later, in order to fulfill his teacher's desire, he composed three (texts) con-

(294)

taining secret precepts with the object of following the three precious precepts (received by him from his teacher). In order to produce in the minds (of his disciples) the śīla-śikṣā (tshul-khrims-kyi bslab-pa) he composed the Dam-tshig mdo-rgyas. In order to produce in the minds (of others) the adhisamādhi-śikṣā (Lhag-pa tiñ-ne-'dzin-gyi bslab-pa), he composed a commentary in four versions, and accompanied by 15 branches. Also a commentary on the Śrī-Sarvabuddhasamāyogadākinijā-lasambara-nāma-uttaratantra (mÑam-sbyor, Kg.rGyud-'bum, No. 366). In order to produce in the minds (of others) the adhiprajñā-śikṣā (lhag-pa śes-rab-kyi bslab-pa), he composed the "Precepts on the Theory and Meditative Practice of the Great Achievement" (rDzogs-pa čhen-po'i lta-sgom man-nag). He also wrote many commentaries and treatises on the Nāṇoṇi sbyori-rgyud (Sarvadurgatipariśodhanatejorājasya Tathāgatasya Arhato Samyaksam̄buddhasya kalpa-nāma, Kg.rGyud-'bum, No. 483), the Śrī-Vajrabhairava-nāma-Tantra ('Jigs-byed, rGyud-'bum, No. 468), the sMra-sgo (Bu-ston gSuñ-'bum, vol. XXVI/La/, fol. 114; Tg.sGra-mdö, No. 4295), and other texts. During this period there took place a religious debate attended by all the scholars of the four districts of Tibet, and among them Yañ-khyed bla-ma of Šab, Mar-pa Do-pa, U-yug-pa mÑa'-bsam-gtan, mDo'i Khyuñ-po Hūñ-sniñ, Sa-khrom rGya-mtsho-'bar, mTshams-ston Go-čha, Pañka Dar-čhuñ, 'Gos Lhas-btsas, rGya rGyal-tshul and others. They intended to debate with him, holding the opinion that it was improper for persons born in Tibet to compose treatises. After they had gone over one of his treatises and after debating the subject-matter with him, they all felt amazed, and each of them honoured him, and then listened to his exposition of the Doctrine. All admitted him as their teacher, and all worshipped him by touching (his feet) with their heads. The above account is taken from the book by gYag rDo-rje 'dzin-pa, a spiritual son of Roñ-zom. The Lineage of this Holy Man: Roñ-ban dPal-gyi Rin-po-čhe; his son Roñ-ban Rin-čhen tshul-khrims; the latter's son Roñ-zom Chös-

(29b)

kyi' bzañ-po and sGom-čhen Čhos'-phags. The sons of Čhos-bzañ: gZi-brjed'-bar and 'Bum'-bar. The sons of gZi-brjed'-bar: sTon-dar and sTon-skyabs. sTon-dar's son sTon-señ. His son—Jo-sras Ra-pe. His son—'Bum-dpal. The son-of sTon-skyabs—Jo-sras 'Od-zer. His son—the ācārya 'Bum-bstan. The sons of Roñ-pa 'Bum'-bar—Čhos-kyi rgyal-mtshan, Jo-rtsegs, Jo-bzañ and o'thers. The son of Čhos-kyi rgyal-mtshan—Ru Ānandavajra. Roñ-pa Kun-dga'. His son—the ācārya Me-dpuñ. The latter's sons Čhos-kyi bses-gñen and Čhos-bžad. The son of Roñ-pa Jo-bzañ—the ācārya Jo-bkra. The latter's sons Dar-bzañ and rDo-rje-brtan. The son of Dar-bzañ—the ācārya gSer'-od. The son of Jo-brtan—Ni-señ. His sons—'Od-zer-'bum and 'Bum-rgod. Roñ's son—Čhos'-phags. The ācārya sTon-gyuñ. His son—Jo-sras Lhas-spuñs. The latter's son—the ācārya Dar-ma-brtan, who was a great scholar in the Maitreya Doctrine (i.e. the five treatises of Maitreya revealed by Ārya-Asaṅga). His son—the ācārya Sra-brtan rdo-rje. As stated above, this Roñ-zom from his very birth was endowed with an excellent natural wisdom and a virtuous natural conduct. All contemporary scholars were filled with veneration towards him, for he was unobscured in the worldly and spiritual sciences, in the Sanskrit language and many other dialects. He also established the meaning of technical terms in Tibetan, paying proper attention to the different shades of meaning. He further mastered the different treatises, Sūtras and Tantras, and even composed treatises on secular subjects, such as agriculture, cattle-raising, and dairy-farming. He also penetrated the abodes and modes of action of most of the Tibetan gods and demons. His excellent theories differed from all (other doctrines). In this Snowland of Tibet no one appeared similar to him in learning. He was the holder of numerous secret precepts belonging to the Lineages of past teachers. He thus heard the secret precepts of the ācārya Padma transmitted through the Spiritual Lineage of sNa-nam rDo-rje bdud-'Joms and mKhar-čhen` dPal-gyi dban-phyug,

(304)

Dom a-tsa-ra dPal Me-tog-sgro, rDo-rje gžon-nu, Žan-žuṇ Yon-tan-grags, Roṇ-ban Yon-tan rin-chen and so on, till Roṇ-ban Rin-chen tshul-khriṃs. Further, the (Lineage) which originated with Vairocana: gYu-sgra sñin-po, who taught it to bLa-čhen-po dGonis pa-gsal. The latter to Grum-sin gLa-čan. The latter to Grum-sin gLag-čan. The latter to sNubs dPa'-brtan. The latter to Ya-zī Bon-ston. The latter to Roṇ-zom. This is one of the Lineages of the "Mind" Class (Sems-sde). At lDan gLoṇ-thāṇ sgron-ma there appeared an ascetic named A-ro Ye-śes 'byuṇ-gnas, who possessed the secret precepts of the seventh link in the chain of the Indian Lineage, as well as those of the seventh link of the Chinese Lineage of Hwa-śaṇ (ho-shang). He preached the system to Čog-ro Zaṇis-dkar mdzod-khur and to Ya-zī Bon-ston. These two taught it to Roṇ-zom. This (Lineage) is called the "(Lineage) of the 'Great Achievement' (rDzogs-chen) according to the Khams method." Again, Vimala taught the Doctrine to Myāṇ Tiṇ-dzin bzaṇ-po, as well as bestowed the secret precepts on rMa Rin-chen-mchog and gNags Jñānakumāra. These two transmitted them gradually to Roṇ-zom Chos-bzaṇ through Khu Byaṇ-čhub-'od and Khyuṇ-po dbYig-'od. Though the dates of birth and death of this great man are, as stated above, not to be found, it is said that Atiṣā on his arrival in Tibet met him. Therefore he should be regarded as being almost a contemporary of 'Gos lo-tsā-ba (rTa-nag Khug-pa Lhas-btsas), of the coming to Tibet of the latter's teacher Nag-po Dam-tshig rdo-rje, of Go-rub lo-tsā-ba, of Mar-pa Do-pa and of Yaṇ-khyed bla-ma. It is also stated that when Ma-čig Ža-ma's brother rje 'Khon-bubs was thirteen, he came to him as student. The Chapter containing the story of Roṇ-zom Chos-kyi bzaṇ-po.

Further, (the teachings) which were known by the name of the "Mental" Class (Sems-sde) of the "Great Achievement" (rDzogs-chen): Ban-de Chuṇ-ma-čan (< Dārīka), the teacher of the ācārya Saṇs-rgyas ye-śes-žabs (Buddha-jñānapāda), was a manifestation of Maṇjuśī. The origin of

the religious system of Ye-ses-žabs (Jñānapāda), such as the Mukhāgama (Žal-gyi luṇ, Tg.rGyud, No. 1854) and other texts: The pāṇḍita Śrī Siṃha studied under ḍam-dpal bses-gñen. Vairocana heard the Doctrine from him. Vairocana having gone to Khams, taught it extensively there. In general, (it must be said) that the Mukhāgama (Zal-luṇ) system of Saṃs-rgyas ye-ses-žabs, the "Mental" Class (Sems-phyogs) and the Cycle of Secret Precepts (Man-nag-gi-sde) show a great similarity in their doctrinal terms. When dPal-'dzin used to refute the theory of the "Mental" Class (Sems-phyogs), he used to say: "The name of the 'Great Achievement' (rDzogs-chen) is not even found in the texts of the translations of the numerous Tantras, commentaries, sādhanas and secret precepts of the 'New' Mantrayāna". (This statement) only shows the narrowness of his vision, for as it is said in the ḍam-dpal žal-luṇ (Dvikramatattvabhāvanānāma-Mukhāgama, Tg.rGyud, No. 1853): "the wisdom of the 'Great Achievement' is amassed into one body" (rDzogs-pa čhen-po ye-scs spyi gzugs-čan). Vitapāda (sMan-žabs) explained it as meaning "meditation on the Proper Object" (Ji-lta-ba'i don, i.e. on the subject of Śūnyatā; in his commentary—Caturaṅgasādhanasamantabhadri-nāma-śikā, Tg.rGyud, No. 1872). Further, the Caturaṅgasādhana-Samantabhadri-nāma (Tg.rGyud, No. 1856) composed by Jñānapāda also mentions (the term) "Great Achievement" (rDzogs-chen). Also because in the dNōsgrub 'byuṇ-gter (Śrī-Guhyasamājasādhanasiddhisamābhavanidhi-nāma, Tg.rGyud, No. 1874) composed by Vitapāda (sMan-žabs), the term "Great Achievement" (rDzogs-chen) is clearly mentioned. Further, in the commentary on the Mukhāgama (Zal-luṇ) there are mentioned the five organs of Power which are also found in the gSaṇ-sñiṇ. He also has stated that the above was found mentioned in an identical Mahāyoga-Tantra (therefore this Mahāyoga-Tantra /rNal-'byor čhen-po'i rgyud/ should be considered to be the gSaṇ-sñiṇ). Again in the Mukhāgama (Zal-luṇ) it is said: "Praised by all the Lamps

of the World the true nature of the essence of all the elements of existence, one who removes the poisonous waters of the Universe till the end of the Universe, is to be expounded by command of the ācārya Mañjughoṣa ('Jam-dbyāṇ) for the sake of understanding." Again in the first chapter of the eighteen divisions of the "Mental" Class (Sems-sde):—
 (314)
 "Equally praised by all teachers who had become the Lamps of the World, the essence of Mañjuśrīkumāra, which had transformed itself into the dharmagarbha of the Doctrine, and which had become the Mother of all the Sugatas, and the only path of all the Jinas, which is the foundation of the Ocean of Practice of the Pāramitās, of Morality, etc." Between this last quotation and the former great agreement appears to exist in respect of terms. Now here "which is the foundation of the Ocean of Practice of the Pāramitās, of Morality, etc."—this passage rejects the opinion of some of the followers of the "Great Achievement" (rDzogs-chen) who refuted the upāya-caryā (n. of Tantric practice). Further, as said in the Mukhāgama (Zal-luṇi): "The nature of the elements of existence, from rūpa, etc. to sarvajñā (in all 108 elements) is pure like a heavenly sphere. Its understanding represents the wisdom which does not differentiate between the Noumenal and the Phenomenal Aspects of Existence." Explaining the meaning of the above, it is said in the Grol-ba'i thig-le (Muktītilaka-nāma-vyākhyāna, Tg.:Gyud, No. 1870): "Because of being free from all constructive thought, it is beyond the sphere of thought and words, similar to sky, immaculate and permeating all, known as the Noumenal nature of the Unexplainable. It possesses the form of the Mahāmudrā (Phyag-rgya chen-po). It is similar to illusion and rainbow. It purifies one's mind and that of others. Therefore it is also known as the Pure Phenomenal Aspect." Therefore, though the followers of the "Mental" Class (Sems-phyogs) do not completely deny the Phenomenal Aspect (of Existence), they chiefly stress the Noumenal Aspect (of Existence). (On the other hand) the followers of the "Precept School" (Man-nag-

pa), though admitting the Noumenal Aspect (of Existence), mostly laid stress on the Phenomenal Aspect. Texts which belong to the kLoñ-sde, teach the equal importance of the Noumenal and Phenomenal Aspects (of Existence). Further, the "ancient ācāryas" (slob-dpon rñiñ-ma-pa, i.e. teachers of the "Old" Tantras) taught that the teacher (of the doctrine) was Buddhagupta (Sañs-rgyas gsañ-ba), and that Vimala was his disciple. —Most of the doctrines originated from these two. The ācārya Buddhagupta (Sañs-rgyas gsañ-ba): he was a direct disciple of the ācārya Jñānapāda (Ye-śes-žabs), and a great scholar. Vairocana is said to have taught (the doctrine) on three occasions in Khams: first he taught it to rGyal-mo gYu-sgra sñiñ-po in the hermitage of the Nātha on the rock of rGyal-mo-roñ; then he taught it to gSañ-ston Ye-śes bla-ma at the hermitage of sTag-rtse-mkhat of Tsha-ba-roñ, and to the beggar Sañs-rgyas mgon-po at the hermitage of Brag-dmar-rdzon of sToñ-khuñ-roñ. Previously he had taught it to the king. Later, having gone to dbUs, he taught it to the nun La-zi Ses-rab sgron-ma. In all on five occasions. gNags Jñāna studied them with Vairo (cana) himself and with gYu-sgra. He studied the "Later" translation with Vimala. Now gNags: he was born to sTa-sgra-lha-snañ of gNags in Yarkluñs and Sru-gza' sGron-ma-skyid. He became very learned after having studied with Vimala, gYu-sgra sñiñ-po and others. Thus the four great streams of the doctrine came together: the stream of the extensive explanation of basic texts together with an abridged commentary; the stream of the precepts of Oral instruction together with primary notes; the stream of Blessing and Initiations together with (the exposition) of method and introduction (no-sprod); the stream of practice and ascetic method together with the mantras which protect the doctrine. He taught to Sog-po dPal-gyi Ye-śes, Gar dPal-gyi sñiñ-po, Lha-lun dPal-gyi rdo-rje, 'O-phrañ dPal-gyi gžon-nu, sÑan-dpal-dbyañs, 'Tshur-nag Ye-śes-dpal, U-pa-de-gsal, Thañ-bzañs dPal-gyi rdo-rje, dGye'Phags-pa śes-

(31b)

rab and to Bhu-su-ku¹ mChog-gyi byañ-čhub. Then the doctrine was gradually transmitted by Sog-po to Sañs-rgyas ye-śes. The above Lineage represents one of the schools. sPañs Sañs-rgyas mgon-po, who was mentioned above: he seems to have been one and the same person with sPañs Mi-pham mgon-po, mentioned by the followers of rDo-rje zam-pa (n. of a rNiñ-ma commentary). Again another Lineage was described by rTsad-tsha Sāk-rdor: sPañs taught it to sBa Rakṣita. The latter to Ya-zi Dar-ma ūes-rab. The latter to Zer-mo dge-sloñ-ma mDe-gnas-ma. The latter to Mar-pa Šes-rab'-od. The latter having visited Lha-rje for instruction, fell seriously ill there, and was treated by Lañ-za sTon-pa Dar-ma bSod-nams of Sañs. In return he taught the latter the rDo-rje melon (a rNiñ-ma work), the Lam-rnam-bkod (a rNiñ-ma work), the Secret Precepts of Initiation (Zab-mo dbañ-gi man-nag), the Commentary on the mDo Luñ-stan rdo-rje (a rNiñ-ma work) and the complete collection of texts belonging to the "Mental" Class (Semis-phyogs). Mar-pa Šes-rab'-od transmitted them to sGro-sbug-pa. The latter transmitted them to Sākya rdo-rje. Again according to another account: Vimala himself bestowed on Jo-mo sGre-mo the bśad-rgyud of the Māyā (sGyu-'phrui), such as the sGyu-'phrul thal-ba (rNiñ-ma'i dkar-čhag, fol. 233a) and other texts. She transmitted them to Mar-pa Šes-rab'-od. The latter transmitted it to Lañ-ston. If so, Jo-mo Zer-mo and Jo-mo sGre-mo seem to have been one and the same person. I have given a brief description of the greatness of these teachers belonging to this Lineage, in order to remove the great sin committed by fools who wrongly understood the Doctrine (i.e. attacked the rNiñ-ma-pas). I myself belong to the Lineage, the teaching of which was transmitted from gSañ-bdag (Guhyapati) mNa'i-tsha Hor-po to 'Gro-mgon Dam-pa Sāk-rgyal, mkhas-pa lCe-ston and son, the bla-ma Thañ-ston 'Bum-me, the Dharmasvāmin bLa-skyabs rdo-rje, Drin-čhen mkhas-pa čhen-po, mKha'-gro dPal-gyi ye-śes, Ma-čig drin-čan Zur-mo, Zur-mo

(324)

¹ A Tantric ascetic.

dGe-'dun-'bum, and so to the Venerable Sañs-rgyas rin-chen-pa. I did not attend lectures on the "Mental" Class, except for (listening) to the Eighteen Initiations into the Power of the Mind (Rig-pa'i rtsal-dbañ), and the permission (luñ) of the Kun-byed rgyal-po'i rgyud (rNiñ-rgyud dkar-čhag, fol. 228a), which was transmitted as stated above. Notwithstanding this, I was filled with a great reverence (for the "Mental" Class). The Chapter on the "Mental" Class (Sems-phyogs).

Among the texts belonging to the kLoñ-gi sde of the "Great Achievement" (rDzogs-chen), the Nam-mkha'i dañ mñam-pa'i rgyud čhen-po (rDo-rje sems-dpa' nam-mkha'i mtha' dañ mñam-pa'i rgyud čhen-po, rNiñ-rgyud dkar-čhag, fol. 229a) contains nine "spheres" (kLoñ) in regard to its subject-matter and 20,000 paragraphs in regard to its text (this means that the Tantra was divided into nine spheres or kLoñ, and the number of words in the Tantra was divided into 20,000 bam-pos /one bam-po—about 500 ślokas/). The 20,000 bam-pos mentioned above, represent books found in the hands of ascetics (siddha-puruṣa), a complete translation of which is not available. The subject-matter of the "Lesser" Nam-mkha'i dañ mñam-pa'i rgyud contains nine kLoñ or "Spheres": 1/ the Sphere of the Doctrine (lTa-ba'i kloñ), 2/ the Sphere of Practice (sPyod-pa'i kloñ), 3/ the Sphere of the Mandala (dKyil-khor-gyi kloñ), 4/ the Sphere of Initiations (dBañ-gi kloñ), 5/ the Sphere of the Vow (Dam-tshig-gi kloñ), 6/ the Sphere of Meditation (sGrub-pa'i kloñ), 7/ the Sphere of Action (Phrin-las-kyi kloñ), 8/ the Sphere of the Path and Stages (Sa-lam-gyi kloñ) and 9/ the Sphere of the Result ('Bras-bu'i kloñ). From the 13th to the 19th chapter, each chapter deals with one Sphere. Further, the precepts of rDo-rje zam-pa, according to the Lineage of Ye-ses gsañ-ba and others, were bestowed by Vairocana on sPañ Mi-pham mgon-po, when the latter had reached the age of eighty-five. Because of his advanced age and ailing body, he used to keep his body erect

(32b)

with the help of the meditative string (sgom-thag) and support (sgom-rten). In order to help him memorize the secret precepts, he was given small pieces of wood to assist him in counting (tshul-siñ). Formerly, in his youth he did not practise religion, now having grown old, he became displeased with his retinue and relatives. Following his teacher's advice, he practised meditation, and perceived the meaning of non-origination (skye-ba med-pa). Full of joy, he embraced his teacher's neck and for a whole day did not let it go. After practising meditation, he is said to have lived for over a hundred years. His disciple was Nan-lam Byañ-čhub rgyal-mtshan, who was a native of dbU-ru Nan-lam Ral-gsum. As a monk of sixty-seven, he proceeded towards the fort of rGyal-mo sTag-rtse, and obtained instructions from sPañ Mi-pham mgon-po. sPañ said to him: "Do not go to your native place, but proceed to the Wa-señ-ge rock and meditate there!" He went there. His disciple known as Za-nam Rin-čhen-dbyig was a native of Upper Amdo. He obtained instructions from Nan-lam. He remained with his teacher on the Wa-señ-ge ("Fox and Lion") rock. His disciple was Chos-kyi khu'-gyur gsal-ba'i mčhog of Yar.kluñs. As a monk of fifty-seven, he obtained instructions from Za-nam. He stayed on the Wa-señ-ge rock and did not go to Upper (Tibet). Nan-lam Byañ-čhub rgyal-mtshan on reaching the age of 172, passed away without leaving behind his physical body. Za-nam Rin-čhen-dbyig on reaching the age of 144, also passed away without leaving his body behind. Khu'-gyur gsal-ba'i-mčhog on reaching the age of 117, passed away without leaving behind his physical body. These three passed away one after the other, in the year of the Serpent (sbrul-lo) on the rock of Wa-señ-ge. They passed away, their bodies having vanished like mist or rainbow. His disciple was Myañ Byañ-čhub-grags, a native of Upper gYu'-brug of Myañ. When he was a monk of forty-two, he obtained instructions from Khu'-gyur gsal-ba'i mčhog and visited (Tibet). When he was at bSam-yas 'Chims-phu, there resided an elderly monk named Myañ Ses-rab'byuñ-gnas of dbU-ru-

(33^a)

žwa, who said to him: "Though I am your senior in ordination, you are greater in the secret precepts, please be my teacher!" He then bestowed instructions on Myań Šes-rab 'byuń-gnas. Myań Byań-čhub-grags: while he was residing on the great mountain of Phuń-po in rGya-ma ne'u-kha of gTsań, his body (was seen) once disappearing above the slope of the mountain, similar to a scattered cloud. Myań Šes-rab 'byuń-gnas used to reside at 'Chims-phu, sGrags-kyi Yań-rdzon and Phug-po-čhe. In the end, when he was residing in a small cave called Zur-ra-ri at Phug-po-čhe, he hung his rosary, garment and kapāla on a solitary Juniper tree, standing on the summit of Phug-po-čhe lha-ri, and vanished without leaving behind his physical body. His disciple was the ācārya sBa-sgom, who was a native of Lo-mo, and belonged to the sBa clan. When a civil war broke out in his native country, his mother said to his father: "This son is the only brother of six sisters. He should be entrusted to the care of the ācārya Myań Šes-rab 'byuń-gnas. It is enough (for us) to know him living (even if he were to become a priest)." While sBa-sgom, who was aged sixteen, was being brought up by Myań, there came to Phug-po-čhe Yań-rdzon and 'Chims-phu, Myań Byań-čhub grags-pa leading a deer, and because of this he was called "Myań with a deer" (Myań śa-ba-čan). When Šes-rab 'byuń-gnas and sBa-sgom came to Phug-po-čhe, Myań said to them: "To you two I shall make a demonstration. Behold it!" The ācārya Šes-rab 'byuń-gnas and sBa-sgom looked at him, from right and left, and he, staying between the two, disappeared, and then transformed himself into a whirlwind of the size of a cubic, which moved hitherto and whitherto, and then transformed itself into fire. Then again he transformed himself into water which filled a brass basin used in offerings (gtor-ma). This (exhibition of miraculous powers) continued until dusk when he suddenly assumed his own form, and said: "So long as the gross elements were not purified, and the fine (elements) did not disappear, such phenomena could take place. For one, who

(33b)

had understood the object which cannot be meditated upon, when he practises without distraction meditation on the names (of objects, brda-kun-rdzobs), it is not difficult to obtain such power as shown (to you now). Therefore it is of the greatest importance to meditate without any distraction." Once, when sBa-sgom had gone to the forest of Bal-bu to gather fuel-wood, he saw Ses-rab 'byuñ-gnas' grass-hut aflame. sBa-sgom thinking: "What could it be, for the teacher did not light his fire?" went to see. (When he came to the hut) he saw that there was nothing. He asked the teacher: "What happened?", and the teacher replied: "I had meditated on myself as being fire. Don't you remember the exhibition (of magic power) by Myañ Byañ-čhub grags-pa?" After that, once again he saw the teacher's mat filled with water, and the teacher said: "In my absence gaze on the summit of Lha-ri." Then, when the teacher had gone for a walk on the mountain, he did not come back in the evening as expected. sBa-sgom went to see, and discovered that the teacher had passed away without leaving his physical body behind. It is said that his garment, hat and rosary made of po-dhi-či (—bo-dhi-rtsi, a rosary made of peepul wood. See S. C. Das' Dictionary, p. 877) were found hanging on a Juniper tree. When sBa-sgom Ye-śes byañ-čhub had reached the age of twenty-four, he obtained secret precepts from Myañ. When sBa-sgom was residing at the small cave of Zu-ra-ri, a young novice attended on him, and 'Dzeñ (Dharmabodhi) came to see him. In general, sBa-sgom Ye-śes byañ-čhub, remained an upāsaka (dge-bsñen) during (his life-time), and died at the age of ninety-eight without being ill. His wife Gar-mo did not allow people to pray before his body, but cremated it inside the temple. A light of the size of a jar rose to the sky, and was seen by people standing outside (the temple). No remains were left behind.

'Dzeñ: his father was called bKra-śis gyuñ-druñ. On taking ordination in later life, he received the name of Tshul-khrims rgyal-mtshan. At the age of sixty-seven, he obtained

(34a)

the realization of the system of Phur-bu Ur-nan (n. of a rNiñ-ma system belonging to the Vajrakila Cycle). He had a vision of rDo-rje gžon-nu (Vajrakumāra),¹ and passed away at the age of eighty-five. His remains (on cremation) assumed the form of Vajrakumāra, and of many other relics. His mother named 'Tshar-dgu gza'-skyid was a nun of Thañ-čhuñ of Yair-kluñs. When the eldest son of the king of Thañ-čhuñ forced her to abandon her vows, 'Dzeñ was born. Some say that after the birth of 'Dzeñ, the king of Thañ-čhuñ came there. Till the age of eight, he remained at the place of his maternal uncle at 'Tshar-dgu kluñs. After that he stayed at Goñ-po dben-tsha. Then for five years, he resided at sKyikhuñ. When he reached the age of sixteen, he in company with rDo-rje sñiñ-po, a servant of gTsāñ-pa Ral-gčig-ma, the teacher of his maternal uncle dSen-tsha Darma-'od, Jo-śo-re, and gNags dGe-ba'-bar, proceeded for trading to gDoñ-sna of Dol. At 'Tshar-tshur of Dol they saw a crowd which had gathered, and when they went to see (what was happening), they met Dam-pa rGya-gar. For four months they attended on Dam-pa. On reaching gNas-gži Zāñs-čan of gTsāñ, Dam-pa gave 'Dzeñ a piece of cloth, and said: "You are of a changing mind! Return to your native place, and bring some apricots from Dags-po. There is (for you) a companion to Dol." After 'Dzeñ had started off, Dam-pa suddenly rushed after him, and having grasped 'Dzeñ's jaws with his hands, said: "This was transformed from nothing. With regard to this transformation, there is no difference between subject and object," saying so, he knocked twice his head against 'Dzeñ's. The latter without remembering anything, felt that his consciousness had become clear. Foam came out of his mouth. Then Dam-pa blessed him. 'Dzeñ used to say that Dam-pa had prophesied his finding rDo-rje zam-pa, which till then was not understood by him. Dam-pa then bestowed on him some auspicious ceremonies and (explained to him) the

(34b)

¹ A form of Vajrakila.

essence of mantras. At rGya-ro 'Tshal-ma he bestowed on him the secret precepts of the "Six Letters" formula (Om-Maṇi-Padme-hūṁ). ('Dzeñ) meditated and obtained an extraordinary blessing. Dam-pa once uttered to him a prophecy : "To the East of this great river, there is a sandal-wood forest. In it resides your teacher!" ('Dzeñ) having proceeded to dbUs, presented a field to A-khu 'dPal-bal, and obtained (from him) the secret realization of Khrag-thuñ (Heruka), and dPe-dkar. From sNubs the "Big-nosed" (Śaṅs-po-čhe), he obtained the sādhana of the Kriyā (Tantra), and the "Great Offering" (gtor-čhen) of Kha-'bar-ma (Jvalamukhi). Having been sent to convey presents to Ba ri in gTsāñ, he obtained from him the Mañjuśrī and Garuḍa sādhanas. From the kalyāṇa-mitra sBo he obtained five ancient translations. After that he proceeded down to Nams-sod and visited lCañ-rtsigs. He was thirty-five at that time. Soon after that, the kalyāṇa-mitra bTsāñ Kha-bo-čhe, who had just come to La-kha of Phug-po-čhe from India, where he was invited by Jo-mo-ba. It is said that there were (preaching) of religion, food, and festivities. When next morning, he proceeded to La-kha, a woman said to him : "If you go by this road which leads from Khrab, there is one ācārya named sBa-sgom, who feeds beggars." He went there, and on the way came across a company of yogins. sBa-sgom was offering them soup and gave each one of them a brass spoon of flour. When sBa-sgom had finished distributing food to them, he said : "O! There is another yet!" and he made 'Dzeñ take a vase full of water. Then having made the water offering, he led him into the house, and offered him a cupful of vegetables and peas. After having been given food in the night, 'Dzeñ went to sleep at the foot of a rock. In the morning, while he was thinking about the necessity of going, sBa-sgom again gave him food, and said : "I have a young novice who has gone to collect new provisions to Zo-thuñ. Because of heavy rain, he did not come back. Fetch some wood!" Having

brought from the forest a large load of dry wood, sBa-sgom became pleased and imparted to him the secret precepts of the sign of the Mahāmudrā. He also explained (to him) the "Seven Natural Cycles of the Great Achievement" (rDzogs-chen-po skor-bdun rāñ-čhas). When the novice returned, he said: "I thought that the teacher must have experienced some trouble yesterday, but you made yourself useful. Please stay for several days more!" Again the novice proceeded towards Yar-kluñs, and then came back. Then 'Dzeñ (the story of 'Dzeñ is found on fol. 83a of the rNīñ-rgyud dkar-chag) recognized sBa-sgom to be a wonderful man, and instead of going to his native place, collected all the early harvest as far as 'On and Zañs-ri, and having bought a sack, he filled it with barley, and offered it to the ācārya sBa-sgom, who said: "Since you have served me, there is no need to offer me this. Take this as your own provision. I possess a secret precept called rDo-rje zam-pa. Having understood its meaning for one single moment only, one is able to attain Enlightenment in this life. It was transmitted down an uninterrupted Lineage of Teachers who had passed away without leaving their physical bodies behind. Till the present day I haven't imparted it to anyone, and have kept it secret. Now I shall impart it to you!"—"This I had offered to you, Teacher, already before", said 'Dzeñ, "pray impress upon me this precept! I can get (other) provisions for myself." Thereupon the teacher touched his head with his left hand, and with his right hand he tapped him on the shoulder, saying: "You of broad mind! You have kept your vow! You will benefit by this precept!" Then 'Dzeñ bestowed the sādhana of the Red Yamāñ on a Tantric from Lo-čhuñ, who offered him eight measures of barley mixed with peas. He also used to perform occasionally rites at Lo-mo and 'Phruñ, and thus obtained sufficient provisions. The teacher bestowed on him all the doctrines, except that of rDo-rje zam-pa, for 'Dzeñ had no provisions with which to perform the rite, and therefore could not make

(352)

the request for it. The teacher said: "I shall now give you my blessing, for later an accident might happen." Then 'Dzeñ proceeded to Gāñ-par to ask a friend to pay the price of a picture (our text, fol. 35b, has ba-ri-mo; in the rNin-rgyud dkar-čhag, fol. 83b, it is said: Gāñ-par-du grogs-po-gčig-las ri-mo-gčig bčol-ba'i rin slon-du phyin-pas.....), which he had kept in his care. The latter gave him a petticoat (sam-thabs) which he had obtained as booty from a native of Jo-mo. He cut it into pieces and sold it. Then he offered the teacher wine, offerings, five measures of barley, one carcass of meat, and requested the teacher that "the day should be substituted for the lamp" (meaning that the initiation should be performed during the day, instead as usually during the night, as he was unable to offer an offering lamp). The teacher then bestowed on 'Dzeñ the complete four initiations of the Path of Emancipation, as well as the complete secret precepts. After that he also bestowed on him blessings on four occasions. He then offered him on five occasions barley, gold, etc. After that, the ācārya sBa-sgom had a lady-attendant named lady Gāñ-mo. Once the teacher said to her: "I do not believe that visual objects have a true existence," and saying so, he struck with his hand a water-stone (čhu-rdo, a blue coloured stone, perhaps schist); and his hand penetrated the stone up-to the elbow. He then pulled his body backwards and it entered a rock, and the trace of it could be clearly seen afterwards. He conveyed numerous beams of Juniper wood from Phug-čhun-roñ by the power of his concentrated mind, and said: "Here is the timber for the construction of the chapel by you, lady!" From sBa-sgom he obtained the "straight" and the "circuit" paths of the Pāramitās (Pha-rol-du phyin-pa-i lam rkyai-khug), according to the method of Atīśa, as well as the secret precepts of Rāmapāla. At Ü-yog he obtained the Śadāṅga Yoga of the Kālacakra (Dus-khor-gyi sbyor-drug) from Yu-mo (the founder of the Jo-nañ-pa sect) at the request of the kalyāṇa-mitra Hab. After that he journeyed to dbU-ru. From Kham-pa-luñ-pa

(35b)

(a disciple of Atīśa) he obtained the Thun-brgyad-ma (n. of a bKa'-gdams-pa doctrine), and from a disciple of sNe'u-zurpa—the dMigs-pa skor-gsum, the sādhana of Gaṇapati, and the precepts removing disease. He again paid a visit to Phug-po-čhe, and sBa-sgom bestowed on him the bDud-rts'i bčudlen, and the sādhana of rDo-rje zam-pa (a precept book of the rNiñ-ma sect). He practised austerities at the school of sPyan-sha rnal-'byor-pa and the latter was greatly satisfied with him. From Sod-bu lo-tsā-ba he heard the Sphuṭārtha ('grel-čhuñ, i.e. the Abhisamayalāṁkāra-nāma-prajñāpāramitopadesāśastravṛtti, by Haribhadra, Tg. Sez-phyin, No. 3793). From the kalyāṇa-mitra dGrol-sgom he obtained the Path of Method (upāyamārga) of Nā-ro-pa. In return he taught him the rDo-rje zam-pa method. From Lha-rje sNi-sgom he obtained the Six Doctrines of Nā-ro-pa, and the sKyes-sbyor (Lhan-čig skyes-sbyor, n. of a bKa'-brgyud-pa doctrine). They then exchanged ideas on their respective theories, and he became very pleased. From So-bsñun-gdāñs he obtained the "sGron-sprul" and the "rGyab-śa". From rDza-bot-pa he obtained the "Three Drops of Amṛta" (bDud-rts'i thigs-gsum). From Ri-khrod tluñ-čhui the "rNa-brgyud tshig-gsum". From the bla-ma rLuñ-dam-pa-čhen-po the Precepts of Dohā. From Labs-sgron the "Sphere of gCod" (gCod-yul). From rGyal-ba sPo-ston the seven chapters of the Lhun-sgrub sde. From sNubs, the "Big-nosed" (Sañs-po-čhe), the fifteen kriyā-dharmas of Ba-ri lo-tsā-ba. At La-stod he obtained from the Bodhisattva Kun-dga' some secret precepts and the sādhana of Aparājita. He associated himself with an a-tsa-ra (<ācārya) called sTag-śam-čan, the bla-ma dbU-ltebs (bla-ma dbU-'dren-pa, see rNiñ-brgyud dkar-čhag, fol. 84a), and with many other excellent yogins of the period, such as the bla-ma Thun-kha-'bar, the bla-ma Drod-'byor and Žañ Bro-sñon. During five years he wandered about gTsai naked, and performed in the company of yogins various (yogic) practices, such as jumping (from a height) into ice and water, jumping into abysses, striking one's head (at rocks) and self-immolation. There did

(36a)

not exist a severe form of asceticism which he did not practise (*rNīn-rgyud dkar-čhag*, fol. 84a: *dgun-la 'khyags-pa'i rum/ dbyar čhu-bo'i gžuṇ*). He was called the "Hero 'Dzeñ, the Junior" (*dPa'-bo 'Dzeñ čhuṇ-ba*). To So Mañ-btsan he taught the Mahāmudrā (*Phyag-rgya čhen-po*). His illusions vanished and all seemed him to belong to the Noumenal Aspect only. To dNul-mo rGyal-le-čcam he explained the *Yi-ge bži-pa* (i.e. the Anuttara), and the secret precepts of the "Great Achievement" (*rDzogs-čhen*), and she became one who had abandoned all worldly laws and was beyond the human state. He also imparted precepts to Ri-khrod kLuṇ-čhuṇ-pa and dNul-mo rGyal-le-čcam, and to a nun who had gone to the Lake Mon-kha zer-mo. He also imparted precepts to the Khams-pa who had come to mTsho-rdzon in Koñ-po, and they passed away without leaving behind their physical bodies (see *rNīn-rgyud dkar-čhag*, fol. 84b, where it is said that the nun had vanished on the shore of the Lake Mon-kha zer-mo). Having imparted precepts to Ras-pa sGom-thag, So-ras, rGya-ras, rLuṇ-ras and others, the Inner Heat (*drod-bar-ba*) of their bodies increased, and some of them, by merely hearing his doctrine, attained simultaneously understanding and deliverance. He used to say: "Before me appeared four translators, many monks, great scholars, proud and full of self praise, male and female meditating ascetics. The results of the proper practice (of my precepts) need not be mentioned. At Dags-po alone eleven lay-brothers were able to fix the time of their passing after a short practice (of precepts). At the time of passing out, they felt no pains, and rainbows were seen entering their bodies. If one were to practise these precepts of mine for five or six years, as parents bringing up a child, or as a wool-cleaner washing wool, then one would surely not have to leave one's human body behind, and would attain the state of the vanishing (of the physical body)." At times he transformed his body into a spherical rainbow. At times he used to walk without touching the ground with his feet. At times he was able to cover great distances within a single moment and

return. He possessed the faculty of prescience. For example, he perceived the time of the passing of Dar-re at dbU-ru, and that of sPur-sgom and dPal-lčam Chos-'bar, as well as of Ril-pa and others. He perceived the son of Jo-sras-ma rDo-rje-skyid sleeping at mid-night and about to fall down from a verandah. He saw also a needle used in sewing a crown (čod-pan) fall down into chaff at night. He was able to see clearly both by day and by night. Later, after spending seven years in gTsān, he came down and proceeded to Phug-po-čhe. The ācārya sBa-sgom bestowed on him the rNa-brgyud tshig-gsum, and said : "Understand this sky! If you are able to understand it as having no foundation, then you will be able to drive in the great nail of meaning of the Unthinkable (sgom-med)." Following these words an extraordinary (sensation) of certitude was born in him. Then he stayed at Dags-po Žu-ru, and attended on the bla-ma Žal-gdams-pa and obtained from him the precepts of Gu-bži-pa, the sDe-bskor bdun-pa and the Thun-sgrub. For four years he practised at the monastery of Lha-zur of Žu-ru the "Four Symbols" (brDa-bži), and was able to penetrate all the doctrines. His mind became merged into the sky, and all objects seemed to him devoid of Dualism. It was unnecessary for him to pronounce words expressing good wishes, such as "May it be!" (gyur-čig), or "May it come!" (sog-čig). Of a lucid mind, he had a vision of Heruka. He obtained the faculty of prescience without striving for it. Now the story of his austerities and of his attendance on teachers: After securing the rDo-rje zam-pa,¹ he practised austerities according to the Cycle of bDud-rtsi (Amṛta) at Phug-po-čhe, and gradually grew fearless. In the presence of sNubs, "the Big-nosed" (Saṇs-po-čhe), he performed the penance of service to the teacher. Because of this, wherever he went, he was looked after by the Guru. He performed the penance of mind at the feet of Dam-pa rGya-gar, and thus mastered all

(36b)

¹ A rNīn-ma system of mental concentration.

doctrines. At sKyi-luṇ he performed the penance which consisted in repeating the (Vajra)kīla mantras, and as a result of it all gods and demons of this world obeyed his command. He practised the austerities of self-supression at a bKa'-gdams-pa establishment, and was loved by people wherever he went. He then performed the penance of the "Three Restlessnesses" (mi-sdod-pa); on the Yi-ge bži-pa (in most cases the term Yi-ge bži-pa in Tantric books signifies either the formula "evam mayā," or the word "A-nu(t)-ta-ra"). The Inner Heat (drod) was produced inside his body, and for five years he wandered about naked. He felt that yogic insight was born in him, and he meditated at Phag-mo mñon-'byuṇ and to the west of 'Gur-mo, and had a vision of the Venerable One (rJe-btsun-ma, here Vajravārahī), who bestowed on him numerous symbols. In the narrow valley of sNubs-yul, he practised the method of dreams (this practice belongs to the "Six Doctrines" of Nā-ro-pa), and perceived all visual objects to be dreams. On one occasion he and his wife went to collect fire-wood. When taking back a big load, they came accross a wide abyss. He thought that the abyss must be a dream, and having jumped, he alighted on the other side of the abyss, like a bird. His wife said to him: "Teacher you seem to be unhuman! I remember Dam-pa rGya-gar (performing such miracles)." He practised meditation on the rock of O-dkar, and had a vision of Saṃvara in the yuganaddha (yab-yum) attitude. On one occasion he felt an urge to go away, and went. He reached the great town of Mon'-gar, which stood on a freshly frozen river, and thought: "Now most probably I shall not sink into water (if I cross it)," and took a jump. But the ice broke under him, and he fell (into the water), and felt ashamed. But the crowd wondered how could anyone in mid-winter stand (the ice-cold) water. His body entered the ice-cold water like a red-hot iron, and emitted a sizzling sound. He himself saw a column of vapour surging forth, which could fill the sky, and said: "I felt cold, of course." He then proceeded to Ti-sgro of gZo,

(37a)

and in a cave of rock crystal, he had a vision of Vajrāmṛta-kundalin (Khro-bo bdud-rtsi 'khyil-ba). A demon paid great homage to him. He saw here and there the form of a monk flying through the sky, and went in search of him, but was unable to find him, and said that he did not know whether this was a man, or not. At Dags-po Zu-ru he meditated on A-Ji, and obtained a vision (of the deity) about mid-day. When he was thinking that he should intermingle his vows with the god, his wife phayl-le came in. The god said : "O married man!" and having transformed himself into a great light, the god disappeared into the sky. At Lha-zur when he was engaged in hunger Practice (bčud-len-gyi sgrub-pa, a practice consisting of abstention from food, and subsistence on water or certain herbs during prescribed periods. The Wu-t'ai-shan monastery was famous for this method of penance), he had a vision of Amitābha, and understood the purity of many doctrines. He then separated from the lady Phyal-le, and befriended Chos-skyid, and went towards 'Dzin. Till then his precepts did not spread, and those on whom he had bestowed precepts were few. He also taught some black magic, and used to perform the rite of gathering donations from a village, as well as practised secret night rites (gsan-spyod). Then after having received many requests from distant places, his precepts spread greatly. He was invited by sBal-bu Dor-la to Do-po-mkhar, and imparted precepts. On the morning of the first day, all saw a rainbow in the shape of a parasol, a diagram and a column, and paid homage to him. After finishing preaching, he proceeded for a rest to the mountain slope, and people asked him : "This rainbow does it not indicate your passing away? We feel worried." He replied that when 'Bar-ston Ses-rab grags-pa and his brother had obtained these secret precepts from the ācārya Sba-sgom, the valley of Nams-sod and the mountain slope of Phug-mo were filled (with rainbows). (Such miracles) were inherent in these precepts. While he was residing at 'Dzin, Jo-sras 'Dzin came to his place. He was staying at the mouth

(37b)

of a gorge, near a stūpa, on the western side. When Jo-sras 'Dzeñ approached his hermitage, he (at first) did not notice the teacher, but (perceived) a light of the size of a shield from gTsañ, which vanished when he drew nearer. He then inquired: "What was it?" and the teacher said: "This happens during mental concentration, but do not tell it to men." He used to say: "When A-Jo dNos-grub fell ill with leprosy, I used to mutter mantras and attend on him, but his leprosy was not cured. Instead I had a visior of Vajrapāṇi. It is laughable!" At the age of 102, he fell ill. When his attendants were thinking that the teacher would pass away, he said to them: "I had an auspicious dream last night. I shall not die (I saw myself residing on Po-re of rGya. The Sun and Moon were visible, and numerous women were (seen) sitting on the roofs of huts (made) of bones, who addressed (me) with the words: 'O guru 'Dzeñ! You come after four years.' 'Dzeñ further said: "I was told to live for many years, but was unable to say correctly my age." The kalyāna-mitra Hab Jo-sras 'Jam-dpal of sKyi-khun said: 'The ascetic 'Dzeñ is still living in Dags-po! We two, when young, were friends. He is about fifteen years older than I. Now, I myself have also reached the age of ninety-seven." He passed away in the course of one year. 'Dzeñ lived for about three years (after him), and reached the age of 117. His attendants asked him to perform a meritorious act (dge-rtsa), but he did not agree to perform a ceremonial meritorious act. They then requested him to make an elixir, but he said: "If I make an elixir (bčud-len), my life will be extended by about ten years. In evil times does one need a long life?" and saying so, he passed away. During the performance of the funeral rites, the sky was filled with rainbows, and a stūpa and numerous other reliques were left (after him). In his "Life" (rnam-thar) composed by Go-ri-pa, it is said that 'Dzeñ Dharmabodhi was born in the year of the Dragon ('brug-lo—1052 A.D.). In another biography it is said

(384)

that when 'Dzeñ was thirty-five, he met bTsan Kha-bo-čhe, who had just come from India. If one compares these two statements, one sees that this Dragon year must be the Water-Male-Dragon (čhu-pho'-brug—1052 A.D.) which is close to the Wood-Male-Horse year (śin-pho-rtā—1054 A.D.) of the passing of Atīśa. In the year Wood-Sheep (śin-lug—1055 A.D.), when 'Dzeñ was four, tMa-sgom Chos-kyi śes-rab was born. When he was five, in the year Fire-Ape (me-spre—1056 A.D.) Rwa-sgreñ was founded. Then, when he was nine, in the year Wood-Dragon (śin'-brug—1064 A.D.) 'Brom passed away. The year of his death at the age of 117 must be the Earth-Male-Mouse year (sa-pho-byi-ba—1168 A.D.). In the next Earth-Female-Ox year (sa-mo-glañ—1169 A.D.) Phyā-ba (Chos-kyi señ-ge) passed away. In this year gYa'-bzāñ Chos-rje was born also. In the next Iron-Tiger year (lcags-stag—1170 A.D.) 'Gro-mgon died (tDo-rje rgyal-po Phag-mo gru-pa, 1110-1170 A.D.). When 'Dzeñ had reached the age of eleven, in the year Water-Tiger (čhu-stag—1062 A.D.) So-čhuñ-pa was born. He is reported to have made presents to Ba-ri (lo-tsā-ba), and therefore he seems to have been born when Ba-ri and the Venerable Mid-la were thirteen. Hab Jo-sras 'Jam-dpal, a native of gNos-skyi-khuñ, and a disciple of Yu-mo (Jo-nañ-pa) used to say that 'Dzeñ was by fifteen years older than he. Thus gNos must have been born in the year Fire-Female-Sheep (me-mo-lug—1067 A.D.), the 41st year since the last year of the period of 403 years (me-mkha' rgya-mtsho; the last year /das-lo/ of the period of 403 years is the year 1027 A.D.). He is said to have reached the age of ninety-eight. His disciple was Nor-rje. This latter's disciple was Dol-pa Rab-tu dga'-ba'i rdo-rje. Since the time of 'Dzeñ Dharmabodhi the Oral Precepts (sNan-brgyud) of tDo-rje zam-pa were extensively propagated. Now the Lineage of direct disciples (dños-kyi slob-ma) which originated from him: the ācārya Kun-bzañs, 'Dzeñ Jo-sras, bTsan thañl-pa, Myāñ Dharmasimha, the ācārya gSer-luñ-pa, the bla-ma

Nu rDo-rje-rgyan, gZig Ye-ses dbañ-po and gYag-ston Zla-ba 'od-zer, and others. Now his disciple 'Dzeñ Jo-sras: A son of a Tantric, he learnt writing and arithmetics in his childhood. He obtained from Lha-rig-pa, the ācārya of 'Ol-kha, various classes of rNiñ-ma books, such as the Māyā (sGyu-'phrul) Cycle, the dGyes-rdor (Hevajratantrarāja-nāma, Kg.rGyud-'bum, No. 417) and the mTshan-brJod (Mañjuśrī-jñānasattvasya paramārthanāmasaṅgīti, Kg.rGyud-'bum, No. 360). The ācārya Lha-rig-pa said to him at the time of his death: "I had studied numerous great basic texts, but at the hour of death none are of any assistance to me, except the 'Seven Chapters of A-ro' (A-ro thun-bdun). Therefore, you also shouldn't study texts, but should study earnestly secret precepts. At Dags-po you will find your teacher named 'Dzeñ. Go there!" He then spent six summers and winters at Gañ-par at the residence of ācārya Zem, who was a follower of rDzogs-chen lhun-grub, but that teacher did not care for him. As he was unable to remove his doubts concerning the secret precepts, he on three occasions requested 'Dzeñ at dPal-luñ (to grant him) the rDo-rje zam-pa, and having received the teacher's blessing, he practised meditation. The teacher said to him: "You should go towards gTsāñ, and study the basic precepts. On return from gTsāñ you should built a monastery." He understood that the teacher would not give him the precepts (of rDo-rje zam-pa), and asked him: "Who knows (the precepts)?" The teacher replied: "sPyil Jo-sras Zañ-ba-skyabs of Gra-phyi knows them." When he was about to meet him, and ask him (for instruction in the precepts), the latter passed away. Again he went to Dags-po, and again requested 'Dzeñ, but the latter again did not grant them. Then he thought of asking Myāñ of bTsan-thañ, Dags-čhuriñ-ba of 'Ol-kha and Nu-gcer-bu. At So-skyam he made his request to the ācārya Nu, and the latter bestowed them (on him), and said: "These are not enough! Go again to Dags-po, and again request him ('Dzeñ)." He proceeded to Dags-po

and again made his request to 'Dzeñ. The latter said: "If you desire in real earnest, you should practise diligently my precepts" and bestowed on him the complete instructions (in the rDo-rje zam-pa). He then spent several summers and winters with the teacher. After the lapse of six years, the teacher gave him the minor (precepts) also. He also acted as karma-ācārya during the initiation of others. About fifty persons, including Rog-po dGa', a disciple of Thod-pa, the nun Zlo-ba, and others, made requests for an exposition of the rDo-rje zam-pa. 'Dzeñ said: "Let Jo-sras tell (you)! You listen!" and he (Jo-sras) preached from the Teacher's seat. 'Dzeñ and 'Dzeñ Jo-sras associated for about 18 years, and he was able to obtain instruction. After having received instructions in the secret precepts, he was nominated to continue the Lineage. The ācārya Kun-bzañs was a disciple of both 'Dzeñ Dharmabodhi and the junior 'Dzeñ, the "Mad one". Now his (Kun-bzañs) story: (his father) was uncle Pha-Jo dbUs-pa, an experienced meditative ascetic and disciple of rje Khams-pa rDor-rgyal. His mother (was) Zi-gza' Des-chog, who had obtained instruction in the Doctrine from a nun, named the "Mad bSam-grub". He was born in the Sheep year (lug-lo—1151?), following an auspicious dream seen by Pha-Jo dbUs-pa and his mother. When he reached the age of 8 or 9, he met with the ācārya Kor-ston Rāja, and studied a little under him. When he had reached the age of 15, the latter passed away. About five years were spent by him studying the Zi-byed (system) with the ācārya Nu, and attending on the latter, to the best of his abilities. He met with 'Dzeñ Jo-sras in the presence of the ācārya Nu at the monastery of gSer-luñ. He obtained the gSañ-sgrub of 'Dzeñ and the Phag-mo mNon-'byuñ (Dākinīsarvacittādvayācintya-jñānavajravarāhyabhibhavatantrājanāma, Kg.rGyud-'bum. No. 378). One evening when the teacher had taken the oath on the completion of the (exposition) of the rDo-rje zam-pa, the teacher and he saw an auspicious dream. When 'Dzeñ, the Junior, had taken him with

(394)

himself, he met with 'Dzeñ Dharmabodhi, and saw in his dream two stars merging into the sphere of the moon of the 15th day. He (Dharmabodhi) explained that the dream concerned Jo-sras and himself. He obtained from 'Dzeñ (Dharmabodhi), the Senior, the rDo-rje zam-pa on one occasion, and this was the first time he had heard (the exposition) of the rDo-rje zam-pa. Then 'Dzeñ Jo-sras was invited to sPuñ-riñs and on seven occasions obtained the exposition of the rDo-rje zam-pa. Later he proceeded to Dags-po for four winter recesses and heard on 13 $\frac{1}{2}$ occasions the rDo-rje zam-pa. He associated continuously for about 8 years with 'Dzeñ Jo-sras and on seven occasions obtained (the exposition) of the rDo-rje zam-pa. Later (he heard it) on two occasions at So-ru; on one occasion at gSer-luñ. Besides it, he also studied it during discussions (with them). Altogether he heard (this text) on 35 occasions, from both 'Dzeñ, uncle and nephew. After receiving instruction from both 'Dzeñ, uncle and nephew, he used to give both the short and detailed interpretation of the basic texts. His son, the nirmāṇa-kāya 'Od-'bar sei-ge possessed a keen intellect and a very great wisdom. At the age of 14, he was able to preach the rDo-rje zam-pa, which he bestowed on Jo-mgon, holder of the Spiritual Lineage. He also bestowed it on Bya-mad Tshul-rin. Again, Myāñ Dharmasimha of bTsan-thāñ in Yar-kluñs obtained the complete instruction in the rDo-rje zam-pa from 'Dzeñ Dharmabodhi, and a yogic insight was born in him. Blessing pervaded him. While residing at the hermitage of the cemetery (dur-khrod), he laboured for the benefit of living beings. There exists an exposition of the text, transmitted through him. He passed away at the age of 77. His disciple Vajrapāni. The latter's disciple was bLa-ma Lha. Again 'Dzeñ taught it to gSer-luñ-pa. The latter taught it to the ācārya Rañ-grol. This latter taught it to (his) son Chos-rin. Again 'Dzeñ taught it to Nu rDo-rje rgyan, and the latter taught it to Nu-ston Dad-pa brtson-grus. An interpretation of the text was composed by one of his disciples. Again 'Dzeñ taught it to gZig Yé ses dbañ-po.

(39b)

The latter taught it to the upādhyaya La-kha-ba. The latter taught it to the ācārya mGo-skyā-ba, who taught it to the ācārya Go-ra-ba. The latter taught it to So-ston. There exists a Commentary on the text (*rDo-rje zam-pa*) composed by this So-ston. Again one sixteen years old named gYag-ston Zla-ba 'od-zer of sPuñ-riñ obtained it from 'Dzeñ, and taught it to kLog-ston dGe-'dun-skyabs, who also made an exposition of the basic text. gYag-ston lived for 97 years. From him (the text) was obtained by Ban-de dGos-pa-btsan, aged 28, at 'On-nag-po sTod-pa-klad. 'Dzeñ Dharmabodhi taught it to sKye-tshe Ye-śes dbañ-phyug. The latter to gZig Ye-śes dbañ-po. The latter to the mahā-upādhyāya Nur-ba čhen-po bSod-nams'-od. This latter transmitted it to Nu-ston Vajresvara. This latter to the mahā-upādhyāya bSod-nams rgyal-mtshan, who handed it down to the mahā-upādhyāya Śes-rab. This latter transmitted it to the unrivalled gZon-nu grags-pa. This latter to the mahā-upādhyāya Sañśrigyas-bzañ-po. The latter to br̄ison-'grus dbañ-phyug. The latter to mTha'-bži Grags-pa rin-čhen. This latter to the ācārya Śākya rgyal-po-pa. This great mahātmā in his youth took up ordination at Khrab-la-khia. After reaching the proper age, he took up the final monastic vows. After studying well the Abhidharma-kośa and the Vinaya, he practised debates in order to obtain his degree at sKyor-mo-luñ and other monasteries. The concentration of his mind greatly increased. When he was 82, I invited him in the autumn of the year Wood-Female-Hen (śin-mo-bya—1465 A.D.) to the monastery of bKra-sis of lJāñ, and obtained from him initiation and his blessing according to the guide-book composed by 'Ol-jo-sras. He further bestowed on me the guide to the *rDo-rje zam-pa*, and 68 minor doctrines, such as the "Detailed Analysis" composed by the ācārya Kun-bzañs and other texts. Because of his constant meditation (on Bhaiṣajyaguru), I requested him to bestow on me the initiation (abhiṣeka) of Bhaiṣajyaguru, which he granted. He further bestowed on me the "guide" and the text (*khrid-luñ*) with its book of the secret

(404)

section of the "Great Achievement," which he had obtained from bLa-ma Lha of Lha-luṇi. Every year I used to present him with considerable offerings, and it pleased him greatly. After I had obtained instructions from him, many others came and requested (for an exposition of the rDo-rje zam-pa). Because of failing eyesight, others used to read out the text for him, and he repeated it, and thus bestowed it on numerous occasions. He died at the age of 91 in the spring of the year Wood-Male-Horse (śin-pho-rta—1474 A.D.). After the cremation of his remains, we found his heart filled with relics, from which inexhaustible relics were secured.

The Chapter on the history of the rDo-rje zam-pa.

(40b)

The story of the very secret system of rDzogs-po čhen-po sñiñ-thig:¹

Till Śrī-Simha the Lineage of the system coincided with that of the "Mental" Class (Sems-phyogs). Śrī-Simha taught it to the scholar Ye-ses-mdo. This latter taught it to the ācārya Vimalamitra. Vimalamitra was also a direct disciple of Buddhaguhya (Sañś-rgyas gsan-ba). Buddhaguhya (Sañś-rgyas gsan-ba) taught the Māyā Cycle to Vimala, and the latter to rMa Rin-čhen-mchog. Now, it is stated in ancient records about the ācārya Vimalamitra that there had been two Vimalamitras, the "Earlier" and the "Later," during the reigns of the religious kings Khri-sroṇ lde-btsan and mNa'-bdag Ral-pa-čan. The "Earlier" lived during the reign of the religious king Khri-sroṇ lde-btsan. He did not dress in monastic robes but went about attired as a yogin. The king and his ministers expressed doubt as to whether he was a heretic, or a Buddhist. Doubts were also expressed, because, while making obeissance, he had broken an image of Vairocana. In order to remove the doubts of the ministers he composed the Saḍāṅga-Śaraṇa (sKyabs-'gro

¹ n. of a mystic doctrine of the rNiñ-ma-pas, said to have been founded by Vimalamitra. The basic text of the system is called sNiñ-thig ya-bži. Another well-known text of the system is the kLoñ-čhen sNiñ-thig. The philosophic background of the system is the Mādhyamika doctrine.

yan-lag drug-pa, Tg. dbU-ma, No. 3972), in which he said: "the king and ministers did not trust me, so I composed the rite of the 'Six branches of the Refuge taking ceremony'." He also composed an extensive commentary on the Prajñāhṛdaya (Śes-rab sñīn-po, the Bhagavatī-prajñā-pāramitā-hṛdaya, Kg. śer-phyin, No. 21 (also No. 531) and the Čig-čhar 'Jug-pa'i sgom-don (Sakṛprāvēśikanirvikalpabhāvanārtha, Tg. dbU-ma, No. 3910). To judge from the method (employed in these books) he must have lived after the ācārya Kamalaśīla. The "Later" Vimalamitra is the author of an extensive commentary on the Pratimokṣa-sūtra in fifty chapters (Bam-po lñabču-pa, Pratimokṣasūtraṭīkā Vinayasamuccaya, Tg. 'Dul-ba, No. 4106). He should be regarded as a monk. The "earlier" Vimala taught the precepts of the sñīn-thig to the king and to Myāñ Tiñ'-dzin bzañ-po. Then Vimala proceeded to China. When the king was young, this Myāñ Tiñ'-dzin bzañ-po acted as his guardian. Later after his ordination, the king and his ministers held a council and granted him an extensive landed property (rkyen-ris). I have seen the letter containing the grant, written on bluish silk. He practised the method of sñīn-thig. At the age of 55, his mind having become purified, he disappeared without leaving his physical body behind. The god Vajrasādhu having sent a hail-storm in Khams, took away a hundred camel loads of grain, he (Myāñ Tiñ'-dzin) levied a tax on the god. Having obtained (as tax) plenty of barley, he built the temple of dbU-ru-žwa, in which he hid the precepts of sñīn-thig. He taught the "Lineage of Words" (tshig brgyud) to 'Brom Rin-čhen-bar. The latter taught them to sBas bLo-gros dbañ-phyug. This "Lineage of the Word" (tshig-brgyud) was also included in the Gañ-zag brgyud-pa (Lineage of Individuals). At a later time the stha-vira lDañ-ma Lhun-rgyal, a contemporary of Myāñ Mi-Darma, discovered these hidden (precepts) and practised them himself. He also looked for a suitable disciple (to transmit these precepts). He found lCe-btsun Señ-ge dbañ-phyug from upper Myāñ, and bestowed on him the seven degrees of

(41a)

these precepts. About that time, he also taught them to Kha-rag sGom-čhuṇ. He is said to have been emancipated (through the precepts of sNiñ-thig). At a later time, lČe-btsun came once to offer much wealth to lDañ-ma. Having met Myań bKa'-gdams-pa of Mal-gro at sNe-thań, the latter told him the news about lDañ-ma's passing. He then offered the presents to the monastic community resident at sNe-thań. Myań bKa' gdams-pa, thinking that lČe-btsun possessed profound precepts, because he intended to present numerous offerings to his teacher, requested him (for precepts). lČe-btsun bestowed the precepts on Myań bKa'-gdams-pa. He then meditated on the rock of Ti-sgro of gZo, and passed away without leaving behind his physical body. Again lČe-btsun moved his residence to the mountain range situated between Sańs and U-yug, practised meditation and obtained miraculous powers (siddhi). He then lived for 50 years, and transformed himself into light without residues. His precepts were hidden in three secret places :* at U-yug, Lań-gro'i 'čhad-pa-ltag and Jal-gyi phu. Thirty years after the hiding of the precepts, lČe-sgom nag-po of Lower Roñ-snar discovered some of these hidden precepts, and practised them himself, and taught them to many others. From Lań-gro'i 'čhad-pa-ltag one called Šań-pa Ras-pa obtained hidden precepts, and taught them to others. Again, when Žań bKra-sis rdo-rije who was born in the Fire-Female-Ox year (Me-mo-glań, 1097 A.D.) at bLa-do of sNul-mtsho-gliń-dgu, was residing at Upper Myań, the god Vajrasādhu having transformed himself into a white man, wearing a white hat, appeared to him, and guided him from Upper Myań, helping him on the way by providing him with night-quarters and food. In Lower U-yug there were internal troubles, but Vajrasādhu sheltered him, without the soldiers seeing him. He guided him to the summit of a high rock in the western mountains of U-yug. There in a cave facing north, with its entrance blocked by grass, he discovered the hidden precepts. The form of the wrathful Ekajāti (who was the guardian of the

(41b)

hidden precepts) appeared to him and emitted a loud sound. Thereupon Vajrasadhu told the goddess that there existed a prophecy that that would happen. Ekajāti then said: "Perform 188 gaṇacakras (feasts) and for three years do not preach them to men," and saying so, vanished. After that he presented 188 gaṇacakras. The date of the discovery of these hidden treasures is said to have been the Fire-Female-Hen year (Me-mo bya—1117 A.D.), the 21st year of Zañ-ston. Further, he discovered the hidden teachings, hidden by lCé-brsun at Jal-gyi phu, and by Vimala himself in the rock of 'Chims-phu. He taught (them) extensively to men. It is said that when he discovered the hidden (precepts) of Zañ-ston, fifty years had passed since the discovery of the precepts by lCé-sgom nag-po. In general, he was supposed to pass away without leaving behind his physical body, but he begot a son, and therefore was unable to pass away without leaving behind his mortal remains. He died at the age of 71 in the year Fire-Female-Hog (Me-mo-phag—1167 A.D.). His son Ni'-bum: he was born when his father was 62 in the year Earth-Male-Tiger (Sa-pho-stag—1158 A.D.). This Ni'-bum in general attended on many teachers, and especially on the Venerable of Sa-skya—Grags-pa rgyal-mtshan (one of the five Sa-skya superiors /Sa-chen Gon-ma lha/), rNog rDo-rje Sen-ge of gZuñ, and on many others. Having associated with his father for eleven years, he completed the study of the sNiñ-thig and also composed a sāstra, named Tshig-don chen-mo ("The Great Meaning of Words").

He also performed many services for the sake of the bLa-ma Zañ (žabs-tog byed-pa is mostly used in the sense of 'bul-ba phul-ba). In his 39th year, in the year Fire-Male-Dragon (Me-pho-brug—1196 A.D.), a son named Jo'-bar was born to him. Ni'-bum himself passed away at the age of 56 in the year Water-Female-Hen ('chu-mo-bya—1213 A.D.). Ni'-bum's father had met lCé-sgom himself, and had obtained from him secret precepts, and thus he can be

(424)

regarded as his direct disciple. At the death of the father and son, when their funeral rites were being performed, there appeared many extraordinary signs and relics. Jo-bar himself associated with his father (the text has "uncle", but should read "father") till the age of 18, and listened to the complete precepts of the "Highest Hidden". From the age of 19, from the year Wood-Dog (*sīn-khyi*—1214 A.D.), till the age of twenty, he listened (to an exposition) of the three Tantras with precepts by the Sa-skyā pan-chen, and (to the exposition) of the Samvara Cycle according to the method of Mal-gyo. From Chu-mig-pa he obtained the Nyāyasamuccaya (Tshad-ma bsdus-pa, "Abridged Logic"). When he was 22, he listened (to the exposition) of the precepts of the mahāsiddha Mitra Jo-gi (yogin) by Khrō-phu lo-tsā-ba, and to the precepts of the "incomplete" Mahāmudrā (*Phyag-rgya chen-po kha-thor*) by the Nepalese Grags-pa 'Bum-me. He completed his studies at the age of 36. He did not relate most of his visions. When he was making offerings to the Lord of Lha-sa, he had a vision of Vajrapāni and Avalokiteśvara inside a halo of light. One day, at dawn, he had a vision of Amitāyus inside a halo of light. He said: "This probably means that though my family was not long-lived, I myself have lived long enough". He passed away in the Hare year (this is the Iron Hare year /lcags-yos/—1231 A.D. The Re'u-mig gives 1230 A.D. Jo-'bad of the Re'u-mig should be corrected to Jo-'bar) amidst extraordinary signs. 'Khrul-žig sen-ge rgyal-pa met him. When he was born to father Bkra-sis dños-grub and mother dPal-le in the town of Gad-phren in Upper gYu-ru-gra, a rainbow canopy appeared over the roof of the house at sunrise. From the age of nine, he was filled with great respect and reverence towards others. At ten he understood all visual objects to be of an illusionary nature. At 12, he felt great sadness (towards the World). At 13, he dreamt that the sun and the moon were shining at one time, and that at the time of his awakening from the dream, the Great

(42b)

Merciful One (Avalokiteśvara) appeared and told him to meditate on the meaning of the sNin-thig, and then vanished. From that time onwards he was filled with a great and impartial compassion. At the age of 18, he understood all external objects and ideas to be of an illusionary nature. At the age of 20, he took up ordination in the presence of the upādhyāya lDe'u sgañ-pa and of the ācārya bKra-sis sgañ-pa. At the age of 25, in order to escape from accidents which were proper to that year (sri means an accident which might befall /people/ at the end of a period of 12 years), he proceeded to Señ-ge-rgyab. He heard an exposition of the teaching of Tshal-pa from the "middle" Señ-ge-rgyab-pa. He obtained from the bla-ma Tsa-ri-pa the system of breath-control known as "Señ-ge'i Jañ-bsnol ("Neck-touching lions"). Also obtained many precepts of the "Old" and "New" Tantras, in Mahāmudrā and the Zi-byed system from Ras-pa Dri-me'od, Lha-ri-dpal, gZon-nu 'bum, sTon-čhat, Byañ-čhub yon-tan, the ācārya Jo-sras and others, and especially the complete secret precepts of the sNin-thig from Jo-bar. For many years he earnestly practised meditation in hermitages and uninhabited valleys. He led many worthy disciples on the path of initiation and emancipation (guidance) (smin=dbañ; grol=khrid), and passed away at the age of 64. His disciple was Me-loñ rdo-rje who was born to bSam-yas, a yogin, and 'Bar-ma at sGrags-phu in the year Water-Female-Hare (Chu-mo-yos—1243 A.D.). At the age of 9, he took up ordination in the presence of the mahāsiddha Za-luñ-pa and the mahā-upādhyāya Se-luñ-pa. While he was meditating at Rañs-mtsho, his understanding blossomed forth, and he obtained the faculty of prescience. At the age of 16, he performed about a hundred ganacakras at Zogs-steñs of Sgrags-phu and perceived the Relative meaning of Nature (gnas-lugs-stoñ-pa-fnid). Then he visited various places and attended on many teachers. He practised extensively austerities at Sa'-ug sTag-sgo (near Sa-skya), mKhar-čhu and other localities. At the age of 18, in

the year Iron-Ape (lčags-spre—1260 A.D.) he obtained the doctrine of sNin-thig from Señ-ge dbon-po at Señ-ge-rgyab. He practised meditation, and during six days he had a vision, by day and by night, of Vajrasattva. During the initiation ceremony, he met in a dream the Teachers of his Spiritual Lineage, and obtained (their) blessing. At the age of 23, he obtained many hidden precepts (gter-čhos) such as the Vajravārahī (rDo-rje phag-mo) and others, from Sañs-rgyas ras-pa. He had a vision of Vajravārahī. He saw bDe-mčhog lhan-skyes, Hayagrīva, Tārā, Avalokiteśvara, Samantabhadra, Vajrasattva, Vimāla, U-rgyan, Za-luñ-pa, Sañs-rgyas ras-pa and 'Gro-mgon Rin-po-čhe surrounded by a mass of light. At Dun-luñ he heard the voice of ḍākinīs. At Ka-ba-čan, he saw in the sky Vārahī (Phag-mo) and Za-luñ-pa. At the age of 26, he obtained numerous instructions, while attending on 'Khrul-žig Dar-ma, Sprul-sku rGya-mtsho and others. He also obtained many instructions, from mDo-bo Ras-pa of mTshur-phu, and 'Khrul-žig dbon-po of dGon-rtse. He practised meditation at mKhan-pa-lJōns, mKhan-pa-gliñ, Señ-ge-rdzon, Kuñ-bzañ-gliñ and mKhat-čhu, and laboured for the welfare of living beings. Since he had to die at the age of 37, prayers were offered by a priest named ācārya Kun-dga', and he lived till the age of 61, and passed away in the year Water-Female-Hare (čhu-mo-yos—1303 A.D.). This Water-Female-Hare year is the 74th year of the mahāsiddha U-rgyan-pa, and the 14th year of Bu-ston Kha-čhe, the 2nd year of Ta'i Si-tu Byañ-čhub rgyal-mtshan, the 38th year of Rig-'dzin Kumāra, the 81st year of 'Khrul-žig Dharma-señ-ge, the 36th year of sNe-mido Kun-dga' Don-grub. When Me-loñ rdo-rje was 38; Sañs-rgyas ras-pa died. Me-loñ-pa's disciple Rig-'dzin Kumāra: When Me-loñ-pa was 24, he was born at Bar-gsar rdzin-kha to Jo-sras bSod-namis-dpal and Kyha-bza' 'Bum-me in the year Fire-Male-Tiger (Me-phostag—1266 A.D.). He was named Thar-pa-rgyan. From his childhood he showed great commiseration, great wisdom

(434)

and understood reading and writing without having studied. At the age of 7, he obtained initiation into the Hevajra and Samvara systems from a guru, a devotee of Hevajra, of the monastery of O-sod mtho-stens in Koñ-po. At the age of 9, he was ordained as upāsaka in the presence of the upādhyāya gTsañ-pa, and obtained the system of 'Khor-ba don-sprugs (Cycle of Avalokiteśvara according to the rNin-ma-pas). At the age of 12, he took up ordination in the presence of upādhyāya Yer-pa-ba of Phag-mo-thu and of the ācārya mNa'-ris-pa, and received the name of gZon-nu rgyal-po (Kumāratajā). He studied the Vinaya, and for five years the "Six Doctrines" of Nā-ro-pa (Nā-ro Chos-drug) and other systems with the Precious Grags-se-ba. He obtained the brTag-gṇis (Hevajra-Tantra, Kg. rGyud-'bum, No. 417) from 'Tshar-stens-pa. With dPon Sañ-še he studied painting (Kumārarāja was famous as an artist). When reciting the maṇi formula, he saw in his dream the Great Merciful One. He obtained many precepts, instructions and Tantras of the rNin-ma school from Khyuñ-ma Sak-dar. He met Mc-loñ-pa at Nar-phug of sGrags. He obtained (from him) an exposition of the Mahāmudrā, identified his mind (with it) and a yogic insight was produced in his mind. He then accompanied the mahāsiddha (Mc-loñ-pa), who was proceeding to mKha'-gro-glin of Mon (Lahul). He then obtained many doctrines of the Vajravārahī and others, and recited their mantras. In a dream he saw U-rgyan Padma, who said (to him): "O son of noble family (kulaputra)! Always practise religion!" He then proceeded to mTshur-phu, and studied the sKar-ma-pa doctrines with the bla-ma gNan-ras and Dar-ma mgon-po. After that he proceeded to sBud-tra of Las-stod. He met the mahāsiddha U-rgyan-pa and Rañ-byuñ rdo-rje, the Karma-pa hierarch, who was aged seven and newly ordained. From the mahāsiddha (U-rgyan-pa) he obtained many precepts. From gNan-ras he obtained complete instruction in the sNin-thig doctrine on request of the mahāsiddha

(43b)

(U-rgyan-pa). From rGya sman-pa bla-ma Nam-mkha' rdo-rje he obtained the identification of the main points of the Hidden class (gsañ-skor gnad-kyi no-sprod), and from sKal-l丹 Chos-kyi señ-ge many teachings of the secret "Great Achievement" including the "Mirror of the Main Point of the Hidden" (gsañ-ba gnad-kyi me-loñ) and others. Then at mKhar-čhu he obtained complete initiation, exposition together with precepts of the sNiñ-thig doctrine from Me-loñ rdo-rje. As he had no presents to make, he worked as artist-painter for two complete summers, performed austerities and in the end became afflicted by lice. A special mind concentration was born in him. His teacher was very pleased, and gave him his permission to labour for the welfare of living beings. During his initiation, he saw on the teacher's head the four-armed Protector (mGon-po phyag-bži-pa —Mahākāla), and against the door of his teacher's house the Ekajātī, two storeys tall. Behind the goddess he saw Karmamātrkā with blood red hair, who was drinking blood, which filled the palms of her hands joined together. There for eight years he attended on his guru without separating. He spent one winter in the cave of sMyug-tshal and had a vision of Vajravārahī. His wisdom became very extensive. He then founded the hermitage of 'Tsha-ra-steñs in Yar-kluñs, and stayed there for a short time. Having had a premonition of his teacher's death, he proceeded to mKhar-čhu (Lo-kha), and met him at sKyags. He then proceeded to Tsa-ri. There in the heavenly marsh of Krig-mo he saw a stone image, and five rainbow colours appeared over it. At the circular turquoise lake, situated behind the small pass of the "Crystal mountains" (sel-ri) Dag-pa sel-ri, he saw a rainbow of five colours standing erect against a clear sky. Then at mTshur-phu he offered the precepts of sNiñ-thig to the Dhārmasvāmin Rañ-byuñ-ba (Rañ-byuñ rdo-rje). On going to Sañs, he obtained from the ācārya sGom-; of the lineage of lCe-sgom nag-po, the gSati-skor and the bSam-gtan Mig-gi sgron-me (The Lamp of the Eye of Meditation). At sNa-dmar of

(44)

Din-ri he obtained the "Hermit Doctrine" of Yañ-dgon-pa (Ri-čhos). A block-print edition of the work exists in Tibet) from dbOn-po Byañ-grub (rGyal-ba Yañ-dgon-pa), and met the mahāsiddha (U-rgyan-pa). On his way back, he obtained the gSin-rje dgra-nag (Sarvatathāgatakāyavākcittakṛṣṇayamāri-nāma-Tantra. Kg. rGyud-bum, No. 467) from the bla-ma Bkras-luñ-pa. He thoroughly revised with the ācārya Yemgon and others, the gSañ-skor, the Teachings of rGod-tshai-pa, the Great Guide of A-ro (A-ro'i Khrid-mo-čhe), etc. He removed his doubts through study and meditation (thos-bsam). He founded the New Tsa-ri and spent eight months in solitude near the Old (Tsa-ri), and beheld great miraculous visions—Kuvera offering him precious stones, and the local deities inviting him to their abodes and entertaining him there. He also saw two globes of the size of a Tibetan basket in the centre of the lake, merging into each other. He spent his time in hermitages and in mountains only, and held in high esteem mental concentration. On many occasions he revolved the Wheel of the Law of the "Highest Hidden" to sKar-ma-pa Rañ-byuñ rdo-rje and others. From Koi-po as far as gYal, he prohibited the laying of road traps, fishing nets and traps in the mountains, and taught skilfully the theory (of sNiñ-thig) with the help of terminology peculiar to that system, without mixing the precepts of sNiñ-thig with those of the Sampannakrama degree. He passed away at the age of 78 in the year Water-Female-Sheep (chu-mo-lug—1343 A.D./ the Re'u-mig of Sum-pa mkhan-po gives 1342 A.D./). kLoñ-čhen-pa (the greatest scholar among the rNiñ-ma-pas of Tibet, called rGyal-ba gñis-pa, a "Second Jina"; also rGyal-ba gñis-pa dPal bSam-yas-pa Kun-rmkhyen Dag-gi dbañ-po' am kLoñ-čhen Rab-'byams-pa, See rNiñ-rgyud dKar-čhag, fol. 95a/. An incomplete list of his works is given in the rNiñ-rgyud dKar-čhag, fol. 108a. He is said to have been the author of 263 books, including a Chos-'byuñ, or "History of the Doctrine". He was also said to have been a well known poet) obtained (instructions) from him. kLoñ-čhen-

(44b)

pa was born as son of the ācārya bṣTān-bṣruṇ and' Brom-gza'-mo bSod-nams-rgyan at Gra'i Phu-ston-groñ of gYu-ru in the year Earth-Male-Ape (sa-pho-spre'u—1308 A.D.). At the age of 12, he took up ordination in the presence of the upādhyāya bSam-grub rin-chen and the ācārya Kun-dge' 'od-zer. He heard the exposition of numerous "New" and "Old" Tantras, Sādhanas, Initiations and expositions of texts, etc. from many teachers. He attended on many scholars at gSaṅ-phu including bTsan-dgon-pa, bLa-brañ-pa Chos-dpal rgyal-mtshan and others. He studied many doctrines, including the "Five Treatises" of Maitreya (Byams-chos sde-lña), the Seven Volumes of Nyāya (The Seven Volumes of Nyāya by Dharmakīrti are the following: Pramāṇavārtikakārikā, Pramāṇaviniścaya, Nyāyabindu-nāma-prakaraṇa, Sambandhaparīkṣā-prakaraṇa, Vādanyāya-nāma-prakaraṇa, Saṃtānāntarasiddhi-nāma-prakaraṇa, and Hetubindu-nāma-prakaraṇa /Tg. Tshad-ma, Nos. 4210, 4211, 4212, 4214, 4218, 4219 and 4213/), and other texts, and became a Leader among scholars. He spent five months in a dark chamber in the cave (brag-khuñ) of lCog-la. He then proceeded to bSam-yas, and paid a visit to the residence of Rig-'dzin-pa at sKyam-phu. This latter said (to him): "Last night I dreamt that a wonderful heavenly bird had come. It indicates your coming. You seem to be the holder of the Spiritual Lineage of my doctrine, and the complete secret precepts should be given to you!", and was very pleased. During the spring, they changed nine times their residence from one uninhabited valley to another. As soon as he had settled in one place, he was told to move again. His body experienced many hardships. During that time, he fed for two months on three measures of flour, and on 21 quicksilver pills of the size of a sheep-dropping. When snow fell, he put on a bag which he used both as a garment, and as a mat. He practised austerities in religion, and for three years maintained the vow of abstention, and practised meditation in hermitages, such as 'Chims and others. In the meantime he thoroughly revised precepts in the pre-

(454)

sence of the teacher. He practised propitiations of (Vajra) vārahī, Sarasvatī (dbyañs-čan-ma) and other deities. An unimpeded wisdom was produced in him in all the three branches of teaching, debating and composition (of treatises). At Dan-bag he obtained from the ācārya gŽon-nu Don-grub many teachings, including the mDo, the Māyā (sGyu-'phrul) the "Mental" class (Semṣ-phyogs) and others. Later he composed a commentary and several guide-books (yig-sna) on the gSan-sniin from the stand-point of the doctrine of sNiñ-thig (this is the text known as kLoñ-chen-pa' i'grel-pa). He also composed many books (kLoñ-chen mdzod-bdun, included in the kLoñ-chen gsun-'bum. The collection is printed at Derge, dBUs and other places), as well as 35 books on the system of sNiñ-thig, which he named bLa-ma Yan-tig. He made an exposition of the "Highest Hidden" when many hearers of the doctrine had assembled from both the river banks of sKyi-čhu in Upper dbU-ru. In his later life he preached a great deal the doctrine of sNiñ-thig of the dākinīs (mkha'-gro'i sñiñ-thig). Ta'i Si-tu Byañ-čhub rgyal-mtshan, and his officials disliked him, saying that he was a "teacher of the 'Bri-guñ-pas". Later Sañs-rgyas dpal-rin brought them together (and he became the teacher of Si-tu). He died at the age of 56 in the year Water-Female-Hare (čhu-mo-yos—1363 A.D.) in the midst of extensive labours for the benefit of living beings. He had several sons born of different mothers. Up-to the present day the line of disciples (sons) of the teacher of sNiñ-thig did not become extinct. Most of them, through their special excellence, became wonderful teachers of multitudes. Again, a monk known as Byañ-sems bSod-nams blo-gros heard from Me-loñ-pa the exposition of the sNiñ-thig. He took up residence at a hermitage at IDan-yul in Upper Myan. Each year he lectured to many disciples on the sNiñ-thig. 'Jam-pa'i dbyañs bSam-grub rdo-rje heard the doctrine from him. My Teacher heard the doctrine from him. He benefited many living beings through the sNiñ-thig. From him I obtained the sNiñ-thig, and a brief exposition according

to the method of Me-loñ-pa. In this manner I was able to write down a concise account of the Lineage of the sampanna-krama degree, known as the "Old" Tantras. I was unable to write more about the method of religious practice of each of the eight doctrines of the "general" and "particular" teachers of the Past, as well as about the way of their obtaining realization. On the whole, gLañ-dar-ma having caused the Doctrine to set for more than 70 years, there was not a single priest left in dbUṣ and gTsāñ. The numerous holders (of the tradition) of the "Old" Tantras practised successfully their realization in various localities, imparted blessings and the householders (laymen) gladdened them by presents of food, clothes, etc. They thus obtained the first initiation (bum-dbañ) only. As their minds gradually ripened when kLu-mes and the others, known as the "Six or Eight men of dbUṣ and gTsāñ," came, the numbers of vihāras and monastic communities in various districts increased. Thus we were able to make use of the Sūtras and śāstras, which had been preserved, and which had been translated during the time of former kings and ministers. Most of the scholars and siddhapurusas belong to the line of the rNiñ-ma-pa siddhas. The Doctrine was transmitted through the Śrī-Sa-skya Lineage (gduñ-rabs), the descendants of Khro-phu-ba, the Line of rNog and through the direct disciple of the ācārya Padma, Byañ-čhub 'dre-bkol, and protected living beings through the All-Knowing rJe sPyan-sña and the Line of his nephews. The chapter on the story of the Class of Precepts (upadeśa; Man-nag-gi sde). The Book about the early translations of the Tantras.

(45b)

(46a)

BOOK IV

THE "NEW" TANTRAS (GSAN-SNAGS GSAR-MA) AND THE FOLLOWERS OF THE "PATH & FRUIT" (LAM-'BRAS) DOCTRINE.

Notwithstanding the fact that some of the Tantric Precepts were to be found in dbUs, gTsañ and mNa'-ris, Tantric practices became defiled. Meditation on the Ultimate Reality was abandoned, and many coarse practices made their appearance, such as sexual practices, ritual killing (sbyor-sgrol), the gtad-ser (gtad-pa means the ritual burial of magic spells with the intension of harming one's enemy; ser-ba, production of hail-storms), and others. (This situation) was noticed by the kings of mNa'-ris, and though they did not voice their objection openly, they sent invitations to numerous learned pāṇḍitas (in India), who were able to remove these obstacles by placing living beings on the Path of Purity. Said Lord Atīśa : "The Initiation into the gSañ-dbañ rite and the Sesrab (Prajñā) was not to be taken up by one of chaste practice, since this was strictly prohibited in the great Tantra of the Ādi-Buddha" (Paramādibuddhoddhṛtaśrīkālacakra-nāma-tantrāraja, Kg. rGyud-'bum, No. 362). (This passage) also prohibited indirectly the coarse practices of lay Tantrics. Though it is generally said that Lord Smṛti had inaugurated the translation of the "New" Tantras (gSañ-shags gsar-ma—all Tantric texts translated into Tibetan after the persecution by king gLañ Dar-ma, are called gsar-ma or "New"), he did not translate them in dbUs and gTsañ. At a later date, he prepared in Kham numerous translations of the Mañjuśrī-nāma-saṅgīti (Tg. rGyud, No. 2537), according to the method of the Saint Līlāvajra (sGeg-pa rdo-rje), the Śrīcatuhṛītha-mahāyoginītantrāraja-nāma (dPal-l丹 bži-pa, Kg. rGyud-'bum, No. 428), the Cycle of the Guhyasamāja (gSañ-dus) and other texts. Thus it seems that these (trans-

lations) were earlier than the translations of Tantric texts made by the great lo-tsā-ba Rin-čhen bzañ-po, for it is said that when 'Brom-ston-pa attended on Jo-bo Se-btsun, he learnt the work of a translator from Smṛti. Soon after that, when 'Brom came to mNa'-ris, the great lo-tsā-ba reached the age of 85. The great lo-tsā-ba had translated for the most part the "Father" Class (Pha-rgyud) of the Anuttara-yoga-tantra, including the Tattvasaṅgraha (Tg. rGyud, No. 3711), the Guhyasamāja (Sarvatathāgata-kāyavākcittarahasyaguhyasa-mājanāma-mahākalparāja, Kg.rGyud-'bum, No. 442) and other texts. The Tantras belonging to the Yoginī class such as the Samvara, Hevajra and others were translated by bLa-čhen 'Brog-mi, when the great lo-tsā-ba was nearing his fiftieth year. Then also the Yoginī-Tantras became widely propagated. The paragraph on the beginning of the translations of the "New" Tantras.

Thus during the spread of the Doctrine by Lo-ston rDo-rje dbañ-phyug, who was the first (of the period) of the later spread of the Doctrine, the three brothers dPal-lde, 'Od-lde and sKyid-lde, sons of Khri bKra-śis brtsegs-pa-dpal, who ruled in the region of Ru-lag (Eastern gTsāñ, region of Lha-rtse and Sa-skya) and was a son of king dPal-'Khor-btsan, requested Lo-ston to propagate the Doctrine (ordination) by sending an upādhyāya and ācārya to their place. (Accordingly) the upādhyāya Śākyā-gžon-nu, and the ācārya Se Ye-ses brtson-grus were sent. In the time of the establishment of monastic communities, when the lo-tsā-ba Rin-čhen bzañ-po was nearing the age of fifty, these two, upādhyāya and ācārya, having discussed (the matter), presented a large quantity of gold to 'Brog-mi and sTag-lo gžon-nu brtson-'grus, and sent them to India. The two, while in Tibet, had studied a little the Bi-wa-rta (vivarta) script (Vartula), and spent one year in Nepāl, and learnt well the (Sanskrit) language from the Nepālese paññita Śāntibhadra, a disciple of Śānti-pa, as well as heard (from him) several Vajrayāna texts. Then following his advice they proceeded to interview Śānti-pa, one

(1a)

of the six gate-keeper-paṇḍitas (of *Vikramāśīla*): at the eastern (gate) Śānti-pa; at the southern gate Ṇag-gi dbaṅ-phyug grags-pa (*Vagīsvarakīrti*); at the western gate—Ses-rab 'byuñ-gnas blo-gros (*Prajñākaramati*); at the northern gate Nā-ro pañ-čhen; in the centre—Rin-čhen rdo-rje (*Ratnavajra*), and Jñānaśrī. They also had the occasion of studying with the other (paṇḍitas). When they were about to start for India, the upādhyāya and the ācārya instructed them: “Listen to the (exposition) of the Vinaya for it is the Basis of the Doctrine. Listen to the Prajñāpāramitā, for it is the Essence of the Doctrine. Listen to the Vajrayāna, for it is the Spirit of the Doctrine.” They followed these instructions. 'Brog-mi first heard the exposition of the Vinaya from Śānti-pa (Śānti-pa or Śāntipāda or Ratnākaraśānti. A. Gruenwedel: “Die Geschichte d. 84 Zauberer /mahāsiddha/”, p. 156ff. According to a Tibetan tradition Śānti-pa visited Ceylon). After that he heard the Prajñāpāramitā and many texts of the Vajrayāna, and became very learned. 'Brog-mi spent eight years at the residence of Śānti-pa, and after that journeyed to Eastern India, where he saw a monk being fed by a tree goddess with a spectre in hand. He was filled with wonder and paid great reverence to this monk, and begged him to accept him (as disciple). The monk's name was Prajñā-Indraruci, in Tibetan he was called Ses-rab-kyi dbaṅ-po gsal-ba. Further, Dombhi-Heruka, a disciple of Birūpa (*Virūpa*). His disciple Durjaya-candra (Mi-thub zla-ba), whose disciple was Prajñā-Indraruci. He bestowed on 'Brog-mi the Initiation into the Vajrayāna, the exposition of the Tantra and Tantric precepts. He also bestowed on him the doctrine of the “Path and Fruit” (*Lam-'bras*) without the basic text (*rtsa-ba med-pa'i Lam-'bras*). In contrast to the Vajrayāna doctrine of Śānti-pa, he felt great certainty in this doctrine, and spent there three years. Later, for 13 years he resided in India and Nepāl, and then returned to Tibet. The upādhyāya and the ācārya, accompanied by a crowd of monks, went out a long way to meet him. As stated above, 'Brog-mi had mastered many

(24)

doctrines and became learned, and this pleased the upādhyāya and ācārya. 'Brog-mi then translated three Tantras, including the brTag-gṇis (Hevajra-tantrāraja-nāma, Kg., Gyud-'bum, No. 417-8) and many Vajrayānic texts. He also revised the translation of the Abhisamayālām̄kārakārikāvṛtti-śuddhamati-nāma (Dag-Idan, Tg. Ser-phyin, No. 3801), chiefly propagated the Tantric doctrines and expounded numerous texts, residing at Myu-gu-luṇ and Lha-rtse'i brag (the Rock of Lha-rtse). For a short while he was invited by the nomads of gNam-thān dkar-po (gTsāñ), and while staying there he received a letter from Gayadhara telling him of the coming of a pāṇḍita and advising him to come to meet the latter.

He went to meet the pāṇḍita at Guṇ-thān (Maṇ-yul), and joined his retinue. On his way there the pāṇḍita preached the Doctrine to him. He invited Gayadhara to Myu-gu-luṇ, and they decided to stay there for five years, and Gayadhara to bestow (on him) the complete "Precious Word" (gsun-hag rin-po-čhe—honorific name of the Lam-'bras). The pāṇḍita to receive also gifts amounting to 500 golden strāns. In three years the pāṇḍita completed his teaching. When the pāṇḍita said that he was going, he was requested to stay on, as agreed, and he stayed (there) for five years. When the 500 golden strāns were paid up, he became very pleased and undertook not to teach the "Word" (Lam-'bras) to other Tibetans. Then the pāṇḍita returned to India. At a later time, the pāṇḍita was again invited by 'Gos via Gro-mo. When the pāṇḍita arrived, they met again. Then again he returned (to India). At last Gyi-Jo invited the pāṇḍita to mNa'-ris. Then, when he was proceeding to gTsāñ, 'Brog-mi having passed away, the pāṇḍita did not meet him. The pāṇḍita (Gayadhara) proceeded to Kha-rag into the presence of two ascetics Se and Rog. There he passed away (a large image of Gayadhara is preserved in the Great Temple /Lha-khan čhen-po/ of Sa-skyā—verbal communication by dGe-bṣes dGe-dun Chos'-phel). 'Brog-mi bestowed many Tantras and

(2b)

precepts including those of bSam-mi-khyab (Śrī-Cakrasamvara-guhyacintya-tantrarāja, Kg. rGyud-'bum No. 385) and others, exposing the Lam'-bras doctrine. He bestowed the complete "Word" (gsuṅ-nag) on Lha-btsun Ka-li, 'Brom Dopa sTon-čhuṇ and Se-ston Kun-rig. They are not to be found with other (teachers). Lha-btsun did not keep disciples. Dopa sTon-čhuṇ proceeded from Myu-gu-luṇ to La-stod, and soon afterwards died there, and thus did not propagate his teaching. Though 'Brog-mi did not teach the complete "Word" he preached some parts of it to the three "Males" (pha): dGyer-sgom Se-po, gŠen-sgom Ros-po and dbUs-pa Groṇ-po-čhe, and to four female followers: sTod-mo rDo-rje-tsho, bZan-mo dKon-ne, Sab-mo lČam-čig and 'Chad-mo Nam-mkha'. These seven attained spiritual realization. The five who had completed the teaching of the basic texts: Gyi-lJān, the "White Headed" (dbU-dkar-ba) of Lha-rtse, Šab-kyi brag-rtse So-nag-pa, dBaṇi-ston dKon-mčhog rgyal-po of 'Phran-'og, 'Khon dKon-mčhog rgyal-po of Sa-skya, and gSal-ba'i sñiñ-po of mNa'-ris. This is the number of 'Brog-mi's disciples. He also preached the Doctrine to numerous pravrajikas and laymen. 'Gos lo-tsā-ba and Mar-pa lo-tsā-ba have also been his disciples. Mar-pa used to say at the Śrī Myu-gu-luṇ monastery: "I had learnt the alphabet and pronunciation (of Sanskrit) from the Translator ('Brog-mi). I think his grace was not small, but great!" But Mar-pa found 'Brog-mi insisting on a great many presents, even for short precepts, and so a desire to visit India was born in Mar-pa, and he proceeded there. 'Gos thinking also that the Teacher was too strict in matters of religion, thought of going himself to interview pāṇḍitas, and so journeyed (to India) from the monastic college (Myu-gu-luṇ). In this manner 'Brog-mi obtained the faculty of hearing numerous secret precepts and (developed) steadfastness in both the urpannakrama and sampannakrama degrees. Though he had striven to obtain Enlightenment before giving up his physical body, he assumed a cross-legged

(3a)

position in the Sky by the force of his prāṇāyāma and plunged into death as his Path of Salvation. When his sons were performing the funeral rite (and burnt his body), the auspicious signs (of his having attained Enlightenment in his physical body) did not manifest themselves. He attained true realization of the Mahāmudrā (which he did not attain at the time of his death, as hoped for by him) in the "Intermediate" State (antarabhava, bar-do). In short, according to the above given account, the great translator Rin-chen bzañ-po had made numerous translations, including those of the Aṣṭasāhasrikā Prajñāpāramitā (brGyad-stoñ-pa), the Ni-khri snañ-ba (Ārya-Pañcavimśatisāhasrikāprajñāpāramitopadeśāstrābhisaṁyālañkāravṛtti, Tg. Šer-phyin, No. 3787), the Abhisamayālañkāra-ālokā (brGyad-stoñ 'grel-chen, Tg. Šer-phyin, No. 3791), and other texts, and taught them. The spread of the profound Prajñāpāramitā (doctrine) is also due to him. In the domain of the Tantra-pitaka of the Vajrayāna, he possessed both the knowledge, and the great method of spiritual attainment through (yogic) practice. He also established numerous recommendations on the preaching of the Tantras of both the "Father" and "Mother" classes (Pharygud and Ma-rgyud, i.e. the Anuttara-yoga Tantra).

He especially spread the Doctrine by propagating the great commentaries, rites and practices of the Yoga Tantra. As stated above the great Teacher (bla-chen) 'Brog-mi propagated the doctrine of study and meditation, and chiefly that of the "Mother" class of the Tantras. Lord 'Gos preached chiefly the Samāja according to the method of Nāgārjuna. Following his teaching, his numerous learned disciples increased in numbers (and followed after him) in an uninterrupted succession. Mar-pa held in high esteem the Tantric precepts of Nā-ro-pa and those of Maitrī. He also taught the (Guhyā) samāja, the Śrī-Buddhakapāla-nāma-yoginītantrarāja (Kg. rGyud-'bum, No. 424), the Hevra-Tantrarāja (brTag-pa gñis-pa), the Ārya-Đākinīvajrapañjara-mahātantrarājakalpa-nāma (rDo-rje-gur, Kg. rGyud-'bum, No. 419), the Śrī-Mahāmāyā-tantrarāja-nāma

(Kg. rGyud-'bum, No. 425) and the Srīcatuhpīṭha-mahāyogi-nītantrarāja-nāma (Kg. rGyud-'bum, No. 428). Because of this, his disciples became learned men, attained spiritual realization and the mountain country of Tibet became filled with (his) disciples, and in this man he became the Master of the Tantric Doctrine. The great teacher 'Brog-mi bestowed the complete "Word" (i.e. the Lam'-bras doctrine) on Se, and intimated that his precepts would spread through Za-ma, brother and sister. In due course both brother and sister obtained from Se the "Word" (Lam'-bras) practised it and were of great benefit to others. Their story will be told later. Though the great teacher (bla-chen, i.e. 'Brog-mi) had many disciples, the teachers of the Holy Sa-skya are the great masters of both the basic texts and secret precepts. Their Lineage: From whom and whence they originated: In those times when gods and demons were numerous in Tibet, gYa'-spain skyes-gčig of Yar-kluis-sar and Si-li-ma having married, a bloodless demon had intercourse with her. While the two were quarrelling, a divine son was born to her, who became known as Jo-bo 'Khon-par skyes (the "Lord born amidst quarrels"). From Ma-saṇs downwards the Lineage of those who had originated from 'Khon followed in regular succession. 'Khon dPal-po-čhe who was appointed confidential minister (naṇ-blon) to king Khri-sroṇ lde-btsan, had four sons: Khri-mdzes lha-legs, Tshe-la dbaṇ-phyug, 'Khon kLu'i dbaṇ-po bstuṇ-ba and Tshe-'dzin. The third is the sixth of the "Seven Tested Men" (Sad-mi).

The descendants of rDo-rje Rin-po-čhe, the fourth son, are as follows: Šes-rab yon-tan, Yon-tan 'byuṇ-gnas, Tshul-khrims rgyal-po, rDo-rje gtsug-tor, dGe-skyabs, dGe-mthoṇ, Bal-po and Sākya blo-gros. They all were familiar with the "Old" Tantra texts. He had two sons: the eldest Šes-rab tshul-khrims became a monk; the youngest dKon-mchog rgyal-po, who was born in the year Wood-Male-Dog (Siṅ-pho-khyi—1034 A.D.), founded at the age of 40 in the year Water-Female-Ox (chu-mo-glaṇ—1073 A.D.) the monastery

(3b)

of Sa-skya. At the age of 69 in the year Water-Male-Horse (čhu-pho-rta—1102 A.D.) he passed away. His son Sa-čhen Kun-dga' sñin-po was born in the year Water-Male-Ap. (čhu-pho-spre'u—1092 A.D.), when his father was 59. His father died when he was eleven. In that year Ba-ri lo-tsā-ba, aged 63, was appointed to the chair (at Sa-skya). He occupied the chair from the age of 20 to 67, for 48 years, and died in the year Earth-Male-Tiger (sa-pho-stag—1158 A.D.). Sa-čhen had four sons: Kun-dga' 'bar went to India, was a learned man, and died in India at the age of 22. (His) second (son) the ācārya bSod-nams rtse-mo was born in the year Water-Male-Dog (čhu-pho-khyi—1142 A.D.), when his father was 51. He died at the age of 41 in the year Water-Male-Tiger (čhu-pho-stag—1182 A.D.). The third (son)—the Venerable Grags-pa rgyal-mtshan was born in the year Fire-Female-Hare (me-mo-yos—1147 A.D.), when his father was 56. In his 26th year he occupied the chair, beginning from the Water-Dragon-year (čhu-'brug—1172 A.D.). He died at the age of 70 in the year Fire-Male-Mouse (me-mo-byi-ba—1216 A.D.). The fourth (son) dPal-čhen 'Od-po was born in the year Iron-Male-Horse (čags-pho-rta—1150 A.D.), when his father was 59. He died at the age of 54 in the year Water-Female-Hog (čhu-mo-phag—1203 A.D.). This latter had two sons: the eldest was Sa-skya pañ-čhen (Kun-dga'-rgyal-mtshan) who was born in the year Water-Male-Tiger (čhu-pho-stag—1182 A.D.), when his father was 33. At the age of 63 in the year Wood-Male Dragon (sñin-pho-'brug—1244 A.D.) he visited the Emperor (i.e. Godan in Kan-su). He died at the age of 70 in the year Iron-Female-Hog (čags-mo-phag—1251 A.D.). (His) youngest son was Zañs-tsha bSod-nams rgyal-mtshan who was born in the year Wood-Male-Dragon (sñin-pho-'brug—1184 A.D.), when his father was 35. He died at the age of 56 in the year Earth-Female-Hog (sa-mo-phag—1239 A.D.). His son the bLa-ma 'Phags-pa was born in the year Wood-Female-Sheep (sñin-mo-lug—1235 A.D.), when his father was 52.

(4a)

At the age of ten, he proceeded to the North in the retinue of Chos-rje-ba (Sa-skya pandita). En route, at Zul-phu he took up the noviciate in the presence of Na-bza' Phren-gsol. At the age of 18, in the year Water-Female-Ox (chu-mo-glañ—1253 A.D.) he became the Court Chaplain (bla-mchöd) of Prince Se-chen (Secen, Qubilai). At the age of 21, in the year Wood-Female-Hare year (śin-mo-yos—1255 A.D.) he took up the final monastic ordination. At the age of 26 in the year Iron-Male-Ape (lčags-pho-spre'u—1260 A.D.) when Se-chen had ascended the imperial throne, he became Imperial Preceptor. At the age of 31, in the year Wood Female-Ox (śin-mo-glañ—1265 A.D.) he returned to Tibet. Then again, in the year Earth-Female-Serpent (sa-mo-sbrul—1268 A.D.) he proceeded to the Imperial Court, and spent there seven years. Then again at the age of 42, in the year Fire-Male-Mouse (me-mo-byi-ba—1276 A.D.), he returned to his monastery (Sa-skya). In the year Fire-Female-Ox (me-mo-glañ—1277 A.D.) he held a religious assembly at Chu-mig. At the age of 49, in the year Iron-Male-Dragon (lčags-pho-'brug—1280 A.D.) he passed away. His younger brother Phyag-na was born in the year Earth-Female-Hog (sa-mo-phag—1239 A.D.) when his father was 56. At the age of six, he proceeded to the North in the retinue of Chos-rje-ba (Sa-skya pandita). At the age of 29, in the year Fire-Female-Hare (me-mo-yos—1267 A.D.) he died. Again, the ācārya Rin-chen rgyal-mtshan was born in the year Earth-Male-Dog (sa-pho-khyi—1238 A.D.) when his father Zan-tscha was 55.

At the age of 42 in the year Earth-Female-Hare (sa-mo-yos—1279 A.D.) he died. Further, the ācārya Ye-ses 'byung-nas and the ācārya Rin-chen rgyal-mtshan were of one age. He (Ye-ses 'byung-nas) died at the age of 37 in the year Wood-Male-Dog (śin-pho-kyi—1274 A.D.) at Ijan-yul. The son of Phyag-na-Dharmapālakṣita was born in the year Earth-Male-Dragon (sa-pho-'brug—1268 A.D.) ten months after Phyag-na's death. At the age of 20, in the year Fire-

Female-Hog (me-mo-phag—1287 A.D.) he died. He occupied the chair (of Sa-skya) for seven years, from the year Lion-Serpent (lčags-sbrul—1281 A.D.) till the year Fire-Female-Hog (me-mo-phag—1287 A.D.). The son of the bla-ma Ye-sé's byuñ-gnas, the Mahātman bZañ-po-dpal was born in the year Water-Male-Dog (čhu-pho-khyi—1262 A.D.), when his father was 25. At 45, he occupied the chair for 19 years, beginning with the year Fire-Male Horse (me-pho-rtā—1306 A.D.). He died at the age of 61 in the year Water-Male-Dog (čhu-pho-khyi—1322 A.D.). This bla-ma had 12 sons. The first, the ācārya bSod-nams bzañ-po was born at the Imperial Court (in Peking). He died in Amdo (mDo-Khams) en route to Tibet. The second (son) the bla-ma Kun-dga' blo-gros was born in the year Earth-Female-Hog (sa-mo-phag—1299 A.D.) when his father was 38. At the age of 29, in the year Fire-Female-Hare (me-mo-yos—1327 A.D.) he died. The third (son) the great Venerable scholar (mkhas-btsun čhen-po) Nam-mkha' legs-pa'i blo-gros rgyal-mtshan dpal-bzañ-po was born in the year Wood-Female-Serpent (śiñ-mo-sbrul—1305 A.D.) when his father was 44. At 21 in the year Wood-Female-Ox (śiñ-mo-glañ—1325 A.D.) he occupied the chair (of Sa-skya) for 19 years, till the year Water-Female-Sheep (čhu-mo-lug—1343 A.D.). He passed away in the same Water-Female-Sheep year, aged 39. He had two younger brothers. The first died in childhood. The second, the ācārya Nam-mkha rgyal-mtshan dpal-bzañ-po was born in the year Wood-Male-Mouse (śiñ-pho-byi-ba—1324 A.D.) after the death of his father. At the age of 20, he proceeded to the Imperial Court. The bla-ma Kun-dga' Legs-pa'i 'byuñ-gnas also proceeded to the Imperial Court. His younger brother Ti-śri Kun-dga' rgyal-mtshan dpal-bzañ-po was born in the year Iron-Male-Dog (lčags-pho-khyi—1310 A.D.). He died at the age of 49 in the year Earth-Male-Dog (sa-pho-khyi—1358 A.D.). Three sons were born to the Venerable Lady (btsun-mo) Red-mdā'-ma. The eldest died in childhood. The youngest Kun-dga' Legs-pa'i rgyal-mtshan dpal-bzañ-po

was born in the year Earth-Male-Ape (*Sa-pho-spre'u*—1308 A.D.) when his father was 47. At 29 in the year Fire-Male-Mouse (*me-pho-byi-ba*—1336 A.D.) he died at Srad. Of the three sons born to the Lady *Za-lu-ma Ma-gcig gzon-nu-bum*, the eldest *Kun-dga' Ni-ma'i rgyal-mtshan dpal-bzañ-po* received the title of *Ta'i-dben Gu-sri* (<*T'ai-Yüan Kuo-shih*). He died at the "Great Palace" (Peking; *Tai-tu*—"Great Capital") in the year Water-Male-Dog (*čhu-pho-khyi*—1322 A.D.). The second son, the *bla-ma Don-yod rgyal-mtshan* was born in the year Iron-Male-Dog (*čags-pho-khyi*—1310 A.D.), when his father was 49. He died at the age of 35 in the year Wood-Male-Ape (*śin-pho-spre'u*—1344 A.D.). The youngest son—the *bla-ma Dam-pa bSod-nams rgyal-mtshan dpal-bzañ-po* was born in the year Water-Male-Mouse (*čhu-pho-byi-ba*—1312 A.D.) at *Za-lu Khañ-gsar*. He died at the age of 64 in the year Wood-Female-Hare (*śin-mo-yos*—1375 A.D.). The son of *dBañ* (<*wang*) *bSod-nams bzañ-po*, son of the Mahātman *dBañ Ratna* died in Peking ("Great Palace", *Tai-tu*) at the age of 25. *Ti-sri* (*Ti-shih*) *Kun-dga' rgyal-mtshan* had two sons, before he took up ordination. The son of *Ma-gcig Byañ-pa-mo*—*Ta'i-dben* (*T'ai-Yüan*) *Choskyi rgyal-mtshan* was born in the year Water-Male-Ape (*čhu-pho-spre'u*—1332 A.D.).

(54)

The son of the sister of the *bla-ma Kun-spañs-pa*, *Ta'i-dben* (*T'ai-Yüan*) *bLo-gros rgyal-mtshan* was also born in the year Water-Male-Ape (*čhu-pho-spre'u*—1332 A.D.). The eldest son of the four sons and daughters of *dBañ Kun-dga' legs-pa*, *Ti-sri* (*Ti-shih*) *bSob-nams bLo-gros* was (also) born in the year Water-Male-Ape (*čhu-pho-spre'u*—1332 A.D.). He visited the Imperial Court, and died at *Me-tog Ra-ba* in the year Water-Tiger (*čhu-stag*—1362 A.D.). His youngest brother died in childhood.

The younger brother *dBañ Grags-pa rgyal-mtshan* was born in the year Fire-Male-Mouse (*me-pho-byi-ba*—1336 A.D.). At the age of 44 (41?) he died at *sTag-tshan* in the year Fire-Dragon (*me-brug*—1376 A.D.). *bla-ma Kun-rin*,

son of the bla-ma mKhas-btsun-pa and Chos-rje Kun-bkbras-pa, son of the bla-ma Chos-kyi rgyal-mtshan, were born in the year Earth-Female-Ox (sa-mo-glañ—1349 A.D.). At 64, in the year Water-Male-Dragon (chu-pho'-brug—1412 A.D.) he proceeded to the Imperial Court, and remained there for two years. The Ta'i-Min Emperor bestowed on him the title of Theg-chen Chos-kyi rgyal-po (this is a translation of the Chinese Ta-ch'eng Fa-wang). 'Khon dKon-mchog rgyal-po, who belonged to this Line, held in high esteem the "New" Tantras. From bla-chen ('Brog-mi) he acquired chiefly an understanding of the teaching of Gur and brTag (rDo-rje gur, Kg. rGyud-'bum, No. 419; Hevajra Tantra, Kg. rGyud-'bum, Nos. 417-8). bLa-chen also bestowed the complete precepts (of the "Path and Fruit" Doctrine/Lam'-bras/) on Se-ston Kun-rig. Se-ston obtained the exposition of the Tantras from gSal-ba'i sñiñ-po of mNa'-ris a direct disciple of bLa-chen. He also studied under 'Khon dKon-mchog rgyal-po. He attained supreme meditation, and lived till the age of 88. According to a prophecy by his teacher, he bestowed most of his secret precepts on Za-ma and (her) brother. At the age of 87, he met Sa-chen (Kundga' sñiñ-po), who was 25, and was very pleased. He (Se-ston) said to Sa-chen: "Come here! I shall bestow the secret precepts on you!". Some obstacles in his way prevented him from listening to the exposition of secret precepts. Se also died soon. When later Sa-chen, mentally craving for secret precepts, inquired as to who possessed secret precepts, he was told that "dGon-pa and his brother held the precepts of Se-ston, but that the younger brother had died". He therefore went to interview the elder brother. Though omens were contradictory, Zañ dGon-pa was glad to bestow on him the complete precepts of the doctrine of the "Path and Fruit" (Lam'-bras). From then on, the spiritual descendants of Sa-skya became the masters of both the basic text and secret precepts (of this doctrine). From the birth of Khon dKon-mchog rgyal-po in the year Wood-Male-Dog (sñiñ-pho-khyi—

(5b)

1034 A.D.) to the death of the Sa-skya paṇ-čhen in the year Iron-Female-Hog (lčags-mo-phag—1251 A.D.) 218 years have passed. During that period the shower of both Tantras and Sūtras having fallen, the land of Tibet was well-nourished by it. After the grant by the Emperor Se-čhen (Secen) of the three provinces of Tibet as reward for the Initiation to the dbon-po 'Phags-pa Rin-po-čhe, the bLa-ma became the spiritual head (of the country), whereas officials (dpon-čhen) appointed in turn, conducted the secular affairs (of the country). The first among the Regents (dpon-čhen-la-sha-ba) Śākyā bzañ-po was given a seal of office to rule over dbUs and gTsāñ by command of Se-čhen (Secen; dbUs-gTsāñ-gi zam-klu-gun-min-dbañ-hu'i dam-kha< san lu kun-ming wang-fu, or Wei-Tsang san-lu kun-ming wang-fu. The three provinces or san-lu were: dbUs, gTsāñ and Kham. Tib. dam-kha< mong tamaya, "seal"). He built the great Khañ-gsar (at Sa-skya) and also erected the outer and inner walls of the Great Temple (Lha-khañ čhen-mo) at Sa-skya. Having collected timber (required for the building), he passed away before completing the roof (of the temple). Then Kun-dga' bzañ-po, who had acted as confidential agent (nañ-gñer), took over the Regency. He built the palace (bLa-brāñ) of Rin-čhen-sgāñ, and also erected a temple, and a wall. Kun-dga' bzañ-po having retired from the Regency, the Regents Žāñ-btsun, Phyug-po sGañ-dkar-ba and Byañ-rin were appointed in turn under advice from the bLa-ma. The bLa-ma disliked Kun-dga' bzañ-po, and in the year following the death of the bLa-ma he was killed by Mongol troops under orders of Se-čhen (Secen). During the time of Byañ-rin, Se-čhen (Secen) showed interest (in the administration of Tibet) and bestowed on him a crystal seal (śel-dam) and the title of magistrate (mi-dpon) of Zo'-on-si. The Regent Kun-gžon. The Regent gŽon-dbañ, in whose time the great reorganization took place, and the laws of dbUs and gTsāñ were codified. Then the Regent Byañ-rdor. The Regent Ag-len. The latter erected the outer wall of

(64)

Sa-skya, and the wall of dPon-po-ri. He also built Khañgsar-gliñ. During the time of these three (regents), war against the 'Bri-khuñ-pas was waged. In the time of Ag-len, the Great Revolt known as 'Bri-khuñ-gliñ-log took place, which was known as the "Rebellion of 'Bri-khuñ". This revolt took place in the year Iron-Male-Tiger (čags-pho-stag—1290 A.D.), the year of Bu-ston Riñ-po-čhe's birth. Again gZon-dbañ was appointed. Then Legs-pa-dpal, Señ-ge-dpal 'Od-zer señ-ge who held the seal of Zwan-čhiñ dben (<hsüan-ching-yüan, administrative title E. Chavannes: "Inscriptions et pièces de chancellerie Chinoise de l' époque mongole." T'oung pao, 1904, p. 428/), the Regent Kun-dga' Rin-čhen Don-yod-dpal, Yoñ-btsun, again 'Od-zer señ-ge, the Regent rGyal-ba bzañ-po, dBañ-brtson, Nam-mkha', brtan-pa, Grags-pa rgyal-mtshan, dPal-'bum, bLo-čhen, and Grags-dbañ. The Great Regent dBañ-brtson led on several occasions the troops of the thirteen districts against Yar-kluñs, but failed to defeat Ta'i Si-tu Byañ-čhub rgyal-mtshan, who had occupied most of the province of dbUs. Afterwards in the year of the Horse (rta-lo—1354 A.D.) the Regent rGyal-ba bzañ-po was thrown into prison by Lha-khañ bLa-brañ-pa, but Si-tu Byañ-čhub rgyal-mtshan intimidated the latter with a large force, and liberated the Regent from prison. He then became master of most of the territory of gTsañ also. After this, the governors of dbUs and gTsañ handed over the administration of the districts of dbUs and gTsañ to Si-tu Byañ-čhub rgyal-mtshan, and affixed their respective seals. On his death, they transferred the seal to Gu-śri čhen-mo and authorized him to govern. In all, the Sa-skya-pas have been "Masters of the World" ('Jig-rtен-gyi bdag-po, title designating officials appointed to look after secular matters) for 75 years.

(6b)

In particular: by bŽi-thog¹—twenty five years; by Sar-ba²—25; by Khañ-gsar čhen-mo-ba—25. After 75 years

¹ Name of a bla-brañ or ecclesiastical Palace at Sa-skya.

² Name of a bla-brañ at Sa-skya.

—Si-tu Byān-čhub rgyal-mtshan from the year Earth-Female-Ox (sa-mo-glañ—1349 A.D.) acted as “Lord of the Earth” (Sa'i dbag-po or “Lord of Sa-/Skya/”). In the 25th year, a Water-Female-Ox year (čhu-mo-glañ—1373 A.D.), Gu-śri-ba assembled the religious council of Yar-kluñs. Si-tu having died in this very year, it is said that even Phag-mo gru-pa succumbed to an accident in his 25th year (sgeg—the 1st year of every twelve years, bringing misfortune. The 25th year is considered particularly unlucky). During the life-time of the former hierarchs of Sa-skya many pāṇḍitas arrived (in Tibet), such as the pāṇḍita of U-rgyan Śes-rab gsañ-ba (Prajñāgupta) and later the pāṇḍita Jayasena, and others. Later during the life-time of 'Phags-pa Rin-po-čhe there appeared many very learned translators, including Šoñ-ston, his brother, and others. The exposition of the Pramāṇavārtika spread throughout all the monastic establishments of dbUṣ and gTsāñ. It was due to the bla-ma Cho-rje-ba (Sa-skya pañ-čhen). 'Phags-pa Rin-po-čhe being broad-minded, a Mongol Imperial Edict was promulgated which allowed Tibetan believers to follow their own respective religious doctrines. Most of the Tripitakadharas appear to have been satisfied with earthly goods. The chapter on the spread of the teaching of the Tantras belonging to the “Mother” (Ma) class of the Anuttara-yoga Tantra, and on the spread of the doctrine of the “Path and Fruit” (Lambras) in the life-time of the Sa-skya-pas (father and sons).

Further, the manner of the spread of the secret precepts of the doctrine of the “Path and Fruit” handed down by Za-ma, brother and sister : In general (it is said that), Ārya-Avalokiteśvara had incarnated himself into the Dharmarāja Šroñ-btsan sgam-po, and established the people of Tibet on the path of observing the Ten Virtues. The Venerable 'Jam-pa'i dbyañs had incarnated himself in the person of Thon-mi Sambhoṭa. After studying with the Indian pāṇḍita Devavitsimha (Lha'i Rig-pa señ-ge), he became learned in the Indian script. From the fifty letters of the Indian

alphabet, he fashioned the thirty letters of the Tibetan alphabet, and composed several works on grammar. He then first taught the (new) script to the king. After that he taught it to some of the (king's) subjects known for their intelligence, and the (script) spread over the greater part of Tibet, and all were fortunate to perceive the Teaching of the Blessed One. Bhagavatī Ārya Tārā (incarnated) in the princess (kön-Jo) Srul-glen, daughter of T'ai-tsung of the T'ang dynasty, who had invited the sixteen sthaviras (to China), and the princess was called in Tibetan—"Water Lotus" (chu'i-nañ-gi pad-ma, Wēn-ch'ēng). She brought with herself the Lord (jo-bo) of sPhrul-snāi, and became the queen of Sroñ-btsan. She herself built the vihāra of Ra-mo-čhe, and suggested herself the places where the sPhrul-snāi vihāra and other vihāras were to be built. She established well the custom of worshipping the Jewel (Ratna). After the lapse of some time Sroñ-btsan was reborn as Kha-čhe dGon-pa-ba, a disciple of Kālacakrapāda (Dus-žabs-pa), the Junior, also known as Kha-čhe pañ-čhen, his real name being Jayananda. Thon-mi was reborn as rMa lo-tsā-ba Čhos-bar in Southern La-stod. The princess (kön-Jo) was reborn as Ma-gčig Za-ma in South Pha-drug. rMa lo-tsā-ba met many learned men in India and Nepāl (Lho-Bal). He has been the disciple of the Indian Vajrapāni (Phyag-na). In India he heard (the Doctrine) from Kha-čhe dGon-pa-ba, Abhayākaragupta and others. During his stay there, he was told: "Translator! You should go to Tibet! There dwells a manifestation of the Ārya Tārā. Take her as your female assistant and practise according to the Guhyābhiseka and the Prajñā-jñāna-abhiṣeka." Abhaya also expressed himself similarly. On returning to Tibet, he took as his female assistant (mudrā) Ma-gčig. In the country of Pha-drug (there lived) a father named Byi-ba Hab-sa ("Greedy Mouse") whose real name was Za-ma rDo-rje tgyal-mtshan. He was said to have been a manifestation of Gaṇapati Ha-lu-manta (<Hanūmant. A monkey-faced form of Ganeśa, Tib.

(7b)

Tshogs-bdag sPre-gdoñ. This form is only found in Tibet), and his wife (the manifestation) of the Indian Devī (Lha-mo), was said to have been an incarnation of the Nepalese Princess Khri-btsun. The eldest of the six sons and daughters born to them, was known as Za-ma rGyal-le. He took up ordination before the kalyāṇa-mitra sÑe-ma-pa, and received the name of Rin-chen 'od-zer. He was learned in the Guhyasamāja according to the method of Nāgārjuna, the Yoga Tantra and the Kālacakra ('Phags-Yog-Dus-gsum). His younger brother rGyal-čhūn followed after the Teacher Yain-khyed and became learned in the mDo sGyu-phrul (Māyā) and the "Mental" class (Sems-phyogs). His youngest brother Señ-ge rgyal-po (Za-ma Señ-ge or Señ-ge rgyal-mtshan) studied the work of a translator (lo-tsā) under rMa lo-tsā-ba, Pu-hrañs-pa, Ga-ron lo-tsā-ba and rNog, and became a learned translator. He translated the Pramāṇasamuccaya (Tg. Tshad-ma, No. 4203) together with the auto-commentary (rañ'-grel, svavṛtti; Tg. Tshad-ma, No. 4204). Up to the present time logicians follow this translation. He also translated in verse (ślokas) the Dharma-dharmatā-vibhaṅga (Tg. Sems-tsam, No. 4023) and mastered the bKa'-bži (Pramāṇavārtika, the Mādhyamika, the Prajñāpāramitā and the Abhidharma-kośa). In dbUs he supported (numerous) monks, equal in numbers to mustard seeds (contained) in 2½ measures (bre). Later he journeyed to Ri-bo rtse-lhā (Wu-t'ai shan in Shan-hsi Province), and did not return. On his going there, he informed Dam-pá Sañs-rgyas, who said to him: "Za-ma! Pha-drug is not an eternal home! Go to Ri-bo rtse-lhā, and labour for the welfare of the World! We, father and son, shall fix later the date of our (next) meeting in Tuṣita". After him Ma-gčig.

Now rMa lo-tsā-ba: He was born in the year Wood-Male-Ape (śin-pho-spre'u—1044 A.D.), when Atīśa came to Tibet after having resided in mNa'-ris. When he was 19, Ma-gčig was born in the year Water-Male-Tiger (čhu-pho-stag—1062 A.D.). On her body she had signs of belonging

to the Padminī class. In particular on her navel there was an image of a red lotus with three roots; between her breasts—an image of rosaries of precious stones, reaching down to the navel, and on each of her shoulders—images of the svastika. At the back of her ears she had coils similar to those of a conch or lotus. Under her tongue there was an image of a sword of the colour of the utpala flower marked with the letter tāñi (syllable symbolizing the first syllable of the name Tārā). Between her eyebrows she had the image of a banner with the Sun and Moon represented on it, and the image of a wheel with spikes. After her, Chos-rgyal 'Khon-phu-ba was born in the year Earth-Female-Bird (sa-mo-bya—1069 A.D.). After him, his younger brother mKhar-tsha-rgyal, who had taken up ordination in the presence of the kalyāṇa-mitra rGya Rin-po-čhe and received the name of bSod-nams rgyal-po. He was the greatest disciple of Pu-hraṇ lo-tsā-ba, known as the kalyāṇa-mitra bTsun-čhūn. When Ma-gčig had reached the age of 14, she was given in marriage to a man of the locality named A-ba Lha-rgyal. She felt disgusted with family life and said to (her husband): "Husband! You should practise religion, and I shall also take it up!" As he was unwilling to listen (to her words), she simulated insanity and they separated. From the age of 17 to 22, she acted as the Tantric assistant (mudrā) of the bLa-ma rMa. rMa taught her many Tantras and Sādhanas. One night, when the bLa-ma rMa was being initiated by his tutelary deity (yi-dam, iṣṭa-devatā), she saw the faces of the sixteen Vīras (dpa'-bo) of Mahāsukha (bDe-chen) and the sixteen Kṣetrapāli-dākinīs (Žin-skyon-gi mkha'-gro-ma). She felt she was transformed into the eight Vidyās (rig-ma; a class of goddesses, including Tārā, Locanā and others). She also saw the Teacher and herself in the form of Heruka and his śakti. Their mystic contemplation, during which the seminal fluid was transmuted into higher (psychic) energy, lasted for sixteen months. Henceforth, she said, she never

(8a)

saw the Teacher and herself in an ordinary (human) form. The Teacher then advised her to go into seclusion for four years, and she did so. In a dream she had the vision of numerous Buddhas and Bodhisattvas. Then the Teacher told her to discontinue her retirement, and visit solitary places. She did accordingly.

She removed (from her Path) all hindrances created by demons. In—particular, after she had stayed four months at both Upper and Lower rDzoñ, she became able to crush the Sun and Moon under herself (this passage refers to Tantric practices aiming at the control of the discharge of sperm), mastered the transformation of her physical body at will, understood the language of all living beings and was able to draw in the living breath (*prāṇā*) through whatever organ she wished, and in this manner she obtained the four miraculous powers (*siddhi*). Then rMa lo-tsā-ba took up ordination in the presence of Khyuñ-po, and then taking with himself as attendant 'Khon-phu-ba, he journeyed to Sab (n. of a district situated between Sa-skyā and gZi-ga-tse). When he was 46, some other persons administered poison to him, and he passed out. At that time Ma-gčig had reached the age of 28. Having come to Sab, she performed the funeral rites for rMa, such as cremation, etc. Then during the next three years, from her 31st year, there took place seven events which had the nature of a calamity. She became afflicted by a daily discharge of sperm of the size of a pea (1), and her body became covered with abcesses and pustules (2). Her former state of well-being vanished (3), and even wild animals and birds refused to eat (her) offerings (which she cast to them) (4). The fire of the ritual offering (*homa*) did not kindle (5), and she felt herself overcome by vulgar passions (6), and dākinīs refused to admit her (into their company) (7). Though she tried out various cures, nothing helped her. Accompanied by 'Khon-phu-ba, she went to see Dam-pa at Diñ-ri. Dam-pa addressed her with the words: "O yoginī! During three years seven misfortunes

(8b)

befell you!" She replied: "I have come to ask (you) about this very matter!" Dam-pa said: "You have transgressed your vow in respect of your principal teacher (rtsa-ba'i bla-ma, mūla-guru)". Ma-gčig replied: "My teacher was rMa, but I do not recall any trasgression of vows!" Dam-pa again said: "Without the teacher's permission, you have acted as a Tantric assistant (mudrā) of other (adepts) (1). You have partaken of food in the company of persons who who had defiled their vows (2). You were filled with envy of the other Tantric assistants (mudrā) of the Teacher (3), and you have broken your undertaking (4). You sat on the Teacher's mat (5). You did not offer your Teacher the renumeration for the Initiation (6), and you did not partake of the sacrificial foods (dam-rdzas)" (7). Ma-gčig then asked "What would cure me?" "There is a way out!" said Dam-pa. "Bring here an egg (laid) by a black hen (1), the right front-leg of a sheep (2), one skull-cup filled with wine (3), seven young girls who have attained puberty (4), a relic of the Tathāgata (5), a King's mat (6) and the foot-print of your principal Teacher (mūla-guru) (on a piece of cloth) (7)". The Venerable 'Khon-phu-ba having quickly obtained the required things, returned to Dam-pa, who ordered: "Now present me with the King's mat (1), and act as Tantric assistant (mudrā) equal in position to the Teacher (2). Then circumambulate the relic (of the Tathāgata) (3), and wash yourself (4). Offer the seven girls to the foot-print of the Teacher (5). Introduce the egg of the black hen into the Padma (here Padma signifies bhaga, the pudendum muliebre) (6), and worship with mutton and wine (7). The partaking of sacrificial food should not be discontinued"! It was said that the (leg of the sheep) yielded enough meat to feed ten teachers and their retinues, and that there was enough wine in the skull-cup to be served round. Then Dam-pa said: "Do you recollect the building by yourself of the vihāra in Lha-sa?" Ma-gčig answered: "I do not know! I do not see it! I do not remember it!"

(94)

"Ah this yoginī!" exclaimed Dam-pa, "she told me a lie!" and gave her a slap on the face, with the words: "You shouldn't act so towards me!" It is said that Ma-gčig fell senseless, and when she recovered, she was able to recollect clearly (her Past). Dam-pa said: "Is it true?" She replied: "Verily, it is so! If it was so, why did I not remember—it myself?" Dam-pa replied: "When you made your request to your Teacher about Initiation, you did not offer him a renumeration". Ma-gčig replied: "I offered him (my) body and wealth!"—"As price for yourself, your father and brother have accepted from the Teacher a coat of mail, sewn by silk threads, and a black horse, but you forgot it!" said Dam-pa. Ma-gčig again said: "It was done with the (Teacher's) permission". Dam-pa said: "For you it might have been a permission, but your brother had accepted it as a price for yourself!" Ma-gčig asked: "What should be done now?" Dam-pa said: "Look after the descendants of your Teacher! Make offerings to the remains of rMa. Plaster the caitya containing his remains and offer lamps. Take out the egg and give it to me." When the egg was taken out, it was found to have turned black. Dam-pa then returned the egg to Ma-gčig, and told her to break it. When it was broken, blackish blood began to drip from inside (the egg), and Dam-pa said: "Three years and three months ago, at dusk of a full-moon day, this sperm of yours was carried away by a black-magician who was worshipping sNod-gsum We-swa-ta as his religious protector. Now this rite of mine has benefitted you! Go, and come again to see me!" Because Dam-pa had told her to accumulate merit for the benefit of the Lineage of her Teacher, she made seven kinds of offerings, which included a yak, to rMa-čhuṇ dge-bśes, who was the son of a paternal cousin of the Teacher, named Jo-sras dKar-yu, placed offering lamps in front of her Teacher's remains, plastered lime on the caitya ('bum-pa) of Šab, and placed a priest in charge of the caitya. Her health then improved, and she thought that this was due to Dam-

(9b)

pa's grace. She then sent through a female attendant her niece bTsun-čhuñ-ma, three golden žos, one excellent gañacakra and a mat made of the skin of an argali. At that time Dam-pa was residing at the Zür-khañ of Diñ-ri. Dam-pa said: "Fetch here my gold! Prepare food! Then haste will come to us two!" Then they hurriedly ate their food, and grasping bTsun-čhuñ-ma's hand, Dam-pa said: "We shall entrust (our property) to a Bon-po elder and his wife, O yoginī! We two let us go!" Having reached the cemetery of Ra-ma-do-li (near Kāthmāndu) in Nepāl, they met in various localities numerous yogins and siddhas. They made a rapid journey, and had visions of numerous deities. On their return to Diñ-ri, (they found) that 19 days had passed. Later when Se-mkhar čhuñ-ba came to (attend) an assembly in Diñ-ri, he met (Dam-pa), who told him that an accident (in the discharge) of sperm had occurred to him. Dam-pa asked him: "Prior to this did this and that occur to you?" Because this had happened, faith was born in him. Se asked Dam-pa: "The one called Buddha must be yourself?" Said Se: "Za čhuñ-ma (Ma-gčig Lab-sgron-ma) possesses a mental concentraration, but has no secret precepts. I, Se rgod-po, possess secret precepts, but have no mental concentration. This beggar dPe-dkar could not live without causing as accident!" After that, 'Khon-phu-ba and (his) sister, having twice visited Se, presented him with whatever they possessed, and the (Teacher) became pleased, and bestowed on them the complete precepts, with the exception of one short initiation. Later he (Se) was invited to this country, and was requested to bestow numerous initiations. He was pleased with the great wealth amassed by him. Then Ma-gčig herself attained spiritual realization, and visited the twenty-four regions, the border country of Mon and Tibet, as well as numerous sacred places, and practised meditation. She evoked numerous visions in front of others. I have related them in some detail. Her teachers were: besides those mentioned above, she also had (as teachers): the pañdita

(104)

Vairocana, dPal-chen rGwa-lo, Pu-hrañs lo-tsā-ba and Ye-rañ-ba. Phag-mo gru-pa had been a disciple of Ma-gčig. The siddha named 'Dzeñ Dharmabodhi met Ma-gčig who had assumed the form of a dove. When 'Gos Khug-pa Lhas-btsas was presiding over a religious council of Tripitakadharas, numerous as the Ocean, her female attendant debated with them and was able to refute (their theories). The learned men failed to defeat her. There couldn't be any question about (the learning) of Ma-gčig herself, who manifested to all the perfection of her learning in all the basic texts and śāstras (bka'-bstan-bčos). She laboured extensively for the benefit of living beings, and at the age of 88 pretended to pass out (i.e. she was not dead in reality). After the cremation, no relics were left behind. In short (it must be said) that this Ma-gčig had been a divine manifestation. She has been the only eye of the followers of the Tantric Path of sexual practices. The year of Ma-gčig's birth was the 23rd year of rje-btsun Mid-la (1062), the 29th year of 'Khon dKon-mčhog rgyal-po, and the 51st year of rje Mar-pa. The various dates should be understood (as above). Ma-gčig's brother, known as the master 'Khon-phu-ba, learnt at the age of seven or eight reading and the Bi-barta (Vartula) script from his father and brothers. He took up his novitiate in the presence of gÑa-ma-pa, and cherished the thought about study and practice (smon-'jug). He also heard numerous long and short treatises belonging to the domain of religious practice. gÑa-ma-pa said to him: "You must study well the work of a translator! Go to India and invite a learned pñdita. You should translate the Doctrine, and be a matchless one" At the age of 14, he went to Roñ-zom Chos-bzañ (the greatest scholar among the rNiñ-mapas). He studied the Āyudhopamanāma-vacanamukha (Tg. sGra-mdö, No. 4295; Bu-ston, gSuñ-'bum, vol. 26/La/, rGyud dañ bsTan-'gyur dkar-čag, fol. 114) and other texts. rMa lo-tsā-ba, who had studied many sciences, also taught (them) to him. In those days, the following were famous in India: Abhaya, Śrīgupta (dPal-sbas), Ti-pu (Ti-phu), Sunaya-

(10b)

śrī and Jina (rGyal-ba-čan). In Nepāl—Pham-mthiñ-pa (Pham-mthiñ-pa, or Vāgiśvarakīrti, Nag-gi dbaiñ-phyug grags-pa, was a great scholar in the Guhyasamāja system. His remains are said to be preserved at Lo-chia-t'un near Lan-chou in Kan-su, where he died on his return journey from a pilgrimage to Wu-t'ai-shan. Tibetan pilgrims visit regularly a village called Phambi near Kāthmāndu where descendants of Pham-mthiñ-pa are still to be found), Ye-rañ-ba, Atulyavajra, and the Nepālese Mo-han rdo-rje. 'Khon-phu-ba desired to visit them, but rMa said to him: "No one possesses greater precepts, than I! I have a karmic link (las-'brel) with you both, sister and brother. I shall bestow on you the complete precepts". 'Khon-phu-ba then proceeded to Šab to attend on rMa. Having made his request to rMa, for three years, till rMa's illness, he listened to (the exposition) of all the doctrines which were previously taught by rMa to many others. After the death of rMa, he performed the funeral rites. At the time of his death, rMa gave him all his books and other property, with the words: "You will become a Bodhisattva in his last rebirth (caramabhavika, srid-pa tha-ma. Mhvpt. No. 7003; Abhidharmakośa, transl. by de La-Vallée Poussin, V, p. 62). Till then, listen to the Doctrine at the feet of Tibetan scholars. Later proceed to India where you will meet a follower of the Lineage of Maitrī-pa". At U-yug, 'Khon-phu-ba studied with the kalyāṇa-mitra Žan the Guhyasamāja according to the method of Nāgārjuna, the Yoga (-Tantra) and the Kālacakra (system). At rGyañ-roñ he received from Gañs-pa Ša'u the exposition of the Sarvatathāgatataktvasaṃgraha-nāma-mahāyānasūtra (De-nid 'dus-pa or bsdus-pa, Kg. rGyud-'bum, No. 479), the Vajraśekhara-mahāguhyayogatantra (gSañ-ba rnal-'byor-chen-po'i rgyud rDo-rje rtse-mo, Kg. rGyud-'bum, No. 480), and the Śrī-Paramādyā-nāma-mahāyānakalparāja (dPal-mčhog; Śrī-Paramādyā-nāma-mahāyānakalparāja. Tib. dPal-mčhog dañ-po žes-bya-ba Theg-pa čhen-po'i rtog-pa'i rgyal-po, Kg. rGyud-'bum, No. 487). At La-stod gčuñ-pa mčhog-dkar he listened to the exposition of the Grub-sñin

(Tg. rGyud, No. 2224: Dohakoṣagīti, Do-ha mdzod-kyi glu, by Saraha) and of the bDe-mčhog bśad-rgyud (Kg. rGyud, No. 370—Śrī-Vajradāka-nāma-mahātantratāja, rGyud-kyi rgyal-po čhen-po dPal rdo-rje mKha'-gro žes-by-a-ba) by Mar-pa sen-rdzi. At the age of 26 he proceeded to Nepāl and heard the exposition of the doctrine of Maitrī-pa from Ye-rañ-ba, as well as the precepts of the Kālacakra and the gDan-bži'i rgyud (Kg. rGyud-'bum, No. 428) from Pham-mthiñ-pa. He also heard the Yogaratnamālā-nāma-hevajra-pañjikā (Tg. rGyud, No. 1183, dGyes-pa rdo-rje'i dka'-grel), and the Rin-chen phreñ-ba from Atulyavajra. He heard the Sampuṭa (Caturyoga-sampuṭa-tantra, Kg. rGyud-'bum, No. 376), and the sGron-ma gsal-pa (Pradipodyotana-nāma-tīkā, Tg. rGyud, No. 1785) from 'Khon sGye-čhu-pa. The brother and sister heard the exposition of the Ži-byed system from Dam-pa Sañs-rgyas, who also delivered a prophecy (to them). At rTa-nag he heard the Sarvatathāgatakāyavākcittakṛṣṇayamārī-nāma-tantra (Kg. rGyud, No. 467) together with the Sādhana from rTa-nag Dharmakīrti. Then he obtained from Rwa-lo a detailed initiation into the Yamāntaka Cycle. Further, when Mi-ñag lo-tsā-ba had invited to Tibet the Lord Sunayaśrī, he heard from him the Initiation into the rDo-rje 'phreñ-ba (Vajrāvalināmamaṇḍalasādhana, Tg. rGyud, No. 3140) and (the exposition) of the principal texts of the Mādhyamika and Nyāya systems, and penetrated their meaning. Again having gone to Nepāl, he met the Indian teacher Atulyavajra Mi-mñam (rdo-rje). From him he heard the Initiation into the Samvara cycle together with the system of Nā-ro-pa, the Lu-Nag-Dril-gsum (Lui-pa, Nag-po-pa, rDo-rje Dril-bu-pa, Cf. Bu-ston gSuñ-'bum, vol. XXVI/La/, fol. 14a, fol. 11a: Dril-bu skor-gsum, Nag-po-pa, bsKyed-rim skor-gsum, rDzogs-rim skor-gsum and the bDe-mčhog sgrub-thābs). He went to India as attendant of Sunayaśrī. At Vajrāsana he met the great Teacher Ka-so-ri-pa, and heard from him the "Sādhana of the name of the Tārā", the bsTod-sgrub and Initiation, together with instructions.

(114)

At Sri Vikramaśīla he heard from the bla-ma Dā-chen-po the Cycle (čhos-skor) of the Great Merciful One together with the Dhāraṇī-sādhana (gzuñs-kyi sgrub-pa). This Dā-chen-po was the Bodhisattva Dānaśrī, who had also visited mNa'-ris. At Nālandā, the nephew of the Brahmin Ratnavajra (Rin-chen rdo-rje) requested him for the Sādhana of the Vajrayogini-Tantra. When he was 30, 'Khon-phu-ba returned to Tibet. Having performed the funeral ceremony for his father, he intended to practise austerities guided by the advice of Lha-rje-ma (Za-ma Ma-gčig). From the age of 31, he practised austerities at Brag-dmar of 'Khon-phu-rdziñs. After two years, he, in company with his sister Za-ma, proceeded to Byān to listen to the exposition of the "Path & Fruit" Doctrine (Lam-'bras). Then he married two wives. He again practised austerities at 'Khon-phu and fulfilled his vow. At the age of 44, he resided at various localities in 'Khon-phu. He also stayed at 'Briñ sÑa-nam, Na-drug, and at Southern and Northern La-stod. To numerous disciples he preached the exposition of the Grub-sñiñ and other texts, also completed the exposition of the doctrine which had been left unfinished by the Kalyāña-mitra Srād čhen-po, a disciple of the late Se-byān-pa. Further, he preached the Doctrine in many hermitages of 'Briñ sÑa-nam and 'Khon-phu, as well as in many localities of South and North La-stod. He also carried out energetically teaching and meditative practice. During that time, Za-ma and her brother became famous throughout all countries. In the life-stories of the Teachers there are accounts about their meetings with Za-ma and her brother described as a wonderful event. In this manner, the Venerable 'Khon-phu-ba: his real name was Chos-kyi rgyal-po, laboured extensively for the benefit of others, and died in his 76th year in the year Wood-Male-Mouse (śin-pho-byi-ba—1144 A.D.). This Venerable's son Lha-rje Zla-ba'i 'od-zer was born in the year Water-Female-Hare (čhu-mo-yos—1123 A.D.) when his father was 55. He was known as an incarnation of Dharmapa. At the age of two, his mother died. Lha-rje-ma (Za-ma

(11b)

Ma-gčig) caused a jet of milk to fall from the ring finger of (her) hand, and so nourished him for ten years. At the age of 16, he studied extensively at the feet of Žai rGya-ma-pa of 'U-yug, as did also his father, Gañs-pa Še'u and Roñ-zom Chos-kyi-bzañ-po and others. Before this, when aged 14, he had intended to accompany as attendant Pa-tshab, who was proceeding to India. His father then said to him: "No one has greater precepts than me! Stay with me, and learn!" Later he obtained the complete secret precepts and initiation from (Ža-ma) and her brother. Moreover he attended on many teachers in Nepál, including Jayasena and others. Following his father's method, with the help of precepts, initiation (abhiṣeka) and preaching of the Pitaka, he established numerous disciples in different countries. Because of his fame as a learned man, sTod-luñs rGya-dmar-pa and others became his disciples. He amassed a great fortune. At the deaths of (Ža-ma) and her brother, he presented donations and erected two large silver funeral urns. Khañ-gsar-pa took them to Nepál and asked Jayasena to perform the consecration rite. The latter performed the consecration rites which included the four complete initiations ('bum-dbañ, gsan-dbañ, śes-rab ye-śes, tshig-dbañ). The two stūpas were then taken back in great state to Tibet. In Nepál he hoisted on many occasions the parasol over the Svayambhūnātha-caitya ('Phags-pa Šin-kun. The Svayambhūnātha-caitya is in the charge of the Rāja of Bhutan, the Bauddhanātha-caitya or Bya-ruñ Kha-sor—in that of the Tibetan government). He gathered round himself many yoginīs and ascetic yogins, residents of that place and performed great ganacakras on many occasions. He also had the vision of four wonderful spectacles. The first: before the teacher Ratnaśrī had proceeded to U-rgyan (Oḍḍiyāna) to perform Tantric rites, he was told to befriend thirty young girls, aged between 22 and 26, but was told that they weren't to be found. At the cemetery of He-ma-khañ he gathered requisites (for a feast) as could be carried by four elephants. Then when 400 yogins and yoginīs had gathered, and were

(124)

enjoying (the Tantric feast) there appeared several young girls attired as Brahmin girls, wearing upper garments and skirts made of red sindura cloth, adorned with six bone-garlands, holding in their hands skull-cups, mendicant staffs (*khatvāṅga*) and drums (*damaru*). They all became possessed (by gods), threw upwards their drums which resounded by themselves, sang the vajra song, assumed a semi-cross-legged posture, and continuously drank seven measures of strong wine without becoming intoxicated. All the seven seemed to be of the same age, about thirty (not younger, and not older). The second spectacle: When a Hevajra yogin was performing Tantric rites at Ye-rañ (*Kāthmāndu*), he saw sixteen girls adorned with ornaments made of bones, riding on an elephant, and the yogin adorned with bone ornaments sitting on a mat made of the skin of a *Kṛṣṇasāra* antelope.

The third spectacle: When a king had mustered his army at Ya'-gal, a yogin drew a line on the ground, and the troops were unable to cross it, and turned back. The yogin was then invited by the king, and while he was sitting on the throne, 'Khon-phu-ba saw above the yogin a self-revolving parasol.

(12b)

The fourth spectacle: when he intended seeing Nā-ro-pa's disciple Mañja-glin-pa and with that purpose in view desired to proceed to India, Jayasena said to him: "Mañja-glin-pa is not staying in that country. Those who had opposed you are coming to invite you to return to Tibet. In this New Year, the priests of four kings will gather, and there will take place a great spectacle of contest in disputation, ability and the science of miraculous powers between Buddhists and non-Buddhists. See it!" As told by him, on the full moon of the New Year, 2000 heretical ascetics *jāṭilas* (*ral-pa-čan*), 2000 Buddhist *pāṇḍitas* and yogins, and 80,000 troops of the four kings assembled. At first the heretical *pāṇḍita* named Kālarātrita and the Buddhist *pāṇḍita* Jayasena Khan-gsar-pa held a philosophical disputation and the Buddhist won, and became known by the

name of rGyal-ba'i sde (Jayasena). One non-Buddhist yogin, who had attained the realization of Gu-lañ dbañ-phyug (Śiva) and who could with the help of mantras render all men insane, debated with the teacher Atulyavajra on the accomplishments of a saint, and whatever poisonous spells he cast, all struck back at his own retinue. The retinue then killed each other. Then the teacher Atulya took seven large lumps of melted bronze and tied them with the help of a hair from a horse's tail in heaven, and a thousand heretics tried in vain to bring them down, but failed. These were seen (hanging) for seven days in the sky. After the lapse of several days, there came the Tibetan invitation. gNan lo-tsā-ba and dNal-čhu-pa presented to the teacher all those persons who had formerly opposed him, and subsequently they came to an agreement. Having performed such labours for the Doctrine, he passed away at the age of 60 in the year Water-Male-Tiger (čhu-pho-stag—1182 A.D.). In the same Water Tiger year the Dharmasvāmin Sa-skya pāṇḍita was born. The life-story of ('Khon-phu-ba) was briefly told by me here as found by me in the Life-story of Lha-rje Zla-ba 'od-zer, composed by Jo-ston dBañ-phyug-grags, famous as a very wise man among Tibetans, and a disciple of Ka-pa Dar-señ. The Lineage of rMa lo-tsā-ba : The son of rMa's sister—rMa-gza' Rin-čhen-'bum, known as mTha'-bži lo-tsā-ba, who lived as an upāsaka, and belonged to the Spiritual Lineage of rMa lo-tsā-ba, proceeded to India on three occasions in the retinue of rMa. rMa, mTha'-bži and Zañs-dkar lo-tsā-ba received together the Sañvara initiation from Kha-čhe dGon-pa-pa. Later mTha'-bži practised austerities during a considerable time at mTsho-luñ, Men-ge, 'Phan-yul sTag-mgo and Dar-yul. He died at the age of 65 at his residence in Dar-yul. Now the son of mTha'-bži's sister mTha'-bži-gza' Čhos-sgron—Mon-ston 'Byuñ-gnas śes-rab became a learned man, and laboured greatly for the benefit of others. At the age of 12, he proceeded to sTod sNe-nam 'Dam-phug in the retinue of his uncle. He conducted

(134)

extensive studies with rMa (lo-tsā-ba), and thus spent six years. After that he again returned to 'Phan-yul. In his 18th year, he took up the novitiate and the monastic vows before gNen-sa phug-pa, Dar Yon-tan grags-pa and sKyi-riñs Yon-tan sen-ge, and heard the doctrine of Atīśa. He also heard the exposition of the precepts of the bKa'-gdams-pas from rNal-'byor čhen-po, dGon-pa-pa, Čag Khri-mčhog and the yogin Šes-rab rdo-rje at Rwa-sgreñ. At La-stod he heard from Me-lha-khañ-pa the exposition of Logic, the Grub-snīñ (Cycle of Saraha's Dohakoṣa), the Vārahī, the Doha (koṣa) and other Cycles. With the kalyāṇa-mitra Jañ-ba gŽon-byañ he studied the "Upper" and "Lower" Abhidharmas (the Abhidharma-samuccaya and the Abhidharmakoṣa), and the Five Divisions of the Yogacaryā-bhūmi of Asaṅga (sa-sde-līna).¹ From rNog Legs-šes he obtained the Pañcavimśatisāhasrikāprajñāpāramitā (Ni-khri mdo'-grel, Tg. Šer-phyin, No. 3790). From Žañ sNa-čhuñ ston-pa the Sūtrālamkāra (mDo-sde rgyan, Tg. Sems-tsam, No. 4020), the Uttaratantra (rGyud-bla, Tg. Sems-tsam, No. 4024), the two Vibhaṅgas (the Madhyānta-vibhaṅga and the Dharmadharmatā-vibhaṅga, 'Byed-rnam-gñis, Tg. Sems-tsam, Nos. 4021, 4022.), the Five Divisions of the Yogacaryā-bhūmi of Asaṅga, the Mahāyāna-saṃgraha and the Abhidharma-samuccaya (sDom-rnam-gñis, Tg. Sems-tsam, Nos. 4048, 4049). With (his) uncle mTha'-bži he studied the Guhyasamāja according to the system of Jñānapāda (Ye-šes-žabs), the Cycle of Bhairava according to the method of A-ra-ta, the Cycle of Saṃvara according to the

¹ The Five Divisions of the Yogacaryā-bhūmi: Yogacaryā-bhūmi, Tg. Sems-tsam, No. 4035, Śāvaka-bhūmi, Tg. No. 4036, Bodhisattva-bhūmi, Tg. No. 4037, these three form the First Division (Sa'i dños-gži); Yogacaryā-bhūmi viniścayasaṃgraha, Tg. Sems-tsam, No. 4038—the Second Division; Yogacaryā-bhūmāvastusaṃgraha, Tg. No. 4039, and the Yogacaryā-bhūmāvinaśayaśaṃgraha, Tg. No. 4040—form the Third Division (gŽi-bsdu-ba); Yogacaryā-bhūmāvivaraṇaśaṃgraha, Tg. No. 4041—the Fourth Division; Yogacaryā-bhūmāvivaraṇaśaṃgraha, Tg. No. 4042 (sGo-bsdu-ba)—the Fifth Division.

method of Lu-yi-pa, the Phyag-r dor bha-va-ma (to this Cycle belong the following texts: Tg. rGyud, Nos. 2167-2184) and the Yo-ga rDo-rje 'byuñ-ba (Vajradhātumahāmaṇḍala-vidhisaravavajrodaya-nāma, Tg. rGyud, No. 2516). At Lho La-yag he studied with Mat-pa Bay-ze-pa the Six Doctrines of Samvara according to the method of Nag-po (Tg. rGyud, Nos. 1445-1451), the Rim-bži (Tg. rGyud, No. 1451) together with the Lam-loñs (Tg. rGyud, No. 1452?). At sTod-luñs 'phar-tshar he obtained from So čhuñ-ba instructions in the Six Branches of the Zi-byed system, both the large and lesser recensions (ma-bu). With sKam-sgom Ye-šes rgyal-mtshan he studied the Four Truths (bden-bži), the Siñ-rta'i srol (The Path of the Chariot—the system of the great Teachers Nāgārjuna and Asanga) and the "System of removing ailments" (faith-healing/Nad-'don-gyi-skor/). At the age of 57, he occupied the chair of (his) uncle, and spent three years at Mal-gro gser-thog. He had a vision of Vaiśravaṇa, and became wealthy. At 'Phan-yul he introduced the law prohibiting the killing of wild game for a considerable period of time, and on those who opposed this measure, he sent hail, etc., as punishment, and thus all had to accept it. All exorcist bla-mas, such as the kalyāṇa-mitra Myañ Mi-čhen-po, rGya-ra Ban-smyon, gLen-mi mkho-ba, sPos-wol-pa sTon-čhuñ, and sToñ-na-mo-ba became his disciples. He possessed a lofty understanding of the "Great Seal" (Mahāmuñdrā), and great wisdom. When he was 66, he entrusted Bya-dkar and gSer-thog to (his) nephew (dbon-po) 'Phags-pa, practised austerities during thirteen years and had a vision of Sri-Samvara. He passed away at the age 85 in the year of the Dragon ('brug-lo—1160 A.D.). After his cremation many relics were left unburnt, such as his heart, tongue, eye and a conch coiled towards the right. Now the ācārya 'Phags-pa. He was the eldest of the six sons born to bSod-nams-'bar, a sister of the kalyāṇa-mitra Mon. At the age of 17, he took up ordination in the presence of Pu-to-ba, and heard the bKa'-gdams-pa doctrine, and the Five Treatises of

(13b)

Maitreya-Asanga. With the kalyāna-mitra Žaiñ-dul he studied the Vinaya, the basic sūtras together with the precepts. After the death of this teacher, he became a Vinayadhara, and gathered about 300 disciples. He also studied under Phu-čhuñ-pa, sPyan-shā and gLañ-ri Than-pa. At Gra-thañ he heard the Mādhyamika (system) from the kalyāna-mitra rGya. He applied himself with great earnestness towards the purification of his Mind, but his meditation was handicapped. He asked (about it Pu-to-ba and other teachers, but derived no benefit. After Žaiñ-po Mon had given him the initiation into the Samvara system according to the method of rMa, and into that of the Venerable Lady (Vajravārahī), this benefitted him greatly. Again he proceeded into the presence of Pu-to-ba and spent with him ten years. Pu-to-ba having died, he followed for six years after gLañ-ri Thañ-pa. Then for three years, he resided with Mon. The kalyāna-mitra Mon having passed away, 'Phags-pa's health became afflicted. His disciple named brNog-brTson-seri was sent to La-stod in search of the system of rMa. He heard that one called the consort of rMa, and one called his attendant, the two, were said to possess the precepts and the two were especially known to be learned in the Doctrine of the "Path & Fruit" (Lam-'bras). At first he sent presents through brNog and asked to be received. Later 'Phags-pa himself went there, and obtained the precepts from Lha-rJe-ma (Ma-gcig Za-ma) and her brother. Then he proceeded to dbUs, and again went there to convey presents. Then again he returned and for three years he meditated at mTsho-luñ of Roñ. He recited 13,000,000 mantras of Samvara. He also resided for two years at each Yan-dben and 'Gar-brag, where he also recited mantras. He also met the teacher Lo-ro Ras-čhuñ-pa. The teacher told him: "You have as your father and uncle two Buddhas! You, yourself are a Bodhisattva!" When he was 66 in the year Iron-Female-Sheep (lčags-mo-lug—1151 A.D.), he said that when he was 17, he took up ordination, and attended on 15 teachers, including the

(144)

three brothers (sku-mčhed-gsum) and others, and he added: "I did not transgress even a single word of their advices", saying so he passed away. After his funeral rites, many relics, rainbows and lights appeared. Then his nephew, the ācārya sTon-pa occupied the chair. His father was called sTon-pa dBaṇ-phyug rgyal-pa (sku-mčhed rnam-pa gsum: Po-to-ba Rin-chen-gal; sPyan-sna-ba Tshul-khrims-'bar; Phu-čhuṇ-ba gZon-nu rgyal-mtshan). He was a Tantric and was learned in the "Old" and "New" Yāmāntaka Tantras, as well as in medicine. When he reached the age of 18, he took up ordination in the presence of gSen-sa Bug-pa in his native place. With gLau-Thai-pa and Sar-ba-pa he studied the Five Treatises of Maitreya and the several treatises on the Mādhyamika system. With Pa-tshab he studied the Six Treatises on the Mādhyamika (Rigs-tshogs-drug; formerly only five Treatises were included in this group. Later the Ratnāvalī was added to the group). With gTsaṇ-pa Sar-spes, gTsaṇ-nag-pa and rMa-byā Byaṇ-ye he studied the rTsod-pa zlog-pa (Vigraha-vyāvartanī, Tg. dbU-ma, No. 3828) and the Yukti-ṣaṭṭikā (Rigs-pa drug-ču-pa, Tg. dbU-ma, 3825). With Dar Yon-tan-grags and Žai he studied on three occasions the Tshig-'jug (Prasannapadā and the Mādhyamika-avatāra, Tg. dbU-ma Nos. 3860, 3861). With sTod-luṇs rGya-dmar-pa he studied the Pañcavimśatisāhasrikāprajñāpāramitā (Ni-khri mdo'-grel, Tg. Šer-phyin, 3790) and the commentary on the Aṣṭasāhasrikā (Tg. Šer-phyin, 3791). At rMa-byā'i gnas (residence of rMa-byā) in Upper Myān he studied the Hinayānic and Mahayāna Abhidharma with Žai-ston 'Od-bar. From the kalyāṇa-mitra Gaṇs-sñān he heard on twenty occasions the (Prañña)-viniścaya (Tg. dbU-ma, 4211). Thus for forty years he continued (his) studies. At the age of 41, he received from the ācārya 'Phags-pa the Initiation (abhiṣeka) into the Saṃvara Cycle according to the system of rMa. He then proceeded to La-stod as attendant of ācārya 'Phags-pa who was going to Lha-rje-ma and her brother. He listened on six and half occasions to the exposition of the "Path and Fruit"

(14b)

Doctrine (Lam'-bras) by 'Khon-phu-ba, and spent (there) two years. He also heard the "Path and Fruit" Doctrine recited twice by Lha-rje-ma herself and received on six occasions the initiation and blessing from both the sister and brother. Then again having gone to dbUs, after three years, 'Phags-pa, uncle and nephew, having taken with themselves numerous presents, proceeded; and met again the sister and her brother who were residing at Mañ-dkar spañ-sgañ. They (the brother and sister) bestowed on them many secret doctrines, and they remained there for one year. 'Khon-phu-ba said: "Now I have completed the preaching, now you need not come here again". 'Khon-phu-ba gave them a painted banner (thañ-ka) of Yamāntaka, and Lha-rje-ma a tooth. On his return to dbUs, he spent six years immured in the cave of Yañ-dben. About that time he had a premonition of the death of Lha-rje-ma and her brother. After eight years, 'Phags-pa died. After that, he taught the doctrine to many, and gave instructions in meditation. He was able to ascertain where the entities of (deceased people) were to be reborn, for whom he had performed the seven days' rites. When he was 60, he said to his attendant Jo-btsun sGom-nag and others: "I shall be going in the next New Year moon! Stay together till Jo-sras will grow up. You will act as assistant in his studies." (154)

He passed away in the New Year moon of the Tiger year (stag-lo—1158 A.D.). The reincarnation, known as Yañ-dben-pa, was a mahāsattva who took rebirth (1160 A.D.) in order to look after the interest of others. His mother was sMon-lam rgyan, daughter of the eldest of the four principal disciples of Zañ-dkar lo-tsā-ba sTon-pa Dharmarāja, and his father—the ācārya sTon-pa. She was a disciple of the ācārya sTon-pa and had studied with him many doctrines. He (Yañ-dben-pa) was born when his mother was 39. He mastered reading after being shown merely the beginnings. From childhood he was able to understand the method of initiation of his father, and spent his time in the performance of deeds

in conformity with the Doctrine. At the age of 14, he took up ordination in the presence of the upādhyāya Se and the ācārya Du-pa-ba. At the age of 15, he expounded the rGya-cher 'grel-pa (Tg. 'Dul-ba, No. 4106) and became very learned. All the great disciples, headed by the kalyāṇa-mitra gLah, were pleased. When he was 17, his mother gave him plenty of provisions, and said: "I have finished my duty (towards you)! You seem to be the one indicated by Lha-rje-ma in her prophecy. Now go to Lha-rje Zla-ba 'od-zer and request him to bestow on you the complete initiation, the secret precepts and the treatises". Accompanied by several attendants he proceeded to gTsān.

Lha-rje Zla-ba 'od-zer had a premonition of his coming, and sent men to meet him (on the way). They met him at Tshoñ-'dus mGur-mo (the market place mGur-mo). He met Lha-rje who was residing at Mon'-gar-rgyal-bzañs. He offered presents, and made presents to others also. When he made his request saying that the "grandfather should protect the fatherless orphan", the monks shed tears. Lha-rje čhen-po held him dearer, than his own son. After completing his studies of the texts, and precepts together with the initiations, on his return journey he earnestly studied at 'Dzañ the "Domain of Practice" and the Abhidharma with sTon sKyabs-pa. On the advice of the upādhyāya he took up ordination. The latter told him: "Great assiduity was shown by you to come into my presence", and was pleased. He then arranged a funeral repast (in memory) of Lha-rje Zla-ba'i 'od-zer, who had died at the age of 60, erected a funeral monument, and a caitya. He then spent six months in order to finish the preaching to disciples, left unfinished by his guru. At the age of 23, he proceeded to dbUs and was appointed to the (abbot's) chair. After that he journeyed to Sog, and for about two or three years spent immured in meditation. On his return, he spent three or four years immured in retirement at each Lu-ru'i grag, 'Gar-brag and at Yan-dben. While residing at Byañ kLag-brag of Upper Lu-

(15b)

ru, he had a brilliant vision of Ma-gčig Ža-ma herself sitting on a throne supported by a lion and an elephant, and adorned with precious stones, and covered with a precious (costly) carpet. On her right was Laks̄mī (dpa'-mo), on her left—Tārā, sitting in reclining posture on lotus seats with the image of the Sun on them. She bestowed on him the complete four initiations and told him: "On the Path of the uniformity (mñam-nid) of all the elements of existence, you should not be attached to the illusion (of differentiating) between the subjective and objective. Concentrate (your efforts) on the investigation with the help of discriminative knowledge cognizing all separate elements and objects." Whenever he used to feel lonely, the vision of Ža-ma appeared before him and preached to him the Doctrine. Ža-ma Ma-gčig also appeared to him in a dream, and told him: "Listen (to the exposition) of the sGrol-ma rgya-mtsho rgyud and many Tantras, which I know well". In all his occupations, big or small, he was perpetually befriended by dākinīs. He used to emit rays which were seen by others, and thus numerous foot-prints (on stones) were left behind (by him). In general, he laboured solely in the interest of the Doctrine. In particular, he built the vihāra of Mal-gro rgyal-bzañ-sgañ to commemorate his father and Lha-rje Zla-ba'i 'od-zer, and subdued the fear caused by visions of deities. At rGyal-bzañ he gathered about sixty monks. Once people asked him: "How many insects and flies had been killed, while constructing this vihāra"? He replied: "If I had not the power to transfer their (conscious principle), how could I undertake such a construction?" Through such service (to the Doctrine) and preaching of texts and precepts, he benefitted greatly. He died at the age of 58 at the end of the Ox year (glañ-lo—1217 A.D.), which was the year of the death of 'Bri-khun Chos-rje. From the birth of rMa to this year, 174 years have passed. In the presence of about 8000 monks a great funeral repast was held. After the cremation of his remains, numberless relics appeared, including seven images,

(16a)

and among them three images of his tutelary deity. Then a funeral monument was erected having 35 spans in height. Even (this monument) continued the work of the guru. The above is an abridged account of the life-story of the nirmāṇakāya Yan-dben-pa, as told by dBaṅ-phyug gžon-nu. The chapter on the propagation of the Doctrine by rMa lo-tsā-ba, Ža-ma and her brother.

(16b)

BOOK V

THE VENERABLE LORD (Jo-bo-rje, Atisa) AND HIS SPIRITUAL LINEAGE.

Now I shall relate the manner in which Śrī Dipaṅkara-jñāna (dPal mar-me-mdzad ye-śes) spread the Doctrine of the Mahāyānistic Path in Tibet.

This great Teacher: King dGe-ba'i dpal (Kalyāṇaśri) of the great kingdom called Sa-hor by the Indians, and Za-hor by the Tibetans (Sa-hor—Za-hor, Sābhār, Bengal?), whose might was equal to that of the king sToṇ-khuṇ (Tongking, Indo-China) of China, dwelling in a palace called “Golden Banner” (gSer-gyi rgyal-mtshan), and his queen named dPal-gyi 'od-zer (Śrīprabhā) had three sons: the eldest son was Padma'i sñiñ-po (Padmagarbha), the second son was Zla-ba'i sñiñ-po (Candragarbha), and the youngest son was dPal-gyi sñiñ-po (Śrīgarbha). The Venerable Master (Jo-bo-rje) was the second son—Zla-ba'i sñiñ-po (Candragarbha).¹ In his childhood he had a vision of Ārya-Tārā; the

The Lam-rim āchen-mo, fol. 3a (rJe Rin-po-čhe'i bKa'-bum, vol. XIII /Pa/), gives a quotation from the “Stotra of Eighty Ślokas” (bsTod-pa-pa brgyad-ču-pa) composed by the īo-tsā-ba Nag-tsho:

“In the East, in the marvellous country of Za-hor,
There has been a great city,
Called Vikramapura.
In its centre (stood) a royal residence,
A very spacious palace it was,
Called “Golden-bannered.”
In wealth, subjects and revenue,
(The king) was the equal of the king sToṇ-khun of China.
The kingdom's ruler Kalyāṇaśri (dGe-ba'i dpal),
And his queen Prabhāvati (dPal-mo 'od-zer)
Had three sons:
Padmagarbha (Padma'i sñiñ) and Candragarbha (Zla-ba'i sñiñ),
And Śrīgarbha (dPal-gyi sñiñ-po).
Prince Padmagarbha had five queens and nine sons.

tutelary deity of his lives. Under her influence, he did not get attached to royal power, but proceeded to another country in search of a teacher. He requested Rāhulaguhuyavajra (sGra-gčan gsañ-ba'i .rdo-rje), a yogin of the "Black Mountains" (ti-nag-po, Kālaśilā /near Rajgarha/ one of the famous seven hills near Rājagṛha. See Bimala Churn Law: "India as described in Early Texts of Buddhism and Jainism", London, 1941, pp. 39, 237), (to bestow on him) the initiation into the cycle of Hevajra, and listened to the exposition of the Tantra and precepts. After being established in the degrees of utpannakrama and sampannakrama, he (Dīpañkarajñāna) proceeded to foreign countries. For seven years he became an attendant of Avadhūtipa, who had attained the highest realization. For three years he practised rigorous mental training, took part in Tantric feasts (gaṇacaktra) in the company of dākiniś in the country of Oddiyāna, and listened to numerous secret (vajra) songs. These were the secret songs which were written down in later times. While he was being established in the excellent method of the Vajrayāna (grañ-shags), he heard in his dream the Blessed One Śākyamuni, surrounded by a retinue of numerous monks, saying: "Why are you attached to this life? Why did you not take up ordination?" He thought that if he were to take up ordination, great benefit would arise for the Doctrine. Thus in his 29th year he accepted ordination from Śilarakṣita who was established on the Path of Practice, and was the Elder (Sthāvira) of the

The eldest was Punyaśri (bSod-nams-dpal, also Kuśalaśri).

In the present time he became known
As the great scholar Dānaśri.

The youngest prince Śrigarbha (dPal-gyi sñiñ-po),
Became the monk Viryacandra.

The middle son, Candragarbha (Zla-ba'i sñiñ-po)
Is at present the Venerable Teacher (bLa-ma rJe-btsun, i.e. Atiśa)."

According to the Rev. dGe-dun Chos-phel this Stotra seems to have been originally composed in Sanskrit by Nag-tsho, and then translated by him into Tibetan.

Mahāsaṅghika school (Phal-čhen sde-pa), belonging to the Lineage of Buddhadīpanāpāda (Saṅs-rgyas ye-ses-žabs) at the Mativihāra at Vajrasana. After that, till the age of 31, Dipaṅkaraśrījñāna studied most of the Three Piṭakas (sDe-snod gsum) of the Four Schools (sDe-pa bžiḥ: Mahāsaṅghikas, Sarvāstivādins, Saṃmitiyas and Sthaviravādins) and became proficient in the practice (of the Vinaya), as well as mastered the problems of all schools. For two years at the monastic college of Otantapuri,² he heard the Mahāvībhāṣā (Bye-brag-tu bśad-pa čhen-po) from the Teacher Dharmarakṣita, who being a śrāvaka, the Master had to change his residence every seven days (for according to the vows of the Bodhisattva-śīla, a Bodhisattva was not permitted to spend more than seven days in the company of a Hinayāna śrāvaka). His other Teachers who instructed him in the Prajñāpāramitā and the Vajrayāna, were Jñānāśrīmati, the younger Ku-sa-li (Kusali), Jetāri (Dzē-tā-ri), Kṛṣṇapāda (Nag-po-žabs čhen-po), also known as Balyācārya (Ba-la), the younger Avadhūtipa, Dombhi-pa, Vidyākokila (Rig-pa'i khu-yug), Matijñānabodhi, Nāro (Nā-ro-pa), Paṇḍita Mahājana (Mi-čhen-po), Bhūtakotī-pa, the great scholar Dānaśrī (Dā-čhen-po), Prajñābhadra (Ses-rab

² In the "Stotra of Eighty Slokas" by Nag-tsho quoted in the Lam-rim čen-mo, fol. 62a, it is said:

"At Otantapuri,

There were 53 monks.

At Vikramāśīla,

There were about a hundred monks.

All the four main schools were found among them.

You did not show partiality towards any of the different schools.

You became the Crown Ornament of all the Four Retinues (Bhiksus, Bhiksunis, Upāsakas and Upāsikās),

Residing in the monasteries of Magadha.

You being the Head of all the Eighteen Schools,

All of them accepted your commands."

The above quotation shows that at the beginning of the XIth century A.D. the monastic colleges of Otantapuri and Vikramāśīla were already falling into decay, a process which culminated in the Mohammedan conquest of the XII-XIII centuries.

bzañ-po), and Bodhibhadra (Byañ-chub bzañ-po). In particular, he studied with Ratnākaraśānti, who was the master of many doctrines handed down through numerous Lineages. Most of these he heard from him. Later, Dīpañkaraśāntijñāna visited the Teacher gSer-glin-pa (Dharmakīrti, Chos-kyi grags-pa). From him he obtained numerous secret precepts, placing foremost the Mental Creative Effort towards Enlightenment. He spent most of his time as Elder (mahā-sthavira, gnas-brtan chen-po) of the monastic college of Vikramashila, and his great fame encompassed all quarters (of the World). On numerous occasions Lha-btsun-pa Byañ-chub-od sent him invitations (to visit Tibet), accompanied by large presents of gold.

Further, Spön-nc, who succeeded (a king) known as Lha-bla-ma Ye-ses'-od of mNa'-ris; his successor king Lha-lde; his successor 'Od-lde; the latter's two younger brothers; the eldest among them lha-besun Byañ-chub-od. The youngest (brother) named monk Zi-ba'i 'od was a scholar in all the sciences of Buddhist and heretical doctrines, and a very learned translator. Lha-bla-ma Ye-ses'-od, though he had given up his kingdom, continued to act as commander of the troops. While fighting the Gar-log (<Qarluq), he suffered defeat, and was thrown into prison (by them). The Gar-log said to Ye-ses'-od : "If you renounce the refuge to the Three Jewels, we shall let you out of prison. Otherwise, produce gold equal in weight to your body, and we shall then free you". For a long time he remained in captivity. The officials (of the kingdom) secured most of the required gold by collecting gold from mNa'-ris itself, and by levying a tax on monks in dbUs and gTsañ. However they failed in collecting gold equal in weight to Ye-ses'-od's head. Then (his) nephew Byañ-chub-od proceeded to see him in the Gar-log territory, and said to him : "We have now obtained gold equal in weight to your body; when we shall find (the remaining) gold equal in weight to your head, we shall come to invite you." Ye-ses'-od replied : "I have now become old, and am of no

(24)

use to any one. Spend the gold collected by you, to invite panditas in order to establish the Doctrine". They followed his words and invited many scholars (from India), and thus established the teaching of the Doctrine. Byāñ-chub-'od thought: "Though many monks are found in the country of Tibet, there exist many wrong practices in respect of sByor (sexual practices) and sGrol (ritual murder) in the study of Tantra. Some, who had practised these rites, preached extensively that one could obtain Enlightenment through (the mere acceptance) of the principle of Relativity (śūnyatā, ston-pa-nid) without practising meritorious works. Though the doctrine of the Pratimokṣa had spread (in Tibet), those who practised the precepts of the Path of the Bodhisattva had deteriorated. Now we desire to invite scholars who would remove these moral faults. Panditas, invited previously, did excellent work in some parts of the country, but their work did not benefit the whole of Tibet. But, if we were to invite the Venerable Master (jo-bo-rje), he would be able to refute these heresies and thus benefit for the Doctrine would arise." While he was thinking thus, Nag-tsho Tshul-khriims rgyal-ba, a native of Guñ-thāñ, who lived as a monk, proceeded for study to India. tGya brTson-'grus sen-ge acted as his guide, and he studied many doctrines with the Master and several other scholars. On his return to Guñ-thāñ, Lha-btsun-pa called him into his presence and said to him: "You must go and invite the Venerable Master (Atīśa). Should you succeed in pleasing me by inviting him, later I shall make you pleased. You should not transgress the command of me, known as the king" (Here Lha-btsun-pa paraphrased Buddha's words about the non-transgression of the five commands). Nag-tsho after receiving the king's command, took with him the largest part of a piece of unwrought gold, to the value of 16 sraṇis. When he was on his way to India accompanied by a large retinue, he cleverly diverted an attack by brigands, and safely reached Vikramāśila during the night. While they were reciting

(2b)

prayers in Tibetan, rGya brTson-'grus sen-ge, who was sitting on the roof of the entrance hill, overheard them, and shouted : "Are you Tibetans? To-morrow we shall meet surely" On the next day rGya brTson-'grus sen-ge led Nag-tsho into the presence of the Master, and placing a large quantity of gold, including the piece of unwrought gold on the mandala, rGya brTson-sen addressed the Master, saying : "Formerly the Doctrine had greatly prospered in Tibet, but gLañ Dár-ma had destroyed it. Then, after many years, through the efforts of bLa-chen-po the number of monks increased. Though the monks were very learned in the Tripitaka, they were unable to put into practical use religious instructions contained in the Piṭaka. Now, if the Master would himself proceed (to Tibet), he would thus fulfill the King's desire and teach the monks the practical side of religion. Other panditas had (already) stressed the difficulties (of this work)." Thus rGya brTson-sen earnestly entreated the Master, who said : "You are right! The Tibetan king has spent much gold for my sake! Several people who had come with the invitation, had been smitten by fever. I feel ashamed before the Tibetan king, and having considered the matter, I have decided to proceed in any case to Tibet, if I can be of help. But it is difficult for the Elder (sthavira) of Vikramāśila to let us go, and one must find a way out of the difficulty." Turning to Nag-tsho, Atīśa said : "Do not say to anyone that you had come to invite me! Say that you have come for study. Begin your studies!" Accordingly, he lo-tsā-ba (Nag-tsho) took up study (at Vikramāśila). The Master consulted his tutelary deity and a yoginī at Vajrāśana, and these unanimously told him : "By all means go to Tibet! In general, benefit will arise for the Doctrine, and in particular, great benefit will arise from your association with the upāsaka. But your life will be shortened by twenty years!" The Master then thought for himself : "If benefit for the Doctrine and living beings were to arise, then the shortening of one's own life did not matter." He proceeded with the preparations for his departure. Immediately

(34)

he announced that he was going to circumambulate the Vajrāsana and visit the self-evolved stūpa in Nepāl. Both the lo-tsā-bas were attending on the Master, and at the time of his departure the Elder Silākara (Abbot of Vikramāśīla. At that time Ātiśa acted as Steward /žal-ta-ba/ of the monastic college) said to Nag-tsho: "I was thinking, O Long-lived One! you had come here for study, but you are stealing away our Pandita! And the Pandita himself seems to be happy at going away! I shall not hinder his departure, but do not remain in Tibet for more than three years. After that, the Pandita should be escorted back (to India)". Nag-tsho promised it. (The Master) made expensive offerings to the Vajrāsana. Then when they had reached Nepāl, the Master had an auspicious dream. They spent one year (in Nepāl), and built the great temple of Sthām vihāra, and deposited there provisions (in support) of a numerous clergy. Many were ordained. The Master, who was born in the Water-Male-Horse year (čhu-pho-rta—982 A.D.), in his 57th year, in the year Iron-Male-Dragon year (lcags-pho-brug—1040 A.D.) left India. The Iron-Female-Serpent year (lcags-mo-sbrul—1041 A.D.) the Master spent in Nepāl. In the year Water-Male-Horse (čhu-pho-rta—1042 A.D.) the Master proceeded to mNa'-ris. Nag-tsho lo-tsā ba was born in the year Iron-Female-Hog (lcags-mo-phag—1011 A.D.). At the time of the arrival of the Master in mNa'-ris, he was 31. He used to say that at the temple of Sthām vihāra, the manner of taking food and the manner of conducting the study of the Doctrine (by the monks) were good. When they arrived in mNa'-ris, Lha-bla-ma made extensive preparations to welcome (them) and proceeded to the monastery of mTho-ldiñ, where Lha-bla-ma made a discourse on the attainment of his cherished object. Later, when the Master was residing in Central Tibet (dbUs), Lha-bla-ma came to meet him. About that time, Tibetan teachers inquired from him about the knowledge of different panditas who had come to mNa'-ris, he replied: "This

(3b)

teacher possesses this (knowledge), that one—that, etc." When they inquired about the Master's knowledge, he (Lha-bla-ma) raised his eyes towards the sky, and emitting a smacking sound with his tongue, uttered: "O! his knowledge! O! his knowledge!" by this he expressed that the Master's knowledge was surpassing words. The Master bestowed on Lha-bla-ma and on many others in a very secret manner numerous Tantric initiations, and many precepts. Lha-bla-ma made the request that, since there was disagreement on points of Doctrine between various scholars in Tibet, the Master should compose a treatise which could serve as an antidote for it. The Master composed the Bodhipatha-pradīpa (Byan-chub lam-gyi sgron-ma, Tg. dbU-ma, No. 3947) which expounded the stages of the paths of the three classes of men. In which he said: "At first the conduct of the lower class of men was to recollect death. If one did not turn one's mind away from this life, one will not be able to enter into the midst of religious men. Should one consider one's skandhas (aggregates) to represent the Self, then one would not obtain Salvation. If one does not possess a Creative Mental Effort towards Enlightenment, then one would be unable to enter the Mahāyānistic Path. If this Mahāyānistic Path does not combine the method (thabs—upāya) and prajñā (ses-rab), even though one may constantly meditate on the principle of Relativity (stori-pa-nid), one would not attain Enlightenment". By saying this the Master removed the pride of those who considered themselves to possess the method of meditation. The Master said that it was not suitable to practise the real method (dños-kyi lag-len) of the second and third initiation, except in the case of those who had a knowledg of the Ultimate Reality (De-kho-na-nid). Thus the Master emitted the Lion's roar saying that sByor-ba and sGrol-ba were unsuitable for practice by one who followed the word of Tantras only. Because of his holding in high esteem the fruits of deeds, the Master was known as pāṇḍita Las-'bras-pa—"Pāṇḍita of Karma and its effects". When he heard that he was known

so, he said: "This mere name was of benefit", and was pleased. At that time the lo-tsā-ba Rin-čhen bzañ-po thought: "His knowledge as a scholar is hardly greater than mine, but since he has been invited by Lha-blama, it will be necessary (for me) to attend on him." He accordingly invited him to his own residence at the vihāra of mTho-ldiñ. (In the vihāra) the deities of the higher and lower Tantras were represented according to their respective degrees and for each of them the Master composed a laudatory verse. When the Master sat down on the mat, the lo-tsā-ba (Rin-čhen bzañ po) inquired from him: "Who composed these verses?"—"These verses were composed by myself this very instant" replied the Master, and the lo-tsā-ba was filled with awe and amazement. The Master then said to the lo-tsā-ba: "What sort of doctrine do you know?" The lo-tsā-ba told him in brief about his knowledge and the Master said: "If there are men such as you in Tibet, then there was no need of my coming to Tibet!" Saying so, he joined the palms of his hands in front of his chest in devotion. Again the Master asked the lo-tsā-ba "O great lo-tsā-ba! when an individual is to practise all the teachings of Tantras sitting on a single mat, how is he to act?" The lo-tsā-ba replied: "Indeed, one should practise according to each (Tantra) separately." The Master exclaimed: "Rotten is the lo-tsā-ba! Indeed there was need of my coming to Tibet! All these Tantras should be practised together". The Master taught him the "Magic Mirror of the Vajrayāna" (gSañ-shags 'phrul-gyi me-loñ), and a great faith was born in the lo-tsā-ba, and he thought: "This Master is the greatest among the great scholars!" He requested the Master to correct (his) previous translations of the Aṣṭasāhasrikā (brGyad-stoñ-pa, the commentary by Haribhadra, Kg. Šes-phyin, No. 12), the Viṁśati-ālokā (Ni-khri snañ-ba, Tg. Šes-phyin, No. 3787) and the Great Commentary on the Aṣṭasāhasrikā-Prajñāpāramitā (Tg. Šer-phyin. No. 3791). The Master said: "I am going to Central Tibet (dBuS), you

(4a)

should accompany me as interpreter" At that time the great lo-tsā-ba was in his 85th year, and taking off his hat, he said to the Master (pointing out to his white hair): "My head has gone thus, I am unable to render service". It is said that the great lo-tsā-ba had sixty learned teachers, besides the Master, but these others failed to make the lo-tsā-ba meditate. The Master said: "O Great lo-tsā-ba! The sufferings of this Phenomenal World are difficult to bear. One should labour for the benefit of all living beings. Now, pray practise meditation!" The lo-tsā-ba listened attentively to these words, and erected a house with three doors, over the outer door he wrote the following words: "Within this door, should a thought of attachment to this Phenomenal World arise even for one single moment only, may the Guardians of the Doctrine split (my) head!" Over the middle door (he wrote): "Should a thought of self-interest arise even for one single moment only, may the Guardians of the Doctrine split (my) head." Over the inner door (he wrote): "Should an ordinary thought arise even for one single moment only, may the Guardians of the Doctrine split (my) head" (The first inscription corresponds to the stage of Theravāda), the second to that of the Bodhisattva-yāna, and the third to the Tantra-yāna). After the departure of the Master, he practised 'one-pointed' meditation for ten years and had a vision of the mandala of Śrī-Saṃvara. He passed away at the age of 97. During the funeral rites, all villagers including children saw in the sky a multitude of gods performing worship and making offerings (to the deceased lo-tsā-ba). After the cremation of his remains, no relics whatever were left behind, except for a red-coloured śarīra (riñ-bstel), similar to an 'Ol-mo-se(manjari) berry. It is said that after a short while it disappeared to heaven accompanied by the sound of thunder. Lha-btsun-pa said to the Master: "Among the Tantras I revere the Guhyasamāja and among the gods I revere Avalokiteśvara." The Master composed the Abhisamaya (mNon-par rtogs-pa) of the Guhyasamāja (Guhyasamāja-abhisamaya, Tg. rGyud, No.

(4b)

1892) in which 'Jig-rtén dbañ-phyug (Lokesvara) was the chief deity of the mañḍala of Guhyasamāja according to the system of Jñānapāda (Ye-ses zabs) and in which one had to recite the Ma-ṇi-padme with the addition of three letters representing the mantra of the above, and a Hymn to this mañḍala (dKyil-khor-gyi bstod-pa, Śrīguhyasamājastotra, Tg. rGyud, No. 1894). This work agrees with the 'Dus-pa'i dbañ-bskur bži-brgya-lha-bcu-pa (This text is not found in the bsTan-'gyur. Included in the collection is a commentary on the above text. Tg. rGyud, No. 1871). This method became famous among scholars. In this manner he established on the path of virtue the kalyāṇa-mitras of mNa'-ris, as well as lesser living beings. The Master spent three years (in mNa'-ris), and the religious practice based on the method of the Master received wide acceptance. When he was preparing to return to India, he was met by 'Brom, while residing at a place called rGyal-žin of Pu-hrañs.

(54)

This 'Brom: (his) family was bŽer. His father (was named) rTa-gsum Šu-bžer, his mother (was called) Khu-lto gza'-lan-čig-ma. He was born in the year Wood-Female-Serpent (śiñ-mo-sbrul—1005 A.D.), at Upper sTod-luñs. His mother died early. From his childhood he had a penetrating mind, and decided that it was better for him to go to some other place, than to quarrel with his step-mother. So he went to gZu, and studied reading and writing. While living there, he met Jo-bo Se-btsun who was journeying from Khams to Nepál and India (Lho-Bal). Faith (in him) was born. (Once) Se-btsun defeated a heretical a-tsa-ra (ācārya, here means sādhū) in a debate in Nepál, who said: "Now we should compare our powers." Se-btsun had a good knowledge of the Ju-žag (=Ju-thig/a system of prognostication, 'mo', with the help of threads. In ancient times it was a bird divination, and even now-a-days each of the threads used in the divination is named after a bird 'cocoo, crow, etc'. /), and said: "Some other people had placed the head of (your) father under a stūpa, and this harms your family. If you have

power, why don't you take it out?" (The a-tsa-ra) became discouraged. Se-btsun thought: "Even if I were to proceed to India, there is no certainty that there exist scholars greater than myself! Moreover, I may meet again this type of man", and returned (to Tibet). There again he met 'Brom, and the latter made the request to him to accept him as an attendant. Se-btsun said: "I may be slandered by people! You had better go with traders." So 'Brom befriended some traders and arrived at Se-btsun's residence. In the house he performed various works, even that of grinding barley grains, and outside of the house he looked after the herd of horses and cattle. Armed with the three kinds of arms ('khor-gsum: mda'-mdun-gri, arrow, lance and sword) and riding on a good horse, he used to watch (the herd) against brigands. While he was grinding flour, he used to keep his books nearby, and study them. In this manner he pursued his studies with great diligence. In the neighbourhood there lived a scholar called "Grammar Thorn" (sgra'i tshe-ma), and with him he studied much the Lañtsa and the Vartula scripts. He asked the scholar: "Who was the greatest scholar in India?" The scholar replied: "When I was in India, the greatest was Nā-ro-pa. There was also a monk belonging to the royal family named Dipañkaraśrīñāna. If he is still alive, he will become great." As soon as 'Brom heard this name, great faith was born in him, and he felt a strong desire to meet him and he thought whether it would be possible for him to meet him in this life. He had heard from travellers that the Master had arrived in mNa'-ris, and therefore asked Se-btsun to give him leave to go to mNa'-ris. Se-btsun gave him the permission without showing any displeasure, and gave him a donkey with a load, and books. So he went off. When he reached the banks of the rNog-čhu river, in one of the houses he heard some noise, and asked: "What was inside?" He was told that 'Phrañ kha-ber-čhuñ was preparing a memorial ceremony for his father 'Phrañ-ber-čhen, and that he was serving wine to his relatives. He

(5b)

joined them in drinking. 'Phrañ-kha-ber-čhuñ said: "I am a great man! You should salute me in the style of the fox dance", so 'Brom saluted him. Ber-čhuñ was fond of religious discourses, and held a conversation on religious subjects with 'Brom. 'Brom defeated him in each word and he said: "I have heard that in Khams there was a very learned upāsaka 'Brom. Are you not him?"—'Brom answered: "I may be him." The man was surprised, and pulling out from under himself a carpet, he requested 'Brom to sit on it. He then presented him with a good horse with a bridle to which was attached a piece of silk (a scarf attached to the bridle and which is offered with the horse to the recipient of the gift), and offered him apologies for having accepted a salutation from 'Brom, saying: "I shall be your supporter! You should establish a monastery at Rwa-sgreñ and become my preceptor." 'Brom replied: "I have no leisure now. I am going to mNa'-ris to meet a pāṇḍita! Later, if conditions permit, I shall become your priest, and shall establish a monastery at Rwa-sgreñ." 'Brom then proceeded to 'Phan-yul. He went to pay his respects to Zañ-chen-po of rGyal, who had imparted the upāsaka precepts to him. There he met also Ka-ba Śākyā-dbañ-phyug and told him: "This time I am going to meet the pāṇḍita. If he is to be invited to dbUs, I shall send you a letter. You should then confer with the important men of the locality, and come to welcome him." The latter agreed. 'Brom did not follow the road which led through inhabited country, but proceeded via the northern desrt. At first a stranger showed him the road, and told him: "Now there is a quarrel at sNa-śud. I shall go", and saying so, he transformed himself suddenly into a whirlwind. Later 'Brom used to say: "This was dPe-dkar. If some one was to observe properly religion, then dPe-dkar also was a good guardian of religion." Again, when he was unable to find the trail, he followed after a stag and thus found the proper road. When he reached mNa'-ris, the

(64)

Venerable Tārā said to the Master: "Within three days and half, your upāsaka will reach here in comfort. Prepare to receive him!" The Master then placed a vase for initiation at his pillow and blessed it with mantras. On the midday of the fourth day, when the Master, his retinue and a lay-supporter were invited to partake of food, while going there, the Master (watched the road for 'Brom), saying: "The Venerable Lady (Tārā) did she say an untruth?" Then (passing) through the street, he met face to face with 'Brom. The latter without speaking to the retinue, followed the Master, as if he had associated with him before. He followed the Master to the house of the host, and there having received his share of butter, he melted it and presented offering-lamps to the Master in the evening. The Master bestowed on him an initiation, and thus spending the night as Teacher and disciple, 'Brom was able to discuss (with the Master). After three days, the Master and his retinue resumed their journey and went towards sKyi-roṅ. They spent the Hen-year (1045) there. They intended proceeding towards Bal-po rdzoṅ, but the road was closed because of internal feuds, and they were unable to proceed there. 'Brom told the Master about the many vihāras and the many thousands of monks in Lha-sa, bSam-yas, and other monasteries of Central Tibet. The Master said: "Such a great number of brahmacārins does not exist even in India! There must be many arhats also", and saying so, the Master saluted several times in the direction of Central Tibet (dbUs). This encouraged 'Brom and he requested the Master to visit dbUs. The Master said: "If the monastic community were to invite me, I could not refuse the order of the community, and would proceed there." Then 'Brom sent a message through dBaii-phyug-mgon of Žaiṇ: "Of the Jambudvīpa, which has the shape of a chariot.....you should reach here before autumn." Then Nag-tsho understood that the Master was intending to proceed to dbUs, and grasping the Master's robe, he cried: "I had promised the Sthavira (of Vikramāśila)

(6b)

to bring you back within three years. I am not brave enough to go to hell ! You had better return to India !” The Master said to him: “O lo-tsā-ba! No fault will arise, should one be unable to carry out (the promise)”, and he comforted him. ’Brom’s letter was transmitted to Ka-ba by Žāñ-dBāñ-phyug-mgon, and Ka-ba paid great attention to the matter. He informed Žāñ-čhen-po of rGyal, and others, and when they were about to proceed ahead with the invitation, Khu-ston discovered that his name was not included in the letter and became displeased. He thought that he should meet the Master before all others, and escort him (here), and so he went. To others this action of Khu-ston was like a lash. When the great men (notables) of dbUs had reached dPal-thāñ, they found that the Master and his retinue had already reached Upper dPal-thāñ, for the Master had received the message when still at sKyi-roñ. There he saw in the distance the Tibetan teachers coming, wearing high-pointed hats, mantles and riding on horseback. The Master said to ’Brom: “O upāsaka! Many devils (asuras) are coming!” and hid his head. The Tibetan teachers having ridden up, dismounted from their horses, put off their hats and mantles, and appeared wearing religious robes (cīvara). The Master was pleased, and greeted the congregation. Then the Tibetan teachers withdrew, and the Master and his retinue resumed their journey. When they reached rGyañ, the monks held a reception for the Master and pleased him. After that the Master proceeded to Tsha-sna, a place in the north, and preached the Doctrine to a multitude of people. Through the miraculous powers of the Master a spring appeared (the text has gnas-čhūñ which probably stands for gnas-čhū). On the road to gTsañ, the Master did not receive a great reception and therefore he went towards Nan-tsho (near Sel-dkar in gTsañ). There the people held an excellent reception in honour of the Master, and there also he received several excellent disciples including Yol-čhos-dbañ and others. When they were proceeding to Roñ, the Master and his retinue

(7a)

happened to run short of provisions. At Lha, a nun entertained the Master for a day. She presented the Master with the image of a horse made of gold on which a small boy made of turquoise was riding, and the Master was pleased, and said: "The merit acquired by entertaining a traveller coming from afar, aged parents and invalids, is equal to meditation on śūnyatā!" It is said that this nun later became the saint known as "Old Lady" (Jo-mo sGre-mo). In the Life of Roñ-zom, composed by Yol-ston rDo-rJe dbañ-phyug, it is said: "They once asked the Master to discuss the Doctrine with the child (Roñ-zom was a child at that time). The Master said: "I am unable to debate with him! Because he is Kṛṣṇācārya!" Then when they came to gNam-byān-thān, the Master pointed his finger at a hill, opposite Lha-sa, and asked: "What is there?" and they replied that there was the Temple of Lha-sa. "It is right" said the Master, "because many devaputras and devaputris are making offerings in Heaven". Then at 'Chih-ru a girl who was going to be married, offered the Master her head-ornaments, and when the parents scolded her, she jumped into the river gTsāñ-po. At gZuñ-sgra mkhar the Master performed the rite of the mañdala of Sarvavid (Kun-rig) for the dead girl, and said: "My daughter! Well done! Now she is reborn in the heaven of the Thirty-Three gods." On reaching sNa-bo-la, they hoisted banners and blew large brass-trumpets invented by Lha-btsun-pa. The crowd (of villagers) ran away, shouting: "War has come!" On arrival in Dol, (the inhabitants) did not prepare a general reception for the Master and his retinues but instead invited each of them in turn to each house. The Master remained behind. It was said that the descendants of the man who had invited the Master, became prosperous. There in order to benefit living beings, the Master built a dyke (rags). Now the place is known as Lha-rJe rags. At Gra-phyi tshoñ-dus (a great trade-mart in Lho-kha), a small household (gnas-čhuri) prepared a good reception, and the Master asked: "Where is the monastery?"

(7b)

(i.e. bSam-yas), and they replied: "It is seen from the mountain spur over there". The Master became pleased. Having reached the ferry of sPel-dmar, they proceeded towards Chos-khor bSam-yas. Lha-btsun Bodhirāja (a descendant of the royal line of Sroñ-btsan) arranged a good reception for them, and numerous Tibetan teachers and notables assembled. Khu-ston praised his country to the Master and the Master promised to visit it, and journeyed to Thāñ-po-čhe. There the Master resided for one month at Rags-rtsigs khañ-pa. There 'Brom also joined him. Since Khu did not arrange a proper reception, the Master and his retinue fled from the place, and entered the ferry-boat of Myan-po. When the (boat) had covered about a third of the river width, Khu-ston overtook them and emitting a loud cry, he begged, but was unable to induce (the Master) to turn back. The Master threw back his hat as an object of worship. Then the Master and his retinue spent a month at 'On-lha-khañ Ke-ru. On one of the temple walls the image of the Master was painted, and is venerated even in the present time. After that the Master proceeded to bSam-yas and took up residence at dPe-dkar gliñ. (Residing) there he prepared with the assistance of the lo-tsā-ba (Nag-tsho) many translations, such as the Ni-khri snān-ba, the Commentary on the Theg-bsdus (Theg-čhen bsdus-pa, Mahāyāna-samgraha/The Mahāyāna-samgraha-bhāṣya was translated by Dipaṅkaraśrījñāna and Nag-tsho, Tg. Sems-tsam, No. 4050/), composed by the ācārya Vasubandhu, and other texts. The Master also saw there many Indian manuscripts, and when he noticed many manuscripts which were not to be found in India, he said: "It seems the Doctrine had first spread in Tibet, even more than in India. These books, were they not obtained by the ācārya Padma from the abode of asuras?" On the whole, the Master was very pleased with the monastery and intended to stay there for a considerable time. The Master heard that one named the Lady 'Chims-mo (Jo-mo 'Chims-mo) was teaching children many wicked

(8a)

words (about him), and decided to go to another place. 'Brom then sent a letter to Bañ-ston, and the latter came to bSam-yas to welcome the Master with about 200 horsemen. The Master and his retinue proceeded to rGod-dkar La. For half a month the Master resided at rGya-phibs of Sri. Then he proceeded to sNe-thāñ, where many student had gathered. The Master bestowed precepts and temporary assistance to yogins, including dGon-pa-pa and others, at Bur, as well as established there a meditative hermitage. He read on one occasion the Abhisamayālambikāra to an assembly of numerous hearers at sNe-thāñ. At that time he gave a brief outline of the text only, and since the people were not satisfied, the Master gave also an extensive exposition. This was written down by Phya-dar ston-pa and became known as the "Prajñā-pāramitā according to the method of Khams" (Phar-phyin Khams-lugs-ma). It is said that when he was expounding the Ni-khri snāñ-ba, not more than 14 kalyāṇa-mitras attended. He also bestowed on 'Brom at sNe-thāñ precepts on the instructions to the three classes of living beings.

After that the Master was invited by rNog Legs-pa'i śes-rab to Lha-sa. Avalokiteśvara assuming the form of a white man welcomed the Master. When the Master saw the excellency of the images and vihāras, it occurred to him that there must exist a story about their erection. A dākinī known as the "Mad-One of Lha-sa" uttered a prediction, following which the Master was able to extract the history of Lha-sa from inside a beam (in the Jo-khañ), but she did not allow him to keep it for more than one day. All his disciples shared the manuscript and prepared copies of it. In the evening of the same day, the manuscript was again hidden inside the beam (ka-ba śin-lo-čan of the Jo-khan, see rGyal-ba lha-pa'i Lha-sa'i dkar-čag, fol. 14a). Then on the request of rNog, the Pañdita and the lo-tsā-ba (Nag-tsho Tshul-khrims rgyal-ba) translated the Mādhyamakahṛdayavṛttitarkajvālā (Tg. dbU-ma, No. 3856). In order to explain the text, the Master composed the large and short dbU-ma'i man-hag (the Mādhy-

(86)

amaka-upadeśa, and the Ratnakaraṇḍodghāṭa-nāma-Mādhyamakopadeśa, Tg. dbU-ma, Nos. 3229, 3930). After that he spent (some time) at sNe-than. One day the Master behaved in a child-like fashion: inside his cell he discharged his bowels in small quantities all over the floor. 'Brom ston-pa cleaned (the floor) well, and did not feel any disgust at the conduct (of the Master's) physical body. Since that time, he ('Brom) developed the miraculous power (abhiññā) of reading the thoughts of others who were residing at a distance of 18 daily flights of a vulture (i.e. at a distance which could be covered by a vulture in eighteen days). The wealth which the Master had amassed while preaching to others, was despatched on three occasions through Chag-Khri-mchog and other disciples to India for offering to the Teacher and the monastic community (of Vikramaśila). The exposition of fundamental texts (by the Master): He did not compose any other book, except those mentioned above. The bestowing of precepts: he bestowed them on individuals who were numerous. There were also some who had attained miraculous powers (siddhis) in secret. After that the Master proceeded to Yer-pa, and rNog Byan-čhub 'byun-gnas entertained him. He requested the Master, that the Master and the lo-tsā-ba (Nag-tsho) should translate the commentary on the Mahāyāna-Uttaratantra, composed by the ācārya Asaṅga, and they translated it. While the Master was in residence there, 'Brom went to see his relatives in order to ask them for gold. Having obtained many requisities, he came back. At Yer-pa he offered the Master many presents which became known as the "Great Offering of 'Brom" ('Brom-gyi 'bul-mo-čhe). After the Master had been invited by Ka-ba Sākyā dbai-phyug, he preached extensively at Lan-pa (a Lan-pa mi-tshan exists in the sGo-maṇī grwa-tshaṇī of 'Bras-spuṇī) spyil-bu of 'Phan-yul. One day the Master fell from the preacher's chair, and said: "There is a great demon here! Why did you not inform me?" And he then addressed the demon:—"Be ready!" and having performed

the sādhana of Hayagrīva accompanied by four dākinīs (śvāna, dog-headed dākinīs), he subdued (the demon). Thus sNe-thān, Lha-sa, Yer-pa and Lan-pa, are the places where the Master preached extensively the Doctrine. Then again he proceeded to sNe-thān. (The Master's) physical strength having declined, Nag-tsho said to him: "The Master will be unable to translate the larger texts. The shorter one, 'Brom will be able to translate himself.'" The Master spent six months for the sake of his health at 'Chims-phu. Then again he returned to sNe-thān. Formerly, when the Master was residing at Khab Guṇ-thān, he said (to Nag-tsho): "I intended to hear the exposition of the Guhya-samājā according to the system of Nāgārjuna from a disciple of Nā-ro-pa, named the Kashmirian Jñānākara." The lo-tsā-ba was surprised to hear it, and he asked his Nepālēse host that if a scholar of this name should arrive in Nepāl, a message should be sent to him. The lo-tsā-ba then received at sNe-thān a message saying that Jñānākara had come to Nepāl. Nag-tsho seeing that the health of the Master was deteriorating, did not wish to separate from him, but feeling that he would be unable to meet the pāndita (Jñānākara), he felt sad.

Afflicted by sorrow, his body became emaciated. Then the Master himself ordered him: "It is difficult to meet kalyāṇa-mitras of the Mahāyāna. You, lo-tsā-ba, should go yourself! I also shall not remain for long, and we shall meet in Tuṣita." Then Nag-tsho made the following two requests: that he might be given at the time of his death permission to be reborn in Tuṣita in the Master's presence, and that the Master should appear at the time of the consecration ceremony of the image of the Master which will be unveiled in his native place. The Master promised him. With reference to this story, the bKa'-gdams-pas of later times imputed that the lo-tsā-ba, who had left the Master at the time of the Master's passing into Nirvāṇa, did not keep (his) vows. Sar-ba-pa expressed his disapproval of this in the

(9a)

account written by him: "The present day's lack of felicity is due (to the action) of this lo-tsā-ba. But our bKa'-gdams-pas are often addicted to slander." In connection with this (it must be added) that in general, when the Master came to Tibet, 'Brom-ston acted as supporter (*bdag-gñer*) and helper, and the Master used to open his Mind to him only. While staying at bSam-yas, the Master bestowed on 'Brom at 'Chims-phu numerous methods (*thabs*) concerning Tantric ceremonies, the Dohā (Saraha's) and many other hidden precepts. 'Brom's chief purpose was to expel persons of immoral conduct who were conducting themselves according to the word of the Tantra, from the class held by the Master. Therefore he pretended not to have studied secret texts. In this connection, Je-btsun Mid-la when he met Dags-po Lharje, expressed his disapproval, (of 'Brom's attitude). The Master said to 'Brom: "You should build a small monastery, and I shall entrust my teaching to you. Keep it!" 'Brom replied: "In general, I am unfit to do it, and in particular, I am only an upāsaka unable to perform great works." The Master replied: "Do the work according to my instructions! I shall bless you. Do not despair!" On the 20th day of the middle autumn month of the year Wood-Male-Horse (śin-pho-rta—1054 A.D.) the Master proceeded to Tuṣita. In the writings of ancient bKa'-gdams-pas there is much disagreement as to the elements (*dbañ-thañ*) of this Horse year, but I have given (the date) after a thorough examination of the different dates mentioned in the "Lives" (of contemporary) teachers. This year Wood-Male-Horse is certain. At the time of the Master's death, the lo-tsā-ba (Nag-tsho) was 44. In general, he attended for 19 years on the Master, and obtained from him most of the secret precepts. According to the account of the siddha 'Khon-phu-pa: "He himself was the next incarnation of Nag-tsho." Later Nag-tsho translated many texts, assisted by Jñānākara, the Nepālese Sāntibhadra, Kṛṣṇa-Samayavajra (Nag-po Dam-tshig rDo-rje) and others. The five special disciples of the Master were: the mahāpandi-

(9b)

ta Pi-to-pa, Dharmākaramati, the Lion of the Mādhyamika, Mitraguhya (bses-gñen gsañ-ba), Jñānamati and the pandita Kṣitigarbha. Among his Tibetan disciples were: Lha-btsun-pa, Byañ-čhub'-od, uncle and nephew, the great lo-tsā-ba Rin-čhen bzañ-po, the ascetic Gumi, Nag-tso Tshul-khrims rgyal-ba, sTon-pa Yañ-rab from gLo-bo, Guñ-thañ sGom-pa tshūl-khrims, Ses-rab 'byuñ-gnas, Čag Khri-mchog of Lho-brag, bTsun-pa dGe-skyoñ, rGya-brtson-señ, dGe-ba'i blo-gros, Sākya blo-gros, Tshul-khrims 'byuñ-gnas, Lha-čhen-po, gZus rDo-rje rgyal-mtshan; from Upper gTsañ: the elder and the younger Brag-ston, Len and 'Brog; from Lower gTsañ: 'Gar-dge-ba of Ron, 'Gos lo-tsā-ba, Yol-Čhos-dbañ, the three brothers, rDziñ-kha-pa of gNam, Bain-ston, rNog; Sum-pa, sNa-nam, Myañ-mi, Mal Ses-rab sems-pa, dPon Chos-rgyal, 'Gos-sTon-btsan, Lhab-mi čhen-po, sGro Ārya Byañ-tshul, Sen-ge rgyal-mtshan of Khu-mdo, Lha-rje bSam-gtan, Zañ-btsun Yer-pa-ba, sGom-pa Dad bla-ma, Sum-pa mThu-čhen, Khu-ston, rNog Legs-pa'i ses-rab, 'Brom ston-pa rGyal-ba'i 'byuñ-gnas, rNal-'byor-pa čhen-po, A-mes Byañ-čhub 'byuñ-gnas, whose real name was Byañ-čhub Rin-čhen, dGon-pa-pa 'Dzein dBaiñ-phyug rgyal-mtshan, the yogin Ses-rab rde-rje, Phyā-dar ston-pa and Byams-pa'i bLo-gros. The last ones were known as the "Four or Five Khams-pa brothers." On the cremation of the Master's remains no relics were left behind. But at sNe-than a rain of gold fell and even in later times people used to find gold there. While 'Brom-ston-pa afflicted by great sorrow, was pondering as to what he should do, Ka-ba Sākya dbañ-phyug arrived there, and divided the ashes of the Master equally between Khu, rNog and others. Images and objects of meditation (thugs-dam lha) he gave to 'Brom, Khu, rNog and 'Gar dGa'-ba erected silver shrines to preserve the relics given to them. Then having gathered the offerings, presented by Ka-ba and others, they held a great memorial ceremony in the Sheep year (1055 A.D.). "Should there happen to be any one belonging to Bha-rag, they should

(104)

assist me" saying so, 'Brom built a vihāra at sNe-thān. During the life-time of the Master, those whom he used to support, were called the "sa-dra of the Master", sa-dra meaning "class or crowd" in Tibetan. 'Brom took into his service all those whom the Master used to support, and proceeded to sTod-luṇs. He spent some time in the sandy valley of gNam. About that time the chiefs of 'Dam held a council and resolved to invite 'Brom to Rwa-sgreṇ. He also received an invitation from 'Phaṇ-kha Ber-čhuṇ. In the New Year of the Fire-Male-Ape year (me-pho-spre'u—1056 A.D.) he proceeded to Rwa-sgreṇ. There he built the main shrine with the two columns (at present this shrine built by 'Brom is preserved inside the Temple of Rwa-sgreṇ) and the upper court-yard. After that, he never again participated in worldly matters, saying: "I shall now give up the world", and only preached the Doctrine. Phu-čhuṇ-ba, a disciple of the Master, attended on 'Brom.

sPyan-sṅa: was born in the year Earth-Male-Tiger (sa-pho-stag—1038 A.D.). From childhood he took up ordination in the presence of Mal Ses-rab sems-dpa' at sTod-luṇs, and had great faith. His mother said to him: "If you insist on entering religion, then go to the residence of 'Brom at Rwa-sgreṇ." At the age of 20, in the year Fire-Female-Hen (me-mo-bya—1057 A.D.) he proceeded to Rwa-sgreṇ.

The kalyāṇa-mitra Po-to-ba: was born in the year Iron-Female-Sheep (lčags-mo-lug—1031 A.D.), and took up ordination in the presence of gLan Tshul-byāṇ of rGyal Lha-khaṇ ('Phan-yul). For one year, he acted as the steward (gñier-ba) of the monastic community of Brags-rgyab ('Phan-yul). As his share as monk, he did not receive even the whey of curds. He performed the ceremony of mDo-maṇs, and thought of proceeding to Khams, of hiding his name and origin, and of becoming a meditative ascetic. When he was 28, in the year Earth-Male-Dog (sa-pho-khyi—1058 A.D.), he proceeded to Rwa-sgreṇ. There he obtained faith in 'Brom and remained there. In this manner Phu-čhuṇ-ba, Po-to-ba and sPyan-sṅa

(10b)

ba became known as the "Three Brothers" (sku-mčhed rnam-gsum). 'Brom taught his disciples disgust towards the World, and introduced their minds to the very essence of the Doctrine. During the life-time of 'Brom there were not more than 60 meditative ascetics, residing permanently (at Rwa-sgreñ). The bKa'-gdams-pas call them: mañ-mi-gtso gruñgtso (a wise leader of a crowd). Understanding was born in Po-to-ba, as soon as 'Brom had taught him the Doctrine. 'Brom said to sPyan-sha: "All say that it is impossible to read the 84000 sections of the Doctrine, therefore meditate well on the śūnyatā only. When the smoke from the morning meal will grow thick, come alone (to see me)!" He bestowed on him many Tantric precepts of the Master, and he became known as sPyan-sha ("attendant"). To Phu-čhun-ba, 'Brom taught the Doctrine with reference to the Four Noble Truths. The ācāryas who followed these received the appellation of bKa'-gdams-pas. They were called so, because they believed and preached that an individual should practise the entire teaching of the Jina (the Sūtra and Tantra / Theravāda and Mahāyāna /). With reference to this, the Dharmasvāmiñ 'Bri-khuñ-pa used to say again and again: "There are no secret precepts more profound than the teaching of the Jina". The "Three Brothers" and others, mentioned above, having thoroughly completed their training, 'Brom lived for nine years more at Rwa-sgreñ. 'Brom passed away at the age of sixty, in the year Wood-Male-Dragon (śin-pho-'brug—1064 A.D.). At the time of his passing away, he said to Po-to-ba: "I did not discover any one else who could be your teacher. Look upon the sūtras as (your) teacher. Gaze upwards, and hold erect your shoulders." The chief disciples of the kalyāṇa-mitra ('Brom) sTon-pa: were Kyu-ra gZon-nu 'od-zer, Lhab-mi Šes-rab gyuñ-druñ, Ka-ba rGya-gar, Rug-pa'i Zañ-čhen-po, Bran-ka Jo-btsun, Kam Yuñ-pa, Yuñ-pa Ka-skyog-po, Yol-rdzon rNal-'byor-pa, sTon-pa Yon-tan-'bar, sGom-pa Rin-čhen bla-ma, A-mes sMan-rgan, sGa-sgom Ag-tshoms,

(11a)

sTon-pa dBañ-phyug-'bar, Pha-rgan lDoñ-ston, Jo-bo-legs, Kham-pa Lui-pa čhen-po, the "Three Brothers" and others. 'Brom was very learned in both Tantras and Sūtras. He kept secret the Vajrayānic doctrine, and did not teach it extensively. Among the Sūtra texts he corrected the translation of the Astasāhasrikā-Prajñāpāramitā (brGyad-stoñ-pa), the Abhisamayālamkāra-ālokā by Haribhadra (brGyad-stoñ 'grel-čhen), the Sphūtartha ('grel-čhun), the Ni-khri snañ-ba and other texts. Among the Tantras he corrected the translation of the Jñānasiddhi (Ye-śes grub-pa). He used to say : "The main point of my understanding of the Mādhyamika is Nothingness." By this he meant the Absolute Negation (med-dgag) of existence, for Dharmakīrti had said : "The Absolute Negation of existence is Nothingness" (med-par dgag-pa ni či-yañ ma-yin-pa'i phyir-ro) in his Auto-commentary (svavṛtti) on the First Chapter of the Pramāṇavārtika. After 'Brom's death, rNal-'byor-pa čhen-po (rNal-'byor A-mes) acted as Abbot (of Rwa-sgreñ). He used to be groom and domestic attendant of the Master. He had first met the Master at Nan-tsho and had thoroughly studied the Doctrine under him.

(11b)

* Even, while he was attending on the Master, he used to meditate and became known as a yogin. It is said, that he was a better scholar than 'Brom-ston in the two Truths, as expounded by the Master (bden-pa gñis: Don-dam-pa and Kun-rdzob bden-pa). From the year Wood-Female-Serpent (śiñ-mo'-sbrul—1065 A.D.) till the year Earth-Male-Horse (sa-pho-rta—1078 A.D.), for 14 years, he acted as Abbot (of Rwa-sgreñ). He exerted himself to complete the lower yard of Rwa-sgreñ, etc. which were left unfinished by 'Brom-ston. At first he experienced some trouble in doing it, but later his fortune increased, and his wish was fulfilled. He was born in the year Wood-Female-Hare (śiñ-mo-yog—1015 A.D.), and lived till the age of 63, till the year Earth-Male-Horse (sa-pho-rta—1078 A.D.). His chief disciples were Rin-čhen śniñ-po of sTod-luñs (near Lha-sa), Lhab-mi čhen-po,

the kalyāṇa-mitra Mañ-ra and others. After him 'Dzeñ dBañ-phyug rgyal-mtshan became Abbot of the monastery (Rwa-sgreñ). He acted as Abbot for five years including the above mentioned Earth-Male-Horse year (sa-pho-rta—1078 A.D.). This dGon-pa-pa's family name was 'Dzeñ, and his name was dBañ-phyug rgyal-mtshan. On his leaving Kham, he met the Master at Nan-tsho. He presented to the Master a—hundred pieces of silk, and made the request for instruction in meditative practice. The Master said: "Eat my food!" and he replied: "I have my own provisions." The Master then said: "If you will partake of my food, I shall instruct you in meditation; but if you do not do so, I shall not give you (instruction)." Since then he acted as priest to the Master. He meditated well, though he experienced many hindrances which were personally removed by the Master. Because of the power of his mind concentration, he obtained great supernatural powers. He was able to stop his breathing (luñ gzūn-ste), to remain for three days without a single hair moving (on his body), etc. While his disciples were thinking that he was now dead, he suddenly rose, and said: "I felt somewhat unwell, and therefore retained my breath"; he also exhibited his power of prescience without hiding it. He was born in the year Fire-Male-Dragon (me-pho-'brug—1016 A.D.) and passed away at the age of 67 in the year Water-Male-Dog (Chu-pho-khyi—1082 A.D.). He also had numerous disciples, such as sNe'u-zur-pa, Žañ-ka-ma-pa, gÑan sNa-me-ba and 'Bre-ko-de-luñ-pa, these four being known as the "Four sons of dGon" (dGon-gyi bu-bži). Kha-rag sGom-čhuñ also obtained from him the precepts of the Master. Later he told Po-to-ba the manner of his mastering of precepts. After the death of dGon-pa-pa there was no Abbot (at Rwa-sgreñ), and it was said that "there was religious hunger at Rwa-sgreñ". Later Po-to-ba, who was labouring for the benefit of others, was invited and acted as Abbot for three years. On hearing that a Kham-pa named sGom-čhuñ-ba

(124)

was speaking evil of him, saying that he was a bogus and boasting person, he fled during the night, but sNe'u-zur-pa overtook him at Pha-woñ-thāñ, and asked: "What is this conduct of the ācārya?" Po-to-ba replied: "What sort of manner is this to ask the ācārya about his conduct? I am going to the ruined temple of Rug-pa to see the 'Son of Li-mo' (Sa-ra-ba)?" and unwilling to stay, he resumed his journey. After that, there were several nominal abbots who all passed away before their time. And so it happened that no one was able to become Abbot of Rwa-sgreh. Then 'Od-Jo took over the abbotship of Rwa-sgreh. Soon after him, the upādhyāya Gur-ston was elected, but did not stay long. After that the Elder (sthavira) of Rwa-sgreh invited rMa-ston, but rMa-ston did not wish to go (to Rwa-sgreh). He was presented by Lha 'Gro-ba'i mgon-po with a sacred caitya, covered with lotus leaves, a wooden image of the Muni, and a small painted image (thañ-sku) of Trak-sad, saying: "If you will not part with these, good will arise!" rMa-ston-pa was sent (to Rwa-sgreh). He lived long, and his labours were extensive. Later, while staying in retirement, the upādhyāya Ses-skor-ba was invited. He also stayed for a long time and then retired. 'Dul-ba 'dzin-pa was elected and laboured for a long time as scholar, and died at his post as upādhyāya. After him, the upādhyāya 'Jam-dbyangs-pa acted as abbot for many years. At the beginning of the Fire-Female-Hen year (me-mo-bya—1477 A.D.), which is the 450th year since the last year (i.e. 1027 A.D.) of the period of 403 years (me-mkha' rgya-mtsho=403), 495 years have passed from the birth of the Venerable Master (in 982 A.D.) to the Fire-Female-Ape year (me-pho-spre'u—1476 A.D.). Since the Master's coming to mNa'-ris this year (me-mo-spre'u) is the 435th year (1476-435=1041 A.D.). The chapter on the Master, 'Brom ston and the monastery of Rwa-sgreh.

(12b)

Phu-čhuñ-ba gZon-nu rgyal-mtshan used to say: "One should eat the carcass of a sheep by oneself"

(meaning that one should practise the Doctrine by oneself and not preach it to others). Therefore he did not maintain disciples and showed great diligence in the-worship of the Ratna, and inwardly remained in meditation. He preached extensively the Four Truths to those who came to be introduced to the Doctrine (*chos-'brel žu-ba*). He was born in the year Iron-Female-Sheep (lčags-mo-lug—1031 A. D.) and died at the age of 76 in the year Fire-Male-Dog (Me-pho-khyi—1106 A.D.). He had several wise yogin disciples including Karma-grags and others. Po-to-ba Rin-čhen gsal: After the death of 'Brom, he practised meditation till the age of 50. From the age of 51 he laboured for the benefit of others (i.e. preached the Doctrine). He resided temporarily at mKhan-grags ('Phan-yul), the sGro-lag monastery, at mTharthog ('Phan-yul), sTag-luṇ (situated north of 'Phan-yul) and other monasteries. He had more than a thousand disciples who constantly followed him. Whenever others tried to harm him, he used to say: "In general, to become a monk, is a crucial matter, and especially so in the case of a Bodhisattva." He did not return harm (done to him by others).

In the domain of religion, he held in high esteem the Bodhipathapradipa (Lam-gyi sgron-ma, Tg. dbU-ma, Nos. 3947,4465) of the Master. Besides this text, he also assiduously preached the Mahāyanasūtrālamkāra (Tg. Sems-tsam, No. 4020), the Bodhisattvabhūmi (Tg. Sems-tsam, No. 4037), the Śikṣasamuccaya (Tg. dbU-ma, No. 3939), the Bodhisattvacaryāvatāra (Tg. dbU-ma, No. 3871), the Jātakas (Jātakamālā, Tg. sKyes-rabs, No. 4150) and the Udānavarga (Kg. mDo-sde, No. 326. Tg. mNon-pa, No. 4099). The above are known as the "Six Basic" Texts of the bKa'-gdams-pas. Further, he taught numerous śāstras. Whenever he was expounding them, he did not leave out even a single word, but preached them for the sake of practice only. In later life having built the Po-to dgon-pa (in 'Phan-yul), he took up residence there. He used to say: "The so-called Mahāmudrā agrees in meaning with the Samādhirāja-sūtra,

(134)

but we should neither deprecate, nor practise it." In this manner he held in high esteem the Doctrine of the Venerable Master only. He used to say: "In truth, my upādhyāya seems to have been the "Old upāsaka of Rwa-sgreñ" ('Brom ston-pa). He did not consider his vows to correspond fully to a true Pratimokṣa before his going to Rwa-sgreñ. He maintained that monastic vows which were not accompanied by a feeling of disgust towards the World, could be transformed into true Pratimokṣa vows by cultivating afterwards the feeling of disgust towards the World. This was known as the "transformed vows" (sdom-pa gnas-gyur). It is said that the high-sounding name of "bKa'-gdams" became famous during his time. The virtuous conduct of the sect and its spread are due to Po-to-ba. He had declared himself to be an incarnation of the ārya-sthavira Yan-lag-'byuñ (Āngaja, one of the sixteen sthaviras, dwelling on Mount Kailāsa). He was born in the year Iron-Female-Sheep (lčags-mo-lug—1031 A. D.) and died at the age of 75 in the year Wood-Female-Hen (śin-ma-bya—1105 A. D.). Among his great disciples were: from gÑal: gLañ-bya Rab-pa and gÑos Bra-gor-ba; from Dol: 'Be-mon-bu čhuñ-ba and Rog-dmar Zur-ba; from Upper gTsañ: Bya and Phag; from Lower (gTsañ): Ram-sdiñ ma-ba and sNañ-dre'u Lhas-pa; from Upper Myañ: Lhag and Šes; from gYag-sde: Sog-po-ba; from bZañ: Gru-gu Luñ-pa, Kha-rag sGom-čhuñ, 'Gos of gNas-khañ, Nags-ston mTha'-dag, Lho-stod-pa, Myañ-po Ri-kha-pa, 'Kho-ston Ku-šu-ra-ba, Grog-pa brtson-señ, Zur-re-ba Mtha'-bži, gTsañ-pa mKhar-po-pa, Ko-de Luñ-pa of rGyal, gYa'-nos-pa of Dar-yul, Ye-ses señ-ge, Wa-brag dkar-ba, sGro'i sTag-mgo-ba, Pho-brañ sdiñs-pa of Grab, sGro-lag-pa of rGyal, 'Broñs stoñs-pa of rMa, Ban-de-ba Rin-byáñ, Mag-pa gÑan-čhuñ, Mal-gro-ba gLañ-sgom, Thañ-po-čhe-ba, dGon Mer-pa, Žañ-čhen-po of gYu-sgra, dGe-sbyoñ čhen-po of La-mo, mDo-luñ-pa, the "Upper" and "Lower" Žar-dgon-pas, sGyu-sbyāñs dbañ-señ, Byar-pa Rin-gžon, sTod-luñs-pa dBañ-phyug-grags, gLañ Ri-thañ-pa, Šar-ba-pa and many others able to work for the

(136)

welfare of living beings. Among these: in gTsañ—Ram and sNañ; in Upper gTsañ—Bya and Phag; from gÑal—gLan and gÑos; from Dol—'Be and Rog—are “the Eight Great Ones.” gLan-thaiñ-pa and Sar-ba-pa are called the “Great Pillars of dbUs”. Now Rog Ses-rab rgya-mtsho: he was the one known as Dol-pa dMar-žur-pa, and was born to a very learned Tantric in the year Earth-Female-Hog (sa-mo-phag—1059 A. D.). On taking up ordination, he studied the Abhidharma and the Vinaya with Rog mNon-pa-pa and rGya 'Dul-'dzin who had recently become famous (lit. “Stuck out their heads”). In the year Wood-Male-Mouse (čhu-pho byi—1072 A. D.), the third year since the establishment by Po-to-ba of a monastic college, he was accepted by the kalyāña-mitra Dol-pa who was aged 26. He attended (on him) for 22 years, and after that laboured extensively for the welfare of living beings. It is said that he had more than 1000 disciples at Yañ-gañ. From him obtained the introduction into the Doctrine (chos-'brel, dharmabandha) 'Gro-mgon Phag-mo Gru-pa. He died at the age of 73 in the year Iron-Female-Hog (lčags-mo-phag—1131 A. D.). rGya 'Dul-'dzin had studied the Vinaya for thirty-three years, out of his 85 years. Before Dol-pa had visited Po-to-ba, Dol-pa said: “Before I heard the Vinaya from rGya 'Dul-'dzin, the new scholar. Therefore Po-to-ba and he seem to have begun and completed their labours for the welfare of living beings at the same time. (i.e. the beginning of the teaching by rGya 'Dul-'dzin and the end of the teaching by Po-to-ba seem to be contemporaneous events). The Chapter on Po-to-ba and Rog gLai Ri-thaiñ-pa rDo-rje seiñ-ge was born in year Wood-Male-Horse (śin-pho-rtä—1054 A. D.) and lived for seventy years, till the year Water-Female-Hare (čhu-mo-yos—1123 A. D.). During a considerable time he maintained an assembly (of disciples). Following the custom of Po-to-ba, he trained disciples with the help of the great treatises, such as the “Five Treatises of Maitreya” (Byams-chos-sde-lha) and others. On one occasion he expressed the solemn vow not to abandon

(14a)

monkhood throughout all (his) future existences. On one occasion the voice of the mule of Śrī-Devi came out clearly, saying : " During all that time I shall befriend you." Khyuṇ-po rNal-'byor, saying that gLañ Ri-thañ-pa was a manifestation of the Budda Amitābha, cut his hair in the presence of gLañ Ri-thañ-pa. gLañ-thañ-pa also became a disciple of sNe'u-zurpa. From among his two thousand disciples, there were many, such as Yar-kluñs Lčags-žin-pa, Dul'-dzin of Ba-yags, Luñ-mo-pa mDo-sde, Žañ-btsun gÑan, 'Gar Žañ-žuñ-pa, Ma-thañ-pa, Ne-mal-pa and others. Sa-bo sGañ-pa Padma byan-čhub was also a disciple of gLañ-thañ-pa, and was born in the year Fire-Female-Sheep (me-mo-lug—1067 A.D.), when gLañ-thañ-pa was thirteen. He died at the age of 65 in the year Iron-Hog (lčags-phag—1131 A. D.). He gathered round himself about a thousand disciples. gLañ-thañ-žan acted as abbot of gLañ-thañ (in 'Phan-yul). He was succeeded as abbots by the kalyāṇa-mitra gÑan, the ācārya sGom-pa, the kalyāṇa-mitra 'Gar-pa and the ācārya gTsañ-pa. Then gLañ-thañ was entrusted to Sañsrgyas-dbon of rGya-ma. This gLañ-thañ-žan was also met by Phag-mo gru-pa (this means that the latter was his disciple). The Chapter on gLañ-thañ.

The great Sar-ba-pa : He was born in the year Iron-Male-Dog (lčags-pho-khyi—1070 A.D.) as son of a nomad at Byañ Rom-po. In his youth, the parents gave him a bride, but he did not stay (in his house) and proceeded to Po-to-ba, took up ordination and heard the latter's instructions. He was known to possess great wisdom, and was said to know by heart the entire bKa'-gyur. After the death of Po-to-ba, most of the latter's disciples assembled round him. Later he was known to have had about 3600 disciples. The greater part of his teaching consisted of the exposition of the main texts. In particular, when he was explaining the Uttaratantra in the translation of the Master and Nag-tsho, an incomplete translation of the same text by rNog was brought to the class, and during his second exposition of the text, the students used mostly this translation by rNog. He rebuked them slightly,

(14b)

saying: "Unfortunate men! You do not trust the translation made by the Master." But after that, on the two last occasions he expounded the text according to the translation of rNog. When Pa-tshab lo-tsā-ba came from India, he preached the Mādhyamika doctrine, but the number of (attending) monks was small. Sar-ba-pa offered him many of his own novices as disciples. When Sar-ba-pa read the texts of the Mādhyamika translated by Pa-tshab, he sent him a message, which read: "(In my opinion) this and that passage should be translated in such and such a way." Pa-tshab again read through the Sanskrit original and saw that (Sar-ba-pa's) words were correct. In general, he praised Pa-tshab greatly for his teaching of the Mādhyamika, and assisted him in a sincere manner. At Rwa-sgreñ, he took away the Sūtrasamuccaya (Tg. dbU-ma, No. 3934), a book which had belonged to the Master, and paid for its translation, which was made by the Kashmirian Jayānanda, the lo-tsā-ba Pa-tshab Ni-ma-grags and Khu-mDo-sde-'bar. He became master of the Doctrine. Though the other bKa'-gdams-pas maintained that the cittotpāda rites according to the Mādhyamikas and the Vijñānavādins differed greatly, but he having quoted constantly and having based himself on the svavṛtti of the Pathapradīpa (Lam-sgron) wrote a treatise which established the similarity of the two rites in respect of the types of individuals (on whose behalf the rites were performed). Now-a-days this rite is known as Sems-bskyed mchod-pa. The rite is usually performed at the end of a recitation of the Lam-rim.). Later, the All-knowing bLo-bzan-grags-pa'i dpal (Tsoñ-kha-pa) maintained the same theory. Sar-ba-pa laboured greatly for the welfare of living beings, and passed away at the age of 72 in the year Iron-Female-Hen (lcags-mo-bya—1141 A.D.). From among his 3600 disciples: Prajñā-jvāla, Nag-söd dPe-ston, Ban-čhen sKyas-bu of lDan, Ses-rab rdo-rje of gZo, gTum-ston of sNar-thañ, Grags-pa Señ-ge of Bya, 'Jin-pa dGye-lui-pa, Byañ-čhub-grags of La-stod, rTsed-pa of Lower Myāñ, Gyu-bug-pa of Sains, gTsaiñ-gad (15^a)

gÑos-pa, Khu-le'i Kha-mo zer-ston, 'Be-dkar of Upper Myāñ, Myāñ-ro-pa, Bya-tgyus-pa, Jo-sras of Upper Myāñ, Sar-ba-pa bLo-gros-grags, rGya-ston of gTsāñ, Zar-čhos of Po-dōñ, dGe-'dun -skyabs of gÑal, gYor-ston of Myāñ-po, the "former" and the "latter" Tshes-pas, gÑos-ston of gÑal, Dar-rin of gÑal, Jo-sras Koñ-po, Lho-pa Dar-ma-grags, Myāñ of Sol-thāñ, sBa'-dul of Nag-mo, Tshul-še of Zogs, the "latter" Zar-dgon-pa, sKyo-ston of Yuñ, sTod-luñs Mon-grapa, Lho-pa Dar-ston, Byāñ-grags of rGyal, Byā-ston 'Chad-kapa, sTabs-kha-ba, the Great, and many other holy men. Among them Bya 'Chad-kha-pa: His native place was Lu-ro. His family name was Bya. Since his childhood he had been a disciple of Ras-čhūñ-pa of Lo-ro. He was ordained at Loro Žin-gsar by the upādhyāya known as rTse-ber-ba. Dags-po gTsāñ-dul acted as his preceptor. He received the name of Ye-śes rdo-rje. He went as attendant of Ras-čhūñ-pa to a religious assembly of Nor-rje-btsan Bho-ra at gÑal. The assembly was presided over by rNog lo-tsā-ba and many kalyāñā-mitras discussed the siddhānta. Faith was born in him and he proceeded in search of religion. At gYe, he requested full ordination from the kalyāñā-mitra sGre-pa, asking him to become his upādhyāya, but the latter refused. When Tsharōñ Jo-stan and Dags-po gTsāñ-dul arrived at the residence of the great sGre-pa, he requested them to act as his upādhyāya and ācārya, and thus received the monastic vows. When he was studying the Vinaya under Sa-mi, he went to a religious assembly held in Yar-kuñs. There he met the kalyāñā-mitra Myāñ Lags-žiñ-pa. From him he heard the "Eight Sentences" (Tshig-brgyad-ma) of gLañ-Ri-thāñ-pa, and faith was born in him. For four years, he attended on the kalyāñā-mitras Dol-pa and Lugs-smad-pa. Then at the age of 20, he proceeded to dbU-ru and met accidentally a disciple of gLañ Ri-thāñ-pa at the guest-house of Lha-sa. While the disciple was reciting aloud the Tshig-brgyad-ma of gLañ Ri-thāñ-pa, 'Chad-kha-pa inquired: "Whose is it?" and he replied: "It is gLañ Ri-thāñ-pa's." (15b)

He died. After his death, gNan and 'Dul-ba 'dzin-pa disagreed about the abbotship," on hearing this, he went to Sar-ba-pa, the Great, who was residing at Khañ-pa-gnas of gZo. He attended the classes, but the words of the bLo-sbyon (Tshig-brgyad-ma) did not appear clear to him.. Therefore one day, when the monks had gone to a festival, he came into the presence of Sar-ba-pa who was engaged in circumambulating a stūpa, and made the following request, spreading his upper garment on the ground: "Pray, sit here!" The latter inquired: "While staying on it, what must I do?". He said: "Advise me!"—"All advices had been given from the religious chair. What is there that is not clear?" said Sar-ba-pa. He then repeated the words of the Tshig-brgyad-ma, and said: "There was such a śloka. I esteem it. Will it be useful or not as the Path?" Sar-ba-pa said: "I do not care for your esteem or disregard! You Master-scholar ! If you do not accept the Buddha, then leave it ! If you do accept, then how can you succeed without training your mind and maintaining such views?"—"Well then ! Pray cite a quotation (from the text) to prove it!" Sar-ba-pa replied: "Who is it, who does not trust Lord Nāgārjuna? Did he not say (in the Rin-chen phren-ba /Ratnāvali/): "May their sins ripen on me! Let all my virtues mature on them." ("This passage explained the words of the Tshig-brgyad-ma: "Khe dañ rgyal-kha gžan-la byin gyod dañ bub-kha-rañ-gis blañs." "Give gain and victory to others, and accept loss and blows for yourself").

He then asked: "Now, pray teach me the precepts of this (Doctrine)." Sar-ba-pa replied: "O Lord! Protect yourself from accidents! I shall bestow on you the secret precepts gradually". Then during 13 years he constantly taught him the ślokas of the bLo-sbyon ("Mental training", here Tshig-brgyad-ma) and an understanding of it was born in his mind. He wrote the following words: "Because of my great selfishness, I had made a request for the secret precepts in order to subdue egotism, without distinguishing

between happiness and misfortune, and evil words. Now, even if I were to die, I would not regret." These precepts seem not to have been given by Sar-ba-pa to any others. In order to impress others, he listened to the precepts once again in the company of a native of the South. When he was attending classes, during which his Teacher expounded the text of the Uttaratantra, the Teacher said: "One's own happiness and virtues should be given away to living beings, my Masters. All sins and sufferings of living beings should be taken upon oneself. If you are able to carry out (this practice) in your Mind, then do like that!" He said: "I understand that my Teacher had said this for my sake, others did not understand it." During that time, he attended on his Teacher for two years at gZo, for six years at dGe-goñ, as well as at Sar-ba. Then he resided in turn at Byen and other places. While residing at 'Gres-phu, he said to his attendants: "If you have butter, then let us offer a butter soup to the meditative ascetics! We should hold a name-giving festival on the occasion of giving a name to this Doctrine." He taught the Don-bdun-ma (bLo-sbyoñ Don-bdun-ma). At 'Gres-phu sgom-chen-sdiñs he taught it to a class and the custom of teaching the bLo-sbyoñ to a class (of monks) originated from that time. Then he proceeded to Mal-gro and founded the monastery of Old 'Chad-kha ('Chad-kha rñiñ-ma in 'Phan-yul). He also prophecised to Se Spyil-bu-pa that the latter will found the present day "New" 'Chad-kha. Then he visited Bya Nur-mo. He composed the mThar-thug-gsum-gyi gdams-pa ("Precepts of the three Sublimities") and an auto-biography in ślokas. He said: "Having given up my native country, friends and relatives, I produced virtue free from bonds of attachment. At the residence of my Teacher, I performed the virtuous act of study, reflection and meditation (thos-bsam-sgom gsum). Now, even if I were to die, I would not regret it. I did not worship my relatives as gods, I wore ragged clothes and kept to a low place. I did not show displeasure towards

(16a)

my companions, I did not strive for fame and did not amass wealth. Now, even if I were to die, I would not regret it! I avoided flattery, ceremonies and rites, I did not worship my supporters as gods, I did not accept hospitality from nuns, I practised the life of the Great Sage (the Buddha). Now, even if I were to die, I would not regret it! I did not worship and honour those who had beauty and wealth, I did not engage in money lending and trade, I did not erect houses and monasteries. Now, even if I were to die, I would not regret it!" saying so, he passed away. This Bya 'Chad-kha-pa was born in the year Iron-Female-Serpent (lcags-mo-sbrul—1101 A.D.) in the 32nd year of Sar-ba-pa. When he was thirty, he met Sar-ba-pa in the Iron-Male-Dog (lcags-pho-khyi—1130 A.D.), when Sar-ba-pa was sixty-one. They associated for 12 years till the year Iron-Female-Hen (lcags-mo-bya—1141 A.D.). After that he lived for 34 years more. He passed into Nirvāṇa at the age of 75 in the year Wood-Female-Sheep (śin-mo-lug—1175 A.D.). After him Se sPyil-bu-pa: his family name was Se. He was born at Dar-ma-sgañ in Upper gNal in the year Iron-Ox (lcags-glan—1121 A.D.). His name was Chos-kyi rgyal-mtshan. For many years he followed on 'Chad-kha-pa. In the year Wood-Ape (śin-spre—1164 A.D.) he founded the "New" 'Chad-kha. He also established a monastery at sPyil-bu. After the death of 'Chad-kha-pa, he resided alternatively in the above two monasteries for 14 years, between the year Fire-Ape (me-spre—1176 A.D.) and the Earth-Hen (sa-bya—1189 A.D.) year.

His disciples the yogin Byañ-señ, rGya spañ-thañ-pa, Lha-dge-'dun-sgañ-pa, and Ñan Lha-sdiñs-pa founded the monasteries of Gro-sa, sPañ-sa, dGe-'dun-sgañ and Ñan Lha-sdiñs. He died in his (1189 A.D. 69th year) at sPyil-bu. (On the cremation of his remains) many wonderful relics appeared, including a relic in the shape of a conch wound towards the right (gyas-khyil), etc. After him Lha (Lha means Prince, son of a king. S.C. Das, A.S.B. N.2 / 1889 / p.47 misunderstood the title)—Luñ-gyi dbañ-phyug, son of Jo-bo rNal-'byor and

dPal'-dren, lady of sNa-nam, who was born in the year Earth-Male-Tiger (sa-pho-stag—1158 A.D.). When he was eight, he obtained from Gu-ri-ba, the Great, the vows of upavāsa (fasting, bsñen-gnas. The rule of upavāsa on the 8th and 15th of the month. Eight rules in all), and the permission (luñ) to perform the offering rites. At the age of 14, he obtained from Gu-ri-ba the upāsaka vow. At the age of 15, he invited kLubs-dkar, the upādhyāya of rGya-nur, and from 'Chims-phu the kalyāna mitra gTsān-pa Khyuñ-po, and requested kLubs-dkar to act as ācārya, and Khyuñ-po as upādhyāya, and thus received ordination at Bya-sa. He received the name of Byan-čhub rin-čhen. He also studied the Vinayakārikā (Tg.'Dul-ba, No. 4123) and heard twice the Sumi-brgya-pa (Āryamūlasarvāstivādiśrāmaṇerakārikā, Tg.'Dul-ba, No. 4124) and mastered it. In the same year, he preached them at sPu-gu-no, and on seeing the image of the kalyāna-mitra Bya 'Chad-kha-pa, he was filled with faith, and asked: "What is his name?" They replied: "(He) is called 'Chad-kha-pa. He is dead, but now Se is living." Faith was born in him also and he proceeded to the residence of Se. The monks built a hut for him by common effort. When he was 24, Se said to him: "Become a monk!" They invited from rGya-sar-sgañ the upādhyāya gLan, and asked him to act as upādhyāya (to perform the ceremony of ordination). The ācārya Žañ performed the rite and gNags acted as secret preceptor. Thus he received final ordination. He attended on many teachers, such as the Kha-čhe pañ-čhen (the Great Pañdita of Kāśmīra—Śākyā Śribhadra) and others. After the death of Se Spyil-pa, Luñ-gyi dbañ-phyug occupied the abbot's chair for 43 years, from the year Iron-Dog (lčags-khyi—1190 A.D.) to the year Water-Dragon (čhu'-brug—1232 A.D.). He died at the age of 75 in the year Water-Dragon (čhu'-brug—1232 A.D.). He possessed the wave of bodhicitta, and had many visions of tutelary deities, such as Don-yod žags-pa (Amoghapaśa) and others. He also received the permission (luñ) of the entire Kangyur and

(17a)

therefore became known as the "Lord of Permissions"—Luñ-gi dbai-phyug. Lha 'Gro-ba'i mgon-po: his father was Jo-'bag and his mother Lha-gčig (Princess) Dzam-glin, sister of Lha (Prince) 'Dri-sgañ-pa. He was born in the year Fire-Male-Horse (me-pho-rtā—1186 A.D.). When he was six, he obtained the upavāsa vows from the great Vinaydhara of dKor. At the age of 16, he proceeded to 'Chad-kha into the presence of his uncle and obtained the upāsaka vows. Immediately after that, he requested sBal-til at sKyor-mo-luñ to act as upādhyāya at his ordination ceremony and the kalyāṇa-mitra Sthavira (gNas-brtan), a native of Gro-sa-ba, to act as ācārya. He was ordained as novice and received the name of Byañ-čhub'-od. Later he invited to Po-to the kalyāṇa-mitra gNas-brtan as upādhyāya, and from sPu-gu-no the kalyāṇa-mitra rGyal-tsha to act as karma-ācārya. Jo-btsun acted as secret preceptor (gsan-ston), and thus he received the final monastic ordination. He studied much with his uncle and after his death, became abbot in the year Water-Serpent (čhusbrul—1233 A.D.). He occupied the chair for 27 years till the year Earth-Sheep (sa-lug—1259 A.D.), and protected the Doctrine. The Po-to elders (sraviras) and the kalyāṇa-mitras who followed the basic texts of the bKa'-gdams-pas held a council, and presented him with the monastery of Po-to, together with its branch monasteries, as well as entrusted him with the keys of the temples of about 30 monasteries of Koñ-po, headed by rTa-bar, sBu-čhu and Byañ-lun. From Dags-po—the monasteries and their serfs, headed by bLa-mdā', and Kan-mon-śod. In later times, during a considerable period, he used to appoint in them temple-keepers (dkon-gñer) and magistrates (mi-dpon). From gNal he received the invitation of Zañs-po, the Great. He performed the consecration ceremony of the great caitya (sku-'bum čhen-mo). He was presented with the monastery of Zañs-po-čhe and its branch monasteries, as well as with the keys of the vihāra. He was invited to Roñ-rtse-dkar to perform the consecration ceremony

(17b)

of the "Great Sepulture" (*gDün-khañ čhen-mo*), and was presented with the monastery and its branches. In subsequent periods, there were many followers of the Spiritual Lineage of *sPyil-bu-pa* at *Zañs-po-čhe* and *Bra-gor*. From *gYe-ru*, *Bu-dal* and other places he had many supporters and teachers. In general, he also had visions of many tutelary deities and in particular, he could not be differentiated from *Acala* (*Mi-gyo-ba*). Therefore he was known as "Prince wearing a tiger skirt" (*lha-stag-šam-čan*). At *Gon-pa-ri* of *Yar-kluñs* he had a vision of *Simhanāda*. At *Po-to* there had been an image of the *Muni* (the Buddha) who preached the Doctrine to him. At *sPyil-bu* while he was performing the ordination of a novice, the sixteen Elders (*Sthaviras*) manifested themselves. Since that time the number of painted banners (*thain-skü*) representing (him) surrounded by the sixteen *Sthavitas* increased. He used to keep sixteen *tshul-śin* (small pieces of wood used in counting votes and taking the roll-call) for the sixteen *Sthaviras* during the opening ceremony of the summer retreat. During the tea ceremony, he used to recite a prayer in honour of the sixteen *Sthaviras*. At *Lha-sa* he received instruction from the Lord (*Jo-bo*). When he came to *Rwa-sgreñ*, the Master (*Atīśa*) manifested himself to him. At *'Dam* an evil spirit having entered into a great image and nobody being able to drive it out, he went there and performed the ceremony of devil-expelling ('*gegs*), and two pigeons flew out of the arm-pits of the image. These transformed themselves into wolves. This was seen by all (present). Then he performed the ceremony of consecration (of the image). When '*Gro-ba'i mgon-po* *'Phags-pa* (*qutoytu*) returned to his native place, the other *kalyāna-mitras* were sent back, but to the *kalyāna-mitra* *gNen*, '*Gro-mgon* said: "I cannot afford to part with you! Let us proceed together!" They proceeded as far as *Sa-pho-srañ*.

He laboured for the benefit of scholars, priests and notables, and died at the age of 74 in the year Earth-Female-Sheep

(18a)

(sa-mo-lug—1259 A. D.) at sPyil-bu. After his cremation many relics were recovered (from the ashes), including images of gods, etc. In the Inner Reliquary (*nañ-rtan*) of sPyil-bu his eye was placed inside a golden image. (His) heart was taken to the monastery of 'Chad-kha-pa and placed in the sepulchre of No-sgra. (His) tongue was taken to sPu-gu-no and placed inside the image of Mahābodhi. Four conches, wound to the right, were also left behind. One was placed inside the golden image of Rug-pa. Another was placed in the tomb among the relics which formed the share of sPāṇissa-pa and is now preserved at No-sgra. A third (conch) is now preserved at sPyil-bu and kept on exhibition of relics. bLo-gros Ye-ses of Lha-brag-kha: he was born at Bye-čhuñ in the year Iron-Male-Dog (lčags-pho-khyi—1250 A. D.) as son of the Lord Śākyā bKra-sis and sKyor-mo Dar-rgyan. He became a disciple of Lha 'Gro-ba'i mgon-po, and mastered, in the manner of a filled vase, all the knowledge of sBas-pa sTon-gžon. For 27 years he occupied the abbot's chair, from the year Iron-Male-Ape (lčags-pho-spre—1260 A. D.) to the year Fire-Dog (me-khyi—1286 A. D.), and laboured extensively for the welfare of living beings. He lived till he was 37. This sBas-pa sTon-gžon was born in the year Wood-Male-Ape (śin-pho-spre—1224 A. D.). After him Lha Zur-khañ-pa who was born in the year Fire-Female-Ox (me-mo-glañ—1277 A. D.) as son of Jo-bar. He became a disciple of Lha Brag-kha-pa and received the upāsaka vow. He was ordained by the upādhyāya Lhag-ru-ba, the Great, sBas-pa sTon-gžon acting as ācārya, and received the name o: dBañ-phyug ye-ses. From sTon-gžon he heard the "Five Treatises of Maitreya", the Tshig-'Jug (the Prasannapāda, Tg. dbU-ma, No. 3860, and the Mādhyamakāvatāra, Tg. dbU-ma, No. 3861) and other texts, and mastered them without difficulty. From the upādhyāya Lhag-ru-ba he heard the Abhidharmakośa (Tg. mNon-pa, No. 4089) and preached it to a class of pupils. He became abbot in the year Fire-Female-Hog (me-mo-phag—1287 A. D.). He entrusted

the chair to his successor at the age of 40. In the end, he died at the age of 61 in the year Fire-Ox (me-glañ—1337 A.D.). There were left after him many wonderful relics, such as (his) heart, tongue, eye, a conch wound to the right (gyas-'khyil-gyi duñ) and others. After that Lha (Prince) bLo-gros'-od : he was born in the year Wood-Female-Hen (śin-mo-bya—1285 A.D.) as the eldest son of king (mīna'-bdag) Grags-pa rin-chen and Lha-gčig rDo-rje. At the age of 15, he obtained many instructions and initiations from Grags-pa rgyal-mtshan (Yar-kluñs lo-tsā-ba), the ācārya Kun-dga'-dpal and others. Afterwards he proceeded to sPyil bu (in 'Phan-yul) as indicated by Lha Zur-khañ-pa and received from Zur-khañ-pa the upāsaka vows. He was ordained (as novice) by the upādhyāya Lhag-ru-ba who acted as upādhyāya, and by sBas-pa sTon-gžon who acted as ācārya. At the age of 20, he received the monastic ordination from the same upādhyāya and ācārya. With Zur-khañ-pa he studied all the basic texts and instructions. In particular, he heard many oral precepts known and unknown, such as the bLo sbyoñ Don-bdun-mīa and others. He obtained the hidden precepts of the Tantras which had originated from the Kha-čhe pan-chen (Śākyāstī). With sBas-pa sTon-gžon he studied the Prajñāpāramitā Class and with the upādhyāya gŽon-tshul the Vinaya Class. At the age of 27, in the year Iron-Hog (lčags-phag—1311 A.D.) he was elected to the abbotship of sPyil-bu. Zur-khañ-pa handed over to him a precious conch, relics ('phel-gduñ), the pātra (monastic bowl) of Śāriputra, the tus-rgyan of Nā-ro, the bell (phyag-dril) of Atīsa, his vajra, and the keys of Po-to and other vihāras. Altogether, he occupied the abbot's chair for 40 years. During this period the trouble between Sa-skyā and 'Bri-khur came to an end. sPyil-bu-pas also lived in plenty. He passed away at the age of 66 in the year Iron-Tiget (lčags-stag—1350 A.D.). After the cremation of his remains, many extraordinary relics were recovered.

After that Lha Rin-chen señ-ge who possessed excellent

faculties, such as the remembrance of his former rebirths, etc., held the abhorship till the year Fire-Female-Ox (me-mo-glañ—1337 A.D.). In general, from the year Fire-Male-Ape (me-pho-spre'u—1176 A.D.), which followed the death of Bya 'Chad-kha-pa, till the year Fire-Female-Ox (me-mo-glañ—1337 A.D.) of the death of Lha Zur-khañ-pa, 162 years are sure to have elapsed. The sixty years, from the year Earth-Tiger (sa-stag—1338 A.D.) till the year Fire-Ox (me-glañ—1397 A.D.), should be considered to be the time of bLo'-gros'od and Rin-chen sei-ge. It is impossible to ascribe separate dates to them. After that Lha Śākyā bSod-nams-rgyal-mtshan-dpal-bzañ-po, bSod-nams lhun grub and bSod-nams rgyal-mtshan. Further, the Master's 13 years in Tibet; 'Brom—ten years; Po-to-ba—41 years; Sar-ba-pa—36 years; 'Chad-kha-pa—34 years. From the arrival of the Master in Tibet till the death of 'Chad-kha-pa—134 years (elapsed). From the year Earth-Male-Tiger (sa-pho-stag—1338 A.D.) which followed the year of Zur-khañ-pa's death, till the present Fire-Male-Ape year (me-pho-spre—1476 A.D.) 139 years have elapsed. One should assign the dates of bLo-gros'od and others to this period. The chapter from Sar-ba-pa to 'Chad-kha-pa. Sar-ba-pa's disciple gTum-ston bLo-gros grags-pa: Sar-ba-pa bequeathed him: "You should befriend a group of four monks!" Accordingly, gTum-ston spent some time at various localities, in the vicinity of this place (sNar-thañ) from the year Iron-Female-Hen (lcags-mo-bya—1141 A.D.) till the year Water-Male-Ape (chu-pho-spre—1152 A.D.). While he was practising meditation, a number of followers gathered round him and in the year Water-Female-Hen year (chu-mo-bya—1153 A.D.) he founded sNar-thañ. He spent there 14 years and later proceeded to sTod (Upper Tibet). He appointed to his chair rDo-ston Ses-rab-grags who occupied the chair (of sNar-thañ) for 20 years. After that Zañ-bstun rDo-rje'od for eight years; Gro-ston bDud-rtsi-grags for 39 years; Zañ-ston Chos-kyi bla-ma for 10 years; Sañis-rgyas sgom-pa

(19a)

sen-ge-skyabs for 10 years; mChims Nam-mkha'-grags for 36 years; sKyo-ston sMon-lam tshul-khrims for 15 years; Ni-ma rgyal-mtshan for 7 years; Ze'u brTson-'grus grags-pa for 12 years; his younger brother Grags-pa śes-rab for 12 years; the mahā-upādhyāya bLo-bzañ-grags-pa for 40 years; till the last one 223 years had elapsed. After that, in the year Wood-Female-Hare (śin-mo-yos—1375 A.D.) the mahā-upādhyāya Kun-rgyal-ba was elected. During the 43 years, which had passed between this Wood-Hare year and the Fire-Female-Hen (me-mo-bya—1417 A.D.); the chair was looked after by the mahā-upādhyāya Rin-po-čhe Grub-pa-śes-rab. In the year Earth-Male-Dog (sa-pho-khyi—1418 A.D.) the mahā-upādhyāya bSod-nams mčhog-grub was appointed to the chair. He acted as abbot for 16 years, till the year Water-Female-Ox (čhu-mo-glañ—1433 A.D.). In this Ox year, because of a slight disagreement between the Teacher and his attendant, the mahā-upādhyāya moved to dbUs. When he was about to return (to sNar-thañ), his attendant prevented his coming, and there took place much wrangling and even some casualties between the monks and the mahā-upādhyāya's younger brother. After that sPyan-sia Grags-pa-ba, bKa'-bcu-pa bZod-pa-pa, 'Dul'-dzin dPal-l丹 bzañ-po were elected. The present abbot (of sNar-thañ) is Śes-rab rgyal-mtshan. From the Master's coming to Tibet till the death of Sar-ba-pa 100 years (elapsed); then 12 years before gTum-ston had founded the monastery of sNar-thañ. Since the foundation of sNar-thañ (1153 A.D.) till the time of the mahā-upādhyāya Grub-śe-ba 265 years elapsed (c. 1418 A.D.). In general, from the coming of the Master to Tibet (1041 A.D.) till the present Fire-Male-Ape (me-pho-spre'u—1476 A.D.) 435 years have elapsed. The chapter on sNar-thañ. (204)

sGaiñ Sākyā Yon-tan of Kham-pa-luñ was born in the year Wood-Female-Ox (śin-mo-glañ—1023 A.D.). He lived for 91 years till the year Wood-Female-Sheep (śin-mo-lug—1115 A.D.). His teaching was known to contain

eight sections (thun-brgyad-ma). After his death, monks gathered at the residence of sNe'u-zur-pa who had about a 1000 disciples. Among Sar-ba-pa's disciples Ni-ma 'dul-dzin was selected (by the Teacher) to preserve the tradition. The yogin Ses-rab rdo-rje was understood to own property. He occupied the chair for three years. The Holy sTabs-ka-ba was selected to preach the basic texts (of the school). He founded the monasteries of sTabs-ka, 'Od-'jo and Khra-phu. Roñ-ston Kha-bo-čhe took over 'Od-'jo. mNam-med 'Dul-ba 'dzin-pa took over Khra-phu. At Khra-phu the study of the Vinaya and of the Abhidharmakośa continued for a long time. The commentaries on the Vinaya and the Abhidharmakośa composed by Khra-phu-ba 'Od-'byun were later adopted (as text-books) at Khrab-la-kha, as well as at Bra-gor in gNal. gZon-nu Yon-tan of 'Od-'jo was born in the year Fire-Female-Sheep (me-mo-lug—1127 A.D.). He lived for 87 years till the year Water-Female-Hen (čhu-mo-bya—1213 A.D.). He gathered round himself about a 1000 disciples. Dat-ma grags of sTabs-ka was born in the year Water-Female-Sheep (čhu-mo-lug—1103 A.D.) and lived for 72 years, till the year Wood-Male-Horse (šin-pho-rta—1174 A.D.). It is said that he had gathered about 600 disciples at sTabs-ka. The Chapter on Kham-luñ-pa and the disciples of Sar-ba-pa. sPyan-sia Tshul-khriṃs-bar was born at sNañ-ra-sgañ of Nan in the year Earth-Male-Tiger (sa-pho-stag—1038 A.D.), as son of dBas Śākyā rdo-rje and mother Li-mo Ye-ses-sgron. In childhood he was called sTag-tshab-bar. At the age of 20, he came to Rwa-sgreñ and attended on 'Brom. Later he attended on rNal-'byor-pa, dGon-pa-pa and the yogin Ses-rab rdo-rje. When he had reached the age of 12, a yogini named Gon-mo-sgañ-pa of gTsāñ bestowed on him the secret precepts, but he did not realise the results described in them. Then dGon-pa-pa gave him the book of Pañcakrama by the ācārya Nāgārjuna (Tg. rGyud, No. 1802) and said: "This (book) led me towards the results (mentioned in the secret pre-

(204)

cepts of the yogini)." He spent six years at Lo. After that he spent three years at sNug-rum. He passed away at the age of 66, on the 21st day of the month of Mṛgaśīra (smal-po) of the year Water-Female-Sheep (čhu-mo-lug—1103 A.D.). From his childhood he believed in the doctrine of śūnyatā and possessed great wisdom, as well as a sufficient knowledge of Sanskrit to enable him to translate (Sanskrit texts). He used to recite mantras, whatever were to be found in Tibet. He erected many caityas made of jewels, similar in style to the Pad-spuṇs caitya (i.e. in the style of one of the eight famous caityas of India) of the Master. It is said, that if one were to collect in one spot all the votive offerings (sā-tsa) made by him they would appear like a hill. His powet was great and Religious Protectors used to appear before him without being invoked. He admitted the theory of the Two Truths (aspects), according to which the All was either Conventional (kun-rdsob) or Transcendental (don-dam). Also he maintained that the pure Phenomenal aspect had four characteristics which were quite different from the four characteristics ascribed to it by other (scholars), though later the ācārya gTsān Nag-pa used to say that (such theories) were not mentioned in basic texts. sPyan-shā's view was however proved correct, because to my mind he implied the inner Phenomenal aspect. He exhibited many supernatural powers and people used to say: "Who is greater, the Venerable Mid-la or he in respect of supernatural powers?" He died at sNug-rum. It seems to me that this was due to lack of devotion on the part of the elder (sthavira) of Lo (otherwise he would have passed away at Lo). Among his disciples (were found) 'U-yug-pa A-mi, rGya-rtse sBre -ba, sKu-bsruṇs sTon-pa, kLuṇs-śod Ral-pa, 'Dul-'dzin Sal-gur sTon-pa, 'Tsher-ston, Thaṇ-dul, 'Brom-dul—the four, Thar-pa'i Phag-sgom, Āched-čher Bag-ye sgom-pa, Rug-pa'i rGya-sgom and Maṇ-ra sGom-pa—the four, Zar-pa Jo-btsun, gYe-pa'i sgre-pa, 'Phan-yul-pa rGya, Yul-čhos-pa Lha-bzo, sTod-luṇs-pa čhen-po, Khyuṇ Kham-po-čhe, Lho-brag-pa-pa Wa-ston, gTsān-pa Jo-phad, Bya-yul-pa čhen-po

(20b)

and others. sTod-luñs-pa čhen-po Rin-čhen sñiñ-po was born in the year Water-Male-Ape (čhu-pho-spre—1032 A.D.) and lived till the age of 85, till the year Fire-Male-Ape (me-pho-spre—1116 A.D.). He established the monastery of sTod-luñs btsan-'gro and gathered about a hundred disciples. This Water-Ape year (čhu-spre—1032 A.D.) is the year following after the Iron-Sheep year (lčags-lug—1031 A.D.) in which Po-to-ba was born. When Rin-čhen sñiñ-po was seven, sPyan-shña was born. When he was 11, the Master came to Tibet. It is said that he paid the nivāsana (the elders of dbUs collected a tax from each monk to provide the money for the Master's coming to dbUs) tax for the Master. Zar-pa Phag-sgom founded the monastery of Zar at Mal-gro. Among these disciples, the kalyāṇa-mitra Bya-yul-pa, the Great, possessed the quality of honouring his Teacher and of labouring extensively for the welfare of others. He was born at Gol-go-luñ in sTod-luñs in the year Wood-Female-Hare (śin-mo-yos—1075 A.D.). His father was gYuñ-'druñ brTan-'bat and his mother Gyi-lJañs-gza' lčam-bu. Soon after that his father died. His mother, having taken the Ratnakūṭa-sūtra (Kg. bKon-brtsegs, No. 45ff.) which was kept in the house, married another husband. The boy was looked after by an aunt (the father's sister). At the age of 11, he was given the name of Se (This passage can also mean that "at the age of 11, he wore the yellow garment."). When he was 12, he took up the noviciate, during which Ye-śes-rgyal-mtshan, a disciple of sPyan-shña, acted as ācārya, and one known as Byan-grags, a disciple of rNal-'byor-pa, acted as upādhyāya. He was given the name of gZon-nu'-od. At the age of 12, he became a successful steward (gñer-ba) of Gol-go-luñ. At the age of 14, when his mother was about to die he proceeded to his home and performed the skyabs-'gro ceremony (Refuge taking rite). His ācārya entrusted him to the great sTod-luñs-pa and he became the latter's attendant. During that time, he happened to hear the exposition of the Doctrine by another scholar and got it by heart. He studied most of

(214)

the basic texts, such as the *Siksāsamuccaya* and others. Once, when sPyan-sna was residing at Cho-rab, sTod-luins-pa came to meet him and he went as his attendant. sPyan-sna had the custom of offering nine mandalas each morning and Bya-yul-pa circumambulated round each mandala, and when sPyan-sna saw it, he became pleased and said to sTod-luins-pa: "How happy you must be! Having such an attendant." sTod-luins-pa replied: "Shall I give him to you?" sPyan-sna answered: "Are you able to give him?" and saying so, he accepted (him). It was said that sPyan-sna and Bya-yul-pa might have settled the matter between themselves in secret. Then sTod-luins-pa presented to sPyan-sna his attendant and with him the customary scarf. After the lapse of one year, sPyan-sna having dressed Bya-yul-pa in woolen clothes, sent him to sTod-luins-pa. The latter said: "My son had changed his life, without dying!" Bya-yul-pa said: "sPyan-sna never rebuked (me) for anything, but sTod-luins-pa used to rebuke whenever he became displeased, and even when he was very pleased." There is a distinction of views (between the two teachers) as to the need of meditating (on the teacher) as Buddha. He alone had to attend to all the work in the household, and used to prepare barley flour, so that his hands became parched. At night he used to prepare offerings (mandalas), offer prayers and the relics which were in the possession of sPyan-sna increased (in numbers). When the teacher and disciple came to Lo and were building the main shrine and caitya, there was not a single stone or lump of earth which was not touched by him. He himself used to say: "I was unable to please my Teacher with my knowledge and wealth, but as my body had a service to perform, I did this work till my flesh and blood were transformed into blisters." sPyan-sna was extremely pleased with him, so that the old disciples became envious. Po-to-ba also praised him from afar, for his service to sPyan-sna and his courteous attitude towards the other disciples.

sPyan-sna used to say: "O your wisdom! Why did you

not become a monk at sNe-thān near Lha-sa?" and again: "You who had attained liberation, don't leave me behind!" sTod-luñs-pa once revisited sPyan-sña and inquired "How is your novice?" and sPyan-sña replied: "I shall answer you when he will leave the cell". When he had gone outside, he said: "He is great by nature in both faith and wisdom". sPyan-sña used to say: "You should point (your) spear towards Heaven" (meaning you should direct your wisdom towards the Doctrine), and speaking so, he kept him besides himself whenever he used to preach to others. At the monastery of Nāñ-pa, he bestowed the initiation on both Mañ-ra and Bya-yul-pa. When Mañ-ra was residing at the residence of Phu-čhūn-ba, the latter said to him: "At present the Bodhisattva who goes about in the disguise of a śrāvaka, has become ripe (for the higher stage)." When sPyan-sña was about to die, Bya-yul-pa asked him: "O kalyāṇa-mitra! In times to come, pray remember me!" and sPyan-sña replied: "We shall not part, till we unite in the form of one Spiritual Body (dharma-kāya)." Others thought: "He (Bya-yul-pa) only served on sPyan-sña and he could not be proficient in the Doctrine." One morning when Bya-yul-pa went outside to throw away ashes and had reached the third step (of the stairs), all of a sudden, the entire meaning of the scriptures became clear to him. Thus he believed in serving the Teacher and used to say: "The kalyāṇa-mitras of sKyi-smad did not strive in the service of the teacher, but only strove towards study. This is their mistake." After the death of sPyan-sña, he despatched many presents to Phu-čhūn-ba and Po-to-ba who said to him: "Stay here with me! I shall build a house. I shall give you the necessary provisions and a chance to practise meditation." But Bya-yul-pa thought that this might cause displeasure to sTod-luñs-pa and did not stay. Then Bya-yul-pa resided at Phu-čhūn, 'Tshal-čhūn and Brul-gyi Ra-ba dkar-po, and was invited to gNer by Byāñ-dar-ma Ratna and stayed there. During this period there were two Tantrics, husband and wife, at Bya-yul. They presented

(21b)

that place to Ža-ba who gave it to gLan-ri Thań-pa. The latter investigated (the place) and having discovered it to be very dangerous did not accept it. When Bya-yul-pa was looking for a site to build a vihāra, Ža-ba again offered it to *Bya-yul-pa*, and pleased the latter. *Bya-yul-pa* then performed the ceremony of removing to another locality the local genii (*sa-bdag*), but there was a powerful and evil Nāga. He had to subdue him by spreading his mat over him. Then, as the site was covered with boulders, some of them had to be broken up and some to be buried under ground. He performed extensive labours and built a shrine of twelve columns, as well as a court-yard with forty-two pillars. Since he had been an intimate friend of Sar-ba-pa, the latter's disciples were also sent to help in the building of the vihāra. His attendant Ser-señ transported timber from Myań-po and Nags-śod (north of Nag-čhu-ka). After completing the main shrine, Ser-señ said: "Now a great (shrine) has been completed and now you must try to fill it (with holy images)," to which *Bya-yul-pa* replied: "Make sufficient space!" When the upper yard had been completed and the lower yard remained to be finished, a sthavira named Se-čhuń-ba poisoned Ser-señ, and at his death *Bya-yul-pa* said to him: "Don't be afraid! I shall be going with you!" He then performed the "ceremony of the vase" (*bum-čag*, a sort of śrāddha rite) and said: "He had now left the region of Hell." After completing well the vihāra, he filled the main shrine with objects of worship, including seventy copies of the 'Bum (*Satasāhasrikā-Prajñāpāramitā*) and there was not enough space left for the floor and ceiling decorations. After that he spent his summer retreat at *Bya-yul*. Later, he made a round of many religious establishments (*chos-gži*) in sKyi-smad (lower sKyi/Lha-sa/) and elsewhere, and laboured extensively for the welfare of living beings. While residing in *Bya-yul Dags-po*, sNi-sgom asked him: "O kalyāna-mitra! Pray tell me how (the understanding) of the two truths (paramārtha-satya and

(224)

samvṛti-satya) was born in your mind ?” Bya-yul-pa replied : “An enlightened thought in relation to the Phenomenal Aspect (kun-rdzob) and an enlightened thought in relation to the Transcendental Aspect (don-dam) were both produced in my mind”. Again sNi-sgom inquired : “Well ! Having examined one’s own mind, should one understand it as non-substantial? Or should one, having examined external objects, understand them as non-substantial?” Bya-yul-pa replied : “By a doctrine which is similar to the application of fat to a wound when an arrow piece remains inside, nothing can be reached; by a doctrine which is similar to tracing the footsteps of a thief to a monastery when he had escaped to the forest and mountain, nothing can be gained, so also having declared one’s own mind to be non-substantial (by its nature), the fetters of the outside world will fall off by themselves, because all is śūnyatā.” sNi-sgom said again : “When did you realize such a theory ?” and Bya-yul-pa replied : “I realized it, when attending on sPyan-sna.” sNi-sgom inquired : “Do you make a distinction between the samāhita-jñāna (mñam-bžag ye-ses) and pr̄ṣṭha-labdhā-jñāna (t)hes-thob ye-ses, or knowledge gained after a meditative trance?” Bya-yul-pa replied : “I do not distinguish between the samāhita and the pr̄ṣṭha-labdhā. If I were to make a distinction between them, how would I be able to perform my duty and what would become of these followers ?” sNi-sgom again inquired : “Are they not hindering (your) meditation ?” and Bya-yul-pa replied : “They are not hindering it!” At first when he was practising meditation, the noise of doors being opened and closed, hindered his mind concentration, but he placed his mat near the door and meditated. Later when he instructed his disciples in the practice of meditation, he used to play music and made them concentrate. Others were of the opinion that he liked music. When sPyan-sna was about to die, he said : “Do not take up final monastic ordination”, so for a long

(22b)

time he abstained from taking up final ordination. Later, having offered prayers, he saw a dream in which some one was saying that a caitya should not be rebuilt twice (i.e. the second ordination was not necessary). Again he offered prayers and then saw in his dream that he was given by his Teacher an Indian monastic robe (*civara*). He thought that he was allowed to become a monk and took up ordination, the kalyāṇa-mitra rNog Chos-dbañ acting as upādhyāya, Mañra as ācārya, rGya Ses-rab-bar as secret preceptor. From gLan-thān-pa he heard on one occasion the Vinaya-sūtra and on three occasions from Ses-rab-bar, in all four times. Others inquired (from him): "When you were listening to the exposition of the Doctrine, did you take down notes, or not?" He replied: "By taking notes nothing can be gained! One should grasp the entire Doctrine suddenly and all at once." Then he said to the inmates of Bya-yul: "If your plan was to materialize, then necessities would not be wanting." In the year which preceded his passing away, he said: "You should distribute among monks at the time of the memorial service for sPyan-shā brown sugar, giving each a share which he could lift with his hand. Later there is no certainty that you will be able to do it." By these words he meant that he was soon passing into Nirvāṇa, but the inmates of Bya-yul did not understand (him). Thus he laboured extensively for the benefit of the Doctrine. At the age of 64, on the 18th day of the Kārtika month (smin-drug) of the year Earth-Male-Horse (sa-pho-rta—1138 A.D.) he assumed the paryāṇka posture and meditated, then he smiled at the ascetic Byāñ-bla and said: "I shall now lie down in the manner of a lion." A jet of steam rose above the crest of his head, which became covered with drops of perspiration and he passed into Nirvāṇa. Then the elders (sthaviras) claimed his body and the 2000 monks were deprived of their right (on the body of Bya-yul-pa). Pom-po-pa said: "If you permit the remains of this great Bodhisattva to decompose, then those who perceived (the smell) of decomposition would

(23^a)

go to Hell; therefore it would be better to cremate (the body)."

They thus cremated the body on the roof of the main temple. Many relics were left behind, such as images etc., and each of the disciples got a share of them. Wherever the smoke (from the funeral pyre) reached, there appeared relics. Among the 2000 monks, there were 500 who attained a concentrated trance. Among the 110 learned kalyāṇa-mitras, there were nine "Great Outsiders", eight "Great Middle Ones" (bar) and three "Inner" Spiritual Sons. The nine "Great Outsiders" were: from Khams: Rab-kha-ba, the Great; from Dags-po: Ša-pe gLiñ-pa, the Great, 'O-thaṇ-pa, the Great, rGya-ri-ba, the Great; from gTsāñ—'Om-thaṇ-pa, the Great, Mu-sman-phyar, the Great, Nā-ga-mo-bā, the Great, Ta, the Great, rNam'-phar-ba, the Great, also named Nāñ-tshaiñ-pa, the Great. The eight "Great Middle ones" were: dGon, the Great, Chag-mal-pa, the Great, bKra-śis sgañ-pa, the Great, dGyer-sgom, the Great, Khrom-bžer, the Great, Bul-ba-pa, the Great, Bañ-ra-ba, the Great and Ku-Jol-pa, the Great, who was also called Dum-bu Ri-pa, the Great. The three "Inner Spiritual Sons": gTsāñ-pa Rin-po-čhe rDo-rje mi-bskyod, rGya of Ri-mo-čan and sNubs-mčhod-gnas of Pha-^o-rJe—the three. Further, gNāl-pa Ra-ston, 'Ba'-ril of gTsāñ, Ke-ru of gTsāñ, bKra-śis sgañ-pa of Lho, Nur-pa gYuh-še, Pha-gtsāñ-pa of Grab, Na-mo-ba of Zogs, Ba-lam-pa bla-ma, La-mo-ba, 'Ba'-le of Upper Myāñ, Gyor-po Ke-tu, Sāk-gžon of Dol, gYu-luñ-pa and many others. These (also) took charge of various monasteries and laboured greatly for the benefit of living beings. After that gTsāñ-pa Rin-po-čhe became Abbot (of Bya-yul). He was born at sNubs-yul-ron of gTsāñ in the year Fire-Female-Serpent (me-mo-sbrul—1077 A.D.) as son of a great Tantric (sñags-pa čhen-po), named sNubs A-la-la, and his wife, named Ral-rgyags-gza'-lčam-ma, when Bya-yul-pa had reached the age of two. Because of former deeds, when he used to place barley flour into a cup and pour water over it, he used to close his eyes,

(23b)

as if making a water offering (*čhu-gtor*) and recollected that when his father removed it, he used to cry. He had a vision of a *dākinī*, filling the entire sky. In particular, he saw a *dākinī*, called 'Bar-ma, attired in a blue garment, of fierce appearance, who handed him a shining sword which he took, and proceeded to Heaven, but was prevented from doing so. He used to say that this was due to a lack of guidance by a teacher. At the age of 12, he understood the nature of visual objects to be illusory, but he did not understand that this was due to former meditations and used to say: "Had I met at that time persons similar to sPyan-sṅia, teacher and disciple, I would have succeeded in this life." To this gLai-lui-pa remarked: "There is no need of further development in the progress of your meditation and wisdom. Do you intend to reach the abode of *vidyādhara*s in this very life, as did the ācārya Bhavya?" "Yes, it is so," he answered. About that time, he received initiation from a Tantric, and his notion about the illusory nature (of visual objects) vanished and he thought that these notions must have been harmful and must have been removed through the blessing (received during the initiation). There was not a single Tantra or *Sūtra*, which he did not study. Among his teachers, to mention only the translators, were: rNog lc-tsā-ba, gNan-lo, Ba-ri lo-tsā-ba, Rwa-lo, bTsan-Kha-bo-čhe, five in all. With bTsan Kha-bo-čhe he studied the *Sūtrālambikā* (*Mahāyānasūtrālambikā-nāma-kārikā*, Tg Sems-tsam, No. 4020) and mastered it after listening to it once only. He also read the text on the *Mahāmāyā* (Kg. rGyud-'bum, No. 425). He understood the meaning of all the terms, but thought that he was not clear about one *śloka*. Later he studied with gNal-byuñ-ba and his explanation of the other *ślokas*, agreed with his previous understanding. gNal-byuñ-ba used to say that this *śloka* was missing in the Sanskrit original and thus did not comment on it. He went over the commentary on the first half of the *Tattvasaṃgraha* (*Tattvasaṃgrahapañjikā*, Tg.

Tshad-ma, No. 4267) and believed in the profound meaning of the book. For several days he was filled by the notion of a clear sky, without having previously meditated on it. From the sky (he heard a voice, saying): "One could perceive all the elements of existence through the understanding of the light of transcendental nature (*dharma-tā*)."¹ At that time he suffered from pain in the upper part of his body and saw in a vision a white man, wearing a knot of hair, pouring nectar from a jar (over him), so that his entire body was filled by it and the pain left him. Then he thought that he should go to India and there meet one or two *panditas*, in order to compare (their doctrines) with those of Tibet, and see whether one could improve on them. So he went, and at Dīn-ri he met Dam-pa (*Saṅs-rgyas*) who was getting up (after spending many days 'resting) and people used to say: "This man is very fortunate!" The *kalyāṇa-mitra* possessed a piece of black cloth which Dam-pa placed on his head. Dam-pa gave him a tsakkali (<*cakkala*, a circular miniature, now-a-days often pronounced *tsak-li*) of Mahābodhi. Then he made him pick up a khur-mais flower (dandelion) and throw it into water, and then made him throw a stone towards the East. At this a group of persons remarked: "This is good for the man! The placing of cloth on your head indicates that you will be honoured by both gods and men. The giving you of a tsakkali of Mahābodhi means that you will become a Master of the Doctrine. The throwing of the flower into water, means that you will not be attached to wordly pleasures. The throwing of the stone towards the East, means that should you go towards the East, you would meet a good teacher. Such were the meanings of these signs." Later, when he was residing at Lo, he used to say: "They seem to have been true". Then on being told that there was a great famine in Nepāl, he turned back and proceeded to sKyi-sod (Lha-sa). Though scholars used to speak disparagingly about the bKa'-gdams-pas, he thought that these bKa'-gdams-pas must also possess a complete

Doctrine of their own. He was surrounded by kalyāṇamitras, such as Lañ-pa sTon-sāk and others, and used to hold philosophical debates, but none were able to defeat him, and he became known as "One possessed of a hot Doctrine" (a fierce debater). One of his uncles promised him to provide him with the necessary provisions and he thought: "Since he will give me (provisions), I shall practise meditation at Yer-pa and Chu-bo-ri." About that time, Bya-yul-pa was residing at 'Brom, and people used to say: "He is a man blessed by the teacher, but does not understand anything about the Doctrine", but he (gTsān-pa) thought that the two statements that he was blessed by the teacher, and that he did not know anything about the Doctrine, were in contradiction to each other. For "according to the Mahāyāna Tantras one was to accept the blessing of one's own teacher, as one's own Path. (This Bya-yul-pa) must be wonderful!" and further he thought: "I shall visit him! I shall penetrate his doctrines in one or two months"; so he went to him, and presented him with a good black horse and one strain of gold. On the mere glance at (Bya-yul-pa's) face, faith was born in him and he shed tears. He attended a class and discovered that (Bya-yul-pa's) teaching was in contradiction to a notion present in his mind. Though he was able to memorize the words, there was need of inquiry into the thoughts of the teacher. He thought: "This kalyāṇa-mitra possesses an increasing fortune. Will he be able to inquire into it?", and thus his mind became confused by this thought. One day, having gone into the presence of the kalyāṇa-mitra he put him a question and the teacher replied: "Did you ston-pa (scholar) meditate on it before?" — "I did not meditate specially," he replied. The teacher then said: "Judging by this question of yours, you must have meditated (on it)." Then after he had meditated for about half a month, there appeared in him the previous notion about the illusory nature (of external objects, and he thought: "While this notion seems to be correct, the former

(24b)

teachers not only did not develop it, but even destroyed it". Then he went to Bya-yul as an attendant. When Bya-yul-pa came to the house where he was residing, to convey him secret precepts, he said : "At Rwa-sgreñ, the 'former' and 'latter' (goñ-'og) rNal-'byor-pas have brought the Doctrine to sPyan-shia in a similar manner. I also have come to convey the Doctrine (to you)"—"Well; you are very kind to me!" He asked for a sufficient quantity of tea and brown sugar and got as much as he desired. Then he requested that he might be initiated. By-yul-pa said: "I shall give it to both rGya-ston and yourself!" and bestowed on him the initiation (abhiṣeka). rGya-ston had a vision of Acala (Mi-gyo-ba). gTsañ-pa Rin-po-che understood completely all the words of the four classes of the Tantras, so there can not be any doubt as to his understanding of their meaning. Further, he had visions of many tutelary deities. Especially the truth of the Ultimate Essence (Dharmatā) was manifested to him. When his fortune increased in Dags-po and gYal, he offered as presents to his Teacher more than a hundred volumes of religious texts and one measure ('bre) of gold sand. It is said that an eight years old girl could not lift (the bag with the gold sand). He was given a large quantity of meat, butter, clothes, etc. Since he did not think about himself and during the first half of the winter had presented all (his possessions) to his Teacher, in the second half of the winter his provisions came to an end. Each time he listened to the preaching, he used to present to his Teacher at least half a žo of gold. Then the inmates of Lo invited him and he became Abbot of Lo. Later when Bya-yul-pa was about to die, he sent a messenger, but the latter did not convey his message, and thus they did not contact each other at the time of death. After the death of Bya-yul-pa, he took over both Lo and Bya-yul. Perceiving that an accident to his life was imminent, he performed the rite of cintāmani (to the White Tārā), and thus prolonged (his) life. He

(254)

passed away at the age of 85, in the year Iron-Female-Serpent (lčags-mo-sbrul—1161 A.D.). As his name was Nam-mkha' rdo-rje (Diamond of Heaven), there exists a Praise (stotra) in his honour in which it is said: "We salute the Precious One who possesses a Diamond Mind, undifferentiated from the intuitive knowledge of a Saint, similar to Heaven, who is endowed with an undifferentiated intuitive knowledge (samāhita-jñāna) and knowledge acquired after meditation (prsthā-labdha-jñāna)." His disciples : it is said that gTsañ-pa had four sons and other disciples, in all 14. His successor the Abbot Rin-po-čhe gLañ-luñ-pa: he was born as the eldest of the three sons of sNubs rDo-rje btsan-grags and Hor-gza'-mo in the year Water-Female-Hare (čhu-mo-yos—1123 A.D.) at sGai-ra of sTod-luñ-tshur. bLa-ma Žai was also born in the same year. In his childhood (gLañ-luñ-pa) felt disgust towards life, and believed in the Doctrine of retribution (las-'bras) and was anxious to free himself from (the bounds) of Phenomenal Existence, as well as possessed of a self-born great commiseration towards living beings. At the age of 18, he went to see Nag-mo-ba, a disciple of Bya-yul-pa, and took up the vows of an upāsaka (Go-mi'i sdom-pa—"vows of Go-mi", abstaining from sexual life. Some says that the term means the "vows taken by /Candra/gomin."). A great devotion was born in him. He then returned to his native place to collect requisites for his ordination. He thought that he ought to be ordained by sPa-tshab lo-tsā-ba, acting as upādhyāya, and by Čhos-kyi padma, a disciple of sNe'u-zurpa, acting as ācārya. Then from the opposite bank of the river, a man called out to him : "If you are to take up the noviciate, make haste, for sPa-tshab lo-tsā-ba was to visit Pha-boñ-kha of Yel-pa." So he proceeded there. He also invited Čhos-kyi pad-ma. He took up the noviciate and was given the name of brTson'-grus gžon-nu. He listened to the (exposition) of the Vinaya by an assistant preacher (žar-čhos-pa) of Nag-mo-ba, but was unable to understand it.

(25b)

Later, he heard it being explained by others and understood it without difficulty. He spent seven years with Nag-mo-ba and studied the Lam-rim (the Byāñ-čhub Lam-rim of Atīśa or the Bodhipathapradipa). The kalyāṇa-mitra (Nag-mo-ba) passed away, before he had finished his studies.

Later, he again met him in his dream and Nag-mo-ba said to him: "I shall take you to Sukhāvatī!" He woke up on the way to heaven. At the age of 25, he received the final monastic ordination at Gyañ-pa of Mar-snōn, Bya'-dul acting as upādhyāya, Phyā-ba acting as ācārya and the scholar Chos-mchog as Secret Preceptor (gsañ-ston). For eight years he attended on the kalyāṇa-mitra bKra-sis sgañ-pa, a disciple of both Nag-mo-ba and Bya-yul-pa. In his dream he asked for his blessing and the latter gave him some raw meat. He ate it, and thereupon his mind was suddenly plunged into the mystic trance in which one perceives the non-substantiality (of elements; rañ-bzin med-pa). Again in his dream he saw himself lifting a curtain and finding himself in the presence (of his Teacher). Before the Teacher stood a vase, and on his request, the Teacher initiated him and again his Mind was plunged into the trance of non-substantiality. On one occasion he read through the large commentary on the rTsa-ltuñ (rTsa-ba'i ltuñ-ba'i rgya-čher 'grel-pa, Tg. rGyud, No. 2487), and by the power of his faith (in that book), he saw for six days his own body as a cakra-maṇḍala (according to the rTsa-ltuñ, a Tantric who weakened in his belief that his physical body was the mandala of his tutelary deity, transgressed the eighth of the fourteen vows (See Advayavajra-samgraha, ed. by Mahāmahopādhyāya Haraprasad Shastri, Gaekwad's Oriental Series. No. XL, Baroda, 1927, p. 13). He also read through the Mādhyamakāvatāra, composed by the ācārya Candrakīrti. He perceived all visual objects to be similar to rainbows. Again during five or six days this vision of all internal and external objects vanished amidst his daily work, and then became similar to the Sky. Again, at a later date,

the Teacher (gLāñ-luñ-pa) saw his own body transformed into the letter "Ka". On one occasion he practised meditation according to the method of Atīśa. He inquired from the scholar brTson'-grus sen-ge, a disciple of sNe'u-zur-pa, whether this practice could serve as a Path, or not? About midnight brTson'-grus sen-ge said: "I heard a voice saying 'the cause of gLāñ-gliñ produces the seed of gLāñ-gliñ. Fire and Wind are pleasant.' Now say, whether this indicates (your) meditation according to the method of Atīśa?" He did not say "Yes", but said to himself that the dream must be true. According to this account it seems true that the upāya-mārga of the Master was handed down in the Lineage of sPyan-sha, but according to some of the most famous followers of the bKa'-gdams-pa (sect) there did not exist an account about the existence of precepts on the upāya-mārga taught by the Master. Such things happened during the time of (his) attending on gTsāñ-pa. He also heard that 'Od-Jo had performed before that the rite of the Mental Creative Effort during an assembly. Then he proceeded to attend the cittotpāda rite at Lo, and on his way back met gTsāñ-pa Rin-po-čhe. On the mere seeing of the latter's face, an extraordinary faith and devotion were born in him. Once again he went to meet him from bKra-sis-sgañ. gTsāñ-pa said: "An accident may befall you! Remain within the precincts of your monastery!" He thus spent two months within the precincts of his monastery in his cell. After that he again went into the presence of gTsāñ-pa, and related to him his many doubts about the Mādhyamika and his doubts were removed. Once a stranger asked gTsāñ-pa: "What sort (of man) is this sTod-luñs-pa?" and gTsāñ-pa replied: "He is one who will be able to penetrate the Two Truths." He was firmly established (in the doctrine) of the Two Truths. For five years he attended on gTsāñ-pa and after the latter's death, acted as abbot for 32 years. He passed away at the age of 71 in the year Water-Female-Ox (čhu-mo-glañ—1193 A. D.). dbU-se and bla-ma Žañ died

in the same year. After that the abbot Sañs-rgyas sgom-pa who was a native of sNe'u-gduñ in gZuñ. His family name was Zi-tsha, a division of the 'Be (clan). He was born as the middle son of the three sons of 'Be sPyan-ras-gzigs and Byi-gza' rgyas-čhuñ in the year Iron-Male-Dragon (lčags-pho-'brug—1160 A. D.). In the following Iron-Serpent (lčags-sbrul—1161 A.D.) year gTsāñ-pa rGya-ras was born. From childhood he had the appearance of one knowing many secrets. At the age of 14, he was ordained by the upādhyāya sBal-ti and the kalyāṇa-mitra 'Gar, one of the four sons of gTsāñ-pa, who acted as ācārya. He received the name of rDo-rje gžon-nu. He visited the Precious gLañ-luñ-pa residing at Dañ-mo-luñ, and an immeasurable faith was born in him. The Precious One presented him with one skin of butter (mar-tshud). At the feet of sBal-ti he heard on one occasion the Vinaya with the two commentaries. After that he returned to his native place to fetch provisions. At the age of 18, he again proceeded to the residence of the Precious gLañ-luñ-pa. There, after the lapse of one year, an excellent mystic trance was born in him. For 14 years he attended on gLañ-luñ-pa and obtained from him complete instructions. On the death of the Precious gLañ-luñ-pa, he acted for six years as overseer (zo-gsod) at the temple of Dañ-mo. During that time he had a vision of gLañ-luñ-pa and preached extensively the Doctrine. One night, in a dream, he saw a yellowish door, and on opening it, he beheld numerous spheres of Buddhas. It seemed to him then that the door of the Doctrine had opened (to him). At 38, he received final ordination at Brañ Ra-mo-čhe from the upādhyāya sBal-ti, the ācārya Myan and the secret preceptor the kalyāṇa-mitra sBas. At the age of 41, he preached in the assembly. At 42, he became abbot. gLañ-luñ-pa died in the year Water-Female-Ox (čhu-mo-glāñ—1193 A.D.). It is said that till the taking over of the chair by Sañs-rgyas sgom-pa at the age of 42, he had acted as abbot for about six years, but in the

(26b)

Lineage of Teachers Se is not included by the Lo Bya-yul-pas. He occupied for a long time the abbot's chair and died at the age of 70 in the year Earth-Ox (sa-glañ—1229 A.D.). After him the abbot Zem Rin-po-che, who was born in the year Iron-Female-Hog (lcags-mo-phag—1191 A.D.) at Nergom of Ham-mdö', his father being sBa-yags Me-po and his mother the nun bKra-sis-skyid. As a child on many occasions he saw his mother as Tārā. In his childhood he used to enter by himself into the mystic trance of non-substantiality (rañ-bzin-med-pa). Numerous superhuman beings (mi-ma-yin) used to circumambulate round him. He had a sister who used to recite "I take refuge in Bya-yul-pa. I take refuge in Sañs-rgyas sgom-pa", and on hearing this, an immeasurable faith and devotion were born in him. When he was once sitting with his head covered by a piece of cloth (ral-gu), he saw in the sky in front of him Sañs-rgyas sgom-pa surrounded by many Buddhas and Bodhisattvas. At 16, he met Sañs-rgyas sgom-pa who had come to Lha-nu and requested him to bestow ordination on him. The latter replied: "Hold it at Gro-sa!" He was ordained by the yogin Byañ-señ and received the name of Grags-pa señ-ge. He studied the Vinaya. At the age of 19, he received the final ordination in the presence of the upādhyāya tNal-'byor, the karma-ācārya Žags-pa gnas-brtan and the secret preceptor Zem čhen-mo. He then visited Sañs-rgyas sgom-pa at Bya-yul. The latter accepted him in spirit, and bestowed on him the complete instructions. When he had reached the age of 39, Sañs-rgyas sgom-pa passed away. After him there had been another abbot, but I don't know his name. The Lo Bya-yul-pas also do not include any one else in the succession of teachers between Sañs-rgyas sgom-pa and Zem. Later on receiving the command of Śri-Devī, Zem became abbot (of Bya-yul). He died at the age of 66 in the year Fire-Male-Dragon (me-pho-'brug—1256 A.D.). At that time, 219 years had elapsed from the birth of sPyan-sña. From among his

(274)

numerous disciples, 'Od-gsal-ba, the Great, founded the monastery of 'Od-gsal in Upper Žogs. Ri-mer-ba, the Great, founded the monastery of Ri-mer in Eastern Lho-brag. After that the kalyāṇa-mitra mKham-pa luṇ-pa, whose native place was Ka-ka of Nān. He was born in the year Water-Dragon (čhu-'brug—1232 A.D.) to sBas rNal-'byor mgon-po and mother Žāñ-lčam dKar-yal. At the age of 12, he was ordained by the upādhyāya gŽuṇ-pa and the ācārya Rag-ma-ba. At the age of 19, he was fully ordained by the upādhyāya Žig-po of sKyor-mo-luṇ, the ācārya dPal and the secret preceptor dbOn-dbaṇ. He studied the Vinaya, and obtained instruction from Rin-po-čhe (gLai-luṇ-pa), and practised meditation, during which he obtained the desired results. On repeated occasions he reported to (his Teacher) his understanding (of the Doctrine). He is known to have had no door (closed) for those who wanted to ask (him) about the Doctrine, neither at mid-day, nor at mid-night. At the age of 25, in the year Fire-Male-Dragon (me-pho-'brug—1256 A.D.), Zem died, and in the same year he occupied the chair. From this Fire-Dragon year till the Water-Male-Horse (čhu-pho-rta—1282 A.D.), for 27 years, he acted as abbot. He passed away in the year Water-Horse (čhu-rta—1282 A.D.). He is known to have attained the Mahāmudrā siddhi (Buddhahood) in the Intermediate Stage (antara-bhava, bar-do).

Sañs-rgyas Jo-bo: his name was dBaṇ-phyug gžon-nu. He proclaimed himself to be an incarnation of Sañs-rgyas sgom-pa. He was born in the year Water-Dragon (čhu-'brug—1232 A.D.). mKham-pa luṇ-pa was also born in the same year. At the age of 22, he took up the noviciate in the presence of an upādhyāya, a monk of sKyor-mo-luṇ and the ācārya Thañ-pa-pa at gLai-luṇ. At 25, he took up the final ordination (upasampadā). At 51, he became abbot of bTsan-gro. He came to Bya-yul in the year Iron-Hare (lčags-yos—1291 A.D.) at the age of 60. He passed away at the age of 81, in the year Water-Male-Mouse (čhu-

(27b)

pho-byi-ba—1312 A.D.). When he was repairing the vihāra of Bya-yul, after having obtained the power of a Religious Protector, he buried inside the wall of the temple four images of dharmapalas together with their offerings (gtor-ma). The 'Bri-khuṇ-pa, uncle (sku-žan) Tshul-rgyal then led an armed force against Lo and killed nine monks. The inmates of Lo, basing themselves on the legend that a gtor-ma offering had been hidden (in the wall of the temple), searched for it, and having discovered it, cast it, and killed the uncle and his disciples. It is said that when they were extracting the gtor-ma offering they found it had not dried up and remained fresh. After mKham-luṇ-pa, gTsāṇ-ston acted as abbot during the three years, the Water-Sheep (čhu-lug—1283 A.D.), the Wood-Ape (śin-spre—1284 A.D.) and the Wood-Hen (śin-bya—1285 A.D.). gTsāṇ-ston was murdered by the 'Bri-khuṇ-pas. (The monastery) of Bya-yul was burnt down, and from the year Fire-Dog (me-khyi—1286 A.D.) till the year Iron-Tiger (lčags-stag—1290 A.D.) the chair seems to have remained empty. In this Iron-Tiger (lčags-stag—1290 A.D.) the rebellion of 'Bri-khuṇ took place. The next Iron-Hare year (lčags-yos—1291 A.D.) is the year of the coming of Sañs-rgyas Jo-bo to the abbot's chair (of Bya-yul). The Emperor Se-chen (Qubilai, Secen-qan) presented many measures of gold to Sañs-rgyas Jo-bo to cover the expenses of rebuilding (of Bya-yul). Within one year they had rebuilt the vihāra of Bya-yul. When he was going to rebuilt Bya-yul, and was fording the sKyi-čhu, the boatman thought to himself: "This old man has become decrepit. Will he be able to rebuild the monastery?" (Sañs-rgyas Jo-bo) having perceived his thoughts, told him: "Uncle boatman! Next year about this time, I shall be placing greyish flags on the roof" (meaning that the rebuilding will be completed). The Precious Sañs-rgyas sTon-pa: His native place was Gru-śul-sgo. He was the eldest of the four sons of bKra-sis-'bum and Sri-thar-skyid. About the age of 14, he met mKham-

(284)

luñ-pa. He died in the year Wood-Female-Ox (śin-mo-glañ—1325 A.D.). This Wood-Ox year (śin-glañ—1325 A.D.) is the 43rd year, if counted from the Water-Sheep (čhu-lug—1283 A.D.) year which followed on the Water-Male-Horse year (čhu-pho-rtā—1282 A.D.), the year of the death of mKham-luñ-pa. This Wood-Ox year (śin-glañ—1325 A.D.) is the 36th year of Bu-ston Rin-po-čhe. Sañs-rgyas sgom-pa, "the second": he was a native of Lo-ro and was born in the year Wood-Male-Ape (śin-pho-spre—1284 A.D.). He took up the novitiate in the presence of Zañs-po čhe-ba and mTsho-sna-ba, and received the name of Tshul-khrims śes-rab. He studied much the Vinaya and other texts. He came to Bya-yul to (interview) Sañs-rgyas Jo-bo and there obtained final monastic ordination. He obtained from Sañs-rgyas sTon-pa the complete religious system (chos-skor) of Bya-yul-pa. At that time the precepts of Vajrayāna were not extant, because of the extinction of the teaching after mKham-pa luñ-pa. At Mon Lug-mgo-steñs he obtained the teaching (of the Vajrayāna) from sGom-pa Byañ-skyabs, a disciple of Zem Rin-mo-ba, who was residing there. At the age of 43, in the year Fire-Male-Tiger (me-pho-stag—1326 A.D.) he became abbot of Bya-yul. Great were his labours. He passed away at the age of 55 in the year Earth-Tiger (sa-stag—1338 A.D.). After that one known as Sañs-rgyas dbon-po of rGyal-steñs occupied the chair (of Bya-yul) for 18 months. After him Tshul-khrims mgon-po of bTsan-gro. His native place was Ka-ba-sa. He was ordained by Sañs-rgyas Jo-bo and received instructions from Sañs-rgyas ston-pa. He acted as abbot (of Bya-yul) from the year Iron-Serpent (lčags-sbrul—1341 A.D.) till the year water-Female-Hare (čhu-mo-yos—1363 A.D.). Bu-ston Rin-po-čhe died in the year Wood-Dragon (śin-sbrug—1364 A.D.) which is the following year after this Water-Hare year (čhu-yos—1363 A.D.). After him sPyan-sna bLo-gros rNam-dag-pa. After him sPyan-sna Chos-kyi rdo-rje of rGyal-steñs. From

(28b)

the year Wood-Horse (čhu-rta—1042 A.D.), during which the Master came to Tibet, till the death of sPyan-sna in the year Water-sheep (čhu-lug—1103 A.D.) sixty-two years have passed. After that till the death of Tshul-khrims mgon-po in the year Water-Hare (čhu-yos—1363 A.D.) 259 years elapsed. After that, from the year Wood-Dragon (śin'-brug—1364 A.D.) till the present Fire-Male-Ape year (me-pho-spre—1476 A.D.) 114 years should be considered as having passed. The chapter on the abbots (of Bya-yul) from sPyan-sna to Bya-yul-pa.

Gul-pi-pa, the Great, founded (the monastery) of rGyal-po-sten at Mal-gro (dbUs). The great Dum-bu-ri-ba of sMad founded Dum-bu-ri. He was known as the Bodhisattva Zla-rgyal of sMad. Šab-pa gliñ-pa, the Great, built the monastery of Šab-pa-gliñ at Dags-po. Khrom-bžer, the Great, established the vihāra of Kam-kam. Khrom-bžer Rin-chen Señ-ge was born in the year Iron-Male-Dragon (lčags-pho'-brug—1100 A.D.) in a Tantric family at 'Chims. He liyed as a lay Tantric. This Iron-Dragon year is the 26th year of Bya-yul-pa. He attended on dbYig-thañ ston-pa, who resided at mDo-luñ, and was a disciple of sNam Žo-dpal and Lha-btsun Byañ-čhub-'od. He also attended on Kam-pa, Šat-ba-pa and Bya-yul-pa. At the age of 38, in the year Fire-Female-Serpent (me-mo-sbrul—1137 A.D.) he built the monastery of Kam-kam, and about 208 monks gathered in this monastery. When he was 39, in the year Earth-Male-Horse (sa-pho-rta—1138 A.D.), Bya-yul-pa passed away and rGya-ma dBOn-ston was born. He (Khrom-bžer) died at the age of 71 in the year Iron-Tiger (lčags-stag—1170 A.D.). In the same year dPal Phag-mo gru-pa also died. dGyer-sgom, the Great, gTum-ston of sNar-thañ, sPa-tshab lo-tsā-ba and sTabs-ka čhen-po were his contemporaries. His successor the Abbot sKyo-ston Rin-po-čhe Byañ-čhub zin-čhen was born at sKyo-groñ in Lower Grog in the year Fire-Male-Horse (me-pho-rta—1126 A.D.), when Khrom-bžer was 27. At the age of 13, he met

(294)

Khrom-bžer. At 21, he received the novitiate and the final monastic ordination in the presence of Bya-dul (Bya-Dul-ba 'dzin-pa).— He attended on sNug-rum-pa, 'Od-'jo-ba and sNubs mChod-gnas of Bya-yul. At 46, in the year Iron-Female-Hare (lčags-mo-yos—1171 A.D.) he became Abbot of Kam-kam. The number of priests (btsun-pa—an unmarried priest), increased to about 500 and the greater part consisted of bandes. At the same time he became also Abbot of rGyal Lha-khan (in 'Phan-yul). At 18, in the year Water-Hog (čhu-phag—1143 A.D.) Jig-ten mgon-po was born. When he was 22, in the year Fire-Female-Hare (me-mo-yos—1147 A.D.) the Sa-skya-pa rje-btsun Grags-pa rgyal-mtshan was born. When he was 57, in the year Water-Tiger (čhu-stag—1182 A.D.), Sa-paṇ (Sa-skya paṇ-chen) was born. He died at the age of 75, in the year Iron-Ape (lčags-spre—1200 A.D.). This is the year of the birth of Mal Ka-ba-čan. His successor as abbot (of Kam-kam) was Khrom-bžer Jo-sras Rin-čhen seṇ-ge who was born at 'Chims in the year Water-Female-Sheep (čhu-mo-lug—1163 A.D.), when sKyo-ston was 38. He took up ordination at 14 in the presence of sKyo. At 19, he received the final monastic ordination in the presence of Ka-ba Dar-seṇ, dPal-čhen rDor-gžon and gLan Tshul-byaṇ. At 38, he occupied the chair (of Kam-kam) and also became abbot of sPaṇs-thari-stod. When he was 10, in the year Water-Dragon (čhu-'brug—1172 A.D.), the Khro-phu lo-tsā-ba was born. When he was 46, the mahā-paṇḍita Śāk-śrī (Śākyasribhadra or Kha-čhe paṇ-čhen) visited Upper dbUs, Rwa-sgren and other monasteries. He passed away at the age of 58 in the year Iron-Dragon (lčags-'brug—1220 A.D.). His successor Žig-po Rin-čhen 'byuñ-gnas of 'Dul-gra was born in the year Fire-Sheep (me-lug—1187 A.D.), when Jo-sras was 25. At 13, he took up ordination in the presence of Jo-sras. When he was 22, he received final monastic ordination from the yogin Byaṇ-seṇ at Gro-sa. He attended on 'Be Saṇs-rgyas sgom-pa, rDo-rje gžon-nu

and Tre-bo mgon-po. At 34, in the year Iron-Dragon (lcags-brug—1220 A.D.) he became abbot. When he was 29, in the year Wood-Female-Hog (sin-mo-phag—1215 A.D.) the emperor Se-chen (Secen, Qubilai, 1215 A.D.) was born. When he was 49, in the year Wood-Sheep (sin-lug—1235 A.D.) the Dharmaraja Phags-pa was born ('phags-pa, or arya is the Tibetan translation of the Mongol qutoytu). He was a contemporary of Sañ-rgyas Yar-byon of sTag-lui, Lha-chen-po of sPyil-bu, Zem Tshe-riñ-mo-ba, rGya-spañs-pa of Se sPyil-bu, Lha dGe-dun sgañ-pa, Gan-pa Da-re, and rGya-ma-pa Sañ-yon. He died at the age of 68 in the year Wood-Male-Tiger (sin-pho-stag—1254 A.D.). His successor bSod-nams rin-chen was born in the year Wood-Male-Dog (the text has byi or mouse, but this is evidently a mistake for Khyi, or dog, sin-pho-khyi—1214 A.D.), when 'Dul-Gra-pa had reached the age of 28. At 19, he received the novitiate and the upasampadā ordination in the presence of the yogin Byan-señ. He attended on 'Dul Gra-pa and Zem Tshe-riñ-mo-ba. At 41, he became abbot in the year Wood-Male-Tiger (sin-pho-stag—1254 A.D.). When he was 11, in the year Wood-Ape (sin-spre—1224 A.D.) sBas-pa sTon-gzon of sPyil-bu was born. When he was 19, in the year Water-Male-Dragon (chu-pho-brug—1232 A.D.), Lha-chen-po of sPyil-bu died. When he was 38, in the year Iron-Hog (lcags-phag—1251 A.D.) Sa-skya pan-chen died. When he was 67, in the year Iron-Dragon (lcags-brug—1280 A.D.) the Dharmaraja Phags-pa passed away. Man-luñs Guru, Yañ-dgon-pa, Roñ-pa rGa-lo; Lha 'Gro-mgon of sPyil-bu, Sañ-rgyas gtsañ-ston of Bya-yul and 'Od-zer mgon-po of gSañ-phu were his contemporaries. He died at the age of 73 in the year Fire-Male-Dog (me-pho-khyi—1286 A.D.). His successor Khrom-bžer dbOn-po Roñ-gzon was born in the year Wood-Female-Hare (sin-mo-yos—1255 A.D.). At the age of 14, he took up ordination at Kam-kam. At 22, he received the final monastic ordination at Gro-sa. He attended

(29b)

on the ācārya bSod-nams rin-chen and Sañś-rgyas Jo-bo of Bya-yul. At 32 in the year Fire-Male-Dog (me-pho-khyi—1286 A.D.) he became abbot. In his fifth year as abbot in the year Iron-Female-Tiger (lčags-pho-stag—1290 A.D.) the rebellion of 'Bri-khuṇ took place. (In the same year) Bu-ston Kha-čhe was born, and (the monastery) of Bya-yul was damaged by fire. When he was 30, in the year Wood-Ape (śin-spre—1284 A.D.), the Dharmasvāmin Rañ-byuṇ rdo-rje was born. The 28th Rector (sPyan-sna) of 'Bri-khuṇ-pa was also born. When he was 45, in the year Earth-Female-Hog (sa-mo-phag—1299 A.D.) Ti-śri (chin. Ti-shih) Kun-dga' blo-gros was born. He died at the age of 73, in the year Fire-Female-Hare (me-mo yos—1327 A.D.). His nephew, the Abbot Khrom-bžer Rin-chen sen-ge was born in the year Wood-Female-Serpent (śin-mo-sbrul—1305 A.D.). At the age of 12, he was ordained by the mahā-upādhyāya Señ-ge-dpal and the ācārya Rin-gžon-pa. At 20, he received the final monastic ordination (upasampadā) at Gro-sa. He attended on the ācārya Rin-gžon and Sañś-rgyas ston-pa of Bya-yul, and studied. At 24, in the year Earth-Male-Dragon (sa-pho-brug—1328 A.D.), he became abbot. When he was six, in the year Iron-Dog (lčags-khyi—1310 A.D.), Ti-śri (Ti-shih) Kun-dga' rgyal-mtshan was born. rGya-ma-ba bKra-śis-rgyal, Bya-yul-pa Sañś-rgyas sgom-pa, the Second, 'Chad-khaṇ Lha bLo-gros-'od, the ācārya bLo-gros sen-ge of gSañ-phu, bKra-śis sen-ge of bDe-ba-čan and the ācārya bLo-bzaṇ of Chos-khor-gliṇ have been his contemporaries. When he was 59, he appointed his nephew to the abbot's chair in the year Water-Female-Hare (čhu-mo-yos—1363 A.D.) and himself retired. He died at the age of 61 in the year Wood-Female-Serpent (śin-mo-sbrul—1365 A.D.). His nephew, the abbot Sañś-rgyas 'od-zer was born in the year Fire-Male-Dog (me-pho-khyi—1346 A.D.). At 11, he was ordained by the former mahā-upādhyāya. He received the final monastic ordination from the mahā-upādhyāya 'Od-zer rgyal-po at Gro-sa. He attended on the ācārya Byams-pa of Chos-

(308)

'khor-gliṅ and on sPyan-sna Rin-saṅ-ba and others. At 18, in the year Water-Female-Hare (čhu-mo-yos—1363 A.D.), he became abbot. He died at the age of 24 in the year Earth-Female-Hen (sa-mo-bya—1369 A.D.). 39 years have passed since his death till the election of a new abbot. The mahā-upādhyāya brTson'-grus bzañ-po was born in kLuñs-sod zur-re in the year Water-Female-Ox (čhu-mo-glañ—1313 A.D.). At the age of 10, he met 'Jam-dyañs Rin-čhen señ-ge and requested him to become his upādhyāya. He also requested the mahā-upādhyāya brTson-Rin-pa to act as ācārya, and thus received ordination. At 27, he received the final monastic ordination in the presence of his former upādhyāya and ācārya. At Chos-'khor-gliṅ he attended on the ācārya Šes-rab rgyal-mtshan and the ācārya bLo-bzañ. Further, he attended on the mahā-upādhyāya bKras-Rin-pa (bKra-sis rin-čhen), the Dharmasyāmin bla-ma Dam-pa bSod-nams rgyal-mtshan, the mahā-upādhyāya Chos-dbañ (Chos-kyi dbañ-phyug), sPyan-sna Rin-señ-pa (Rin-čhen señ-ge), the upādhyāya of the Bya-yul-pas-Rin-tshul (Rin-čhen Tshul-khrims), the ācārya gŽon-brtson (gŽon-nu brtson'-grus), the ācārya Rin-grub (Rin čhen-grub) and the upādhyāya brTson-rgyal (brTson'-grus rgyal-mtshan). At 37, in the year Earth-Female-Ox (sa-mo-glañ—1349 A.D.), he became abbot. When he was 27, the sKar-ma-pa Rañ-byun rdo-rje died. When he was 39, in the year Iron-Hare (lčags-yos—1351 A.D.), the 28th sPyan-sna (Rector) of 'Bri-khun died. When he was 49, in the year Iron-Ox (lčags-glañ—1361 A.D.), the All-knowing (Kun-mkhyen) Jo-nañ-pa died. In the following Water-Hare (čhu-yos—1363 A.D.) the rDzogs-čhen-pa Tshul-blo (Tshul-khrims blo-gros) died.¹ In the next Wood-Dragon year (śin-'brug—1364 A.D.) Bu-ston (30b)

¹ kLon-čhen-pa; the great fNiñ-ma-pa scholar. He was Abbot of Gañs-ri Thod-dkar, near bSam-yas, and author of a voluminous "Collection of Works" or gSuñ'-bum, several editions of which exist in Tibet. Especially famous are his kLon-čhen mDzod-bdun or the "Seven Treasures of kLon-čhen," with auto-commentaries (rañ'-grel).

passed away. In the next Fire-Horse year (mē-rta—1366 A.D.) rTogs-ldan bSam-gtan-dpal died. In the next Earth-Ape year (sa-spre—1368 A.D.), the Mongol (Hor) dynasty came to an end. In the next Earth-Female-Hen year (sa-mo-bya—1369, A.D.) rGyal-sras Thogs-med-pa died. When he was 63, in the year Wood-Female-Hare (śin-mo-yos—1375 A.D.) Chos-rje bLa-ma died. In the next Earth-Male-Horse year (sa-pho-rta—1378 A.D.) gYag-sde paṇ-chen died at the age of 80. When he was 72, in the year Wood-Male-Mouse (śin-pho-byi—1384 A.D.) the Dharmasvāmin De-bzin gṣegs-pa (Tathāgata) was born. brTson'-grus bzañ-po died at the age of 73 in the year Wood-Female-Ox (śin-mo-glah—1385 A.D.). The chair remained empty during the Fire-Tiger year (me-stag—1386 A.D.). The (present) Abbot Don-grub-dpal was born in the year Wood-Female-Serpent (śin-mo-sbrul—1365 A.D.) at kLu-goṇ of 'Phan-yul. At the age of 9, he studied grammar and became known as a wise child. At 13, he was ordained by the mahā-upādhyāya and for eight years attended on him without interruption. At 22, he took up the final monastic ordination in the presence of the mahā-upādhyāya Śākyamitra and others. Further, he attended on bLo-gros brtan-pa of gSañ-phu, mKhas-grub rDo-rje rgyal-mtshan, rDo-rje 'dzin-pa gŽon-nu rgyal-mtshan, the yogesvara gŽon-nu'-phel, Bya-yul Rin-po-čhe bLo-gros rnam-dag, the mahā-upādhyāya Señ-rgyal-ba (Señ-ge rgyal-mtshan), the ascetic mGon-po ye-śes, sTag-luñ lo-tsā-ba Śākyā-bzañ-po, the ascetic of Thāñ-sag gŽon-nu rgyal-mtshan, the ascetic (kun-spāñs) Ye-śes rgyal-mtshan, mKhas-btsun gŽon-nu'-od and the sTan-gcig-pa (Aikāsanika). Luñ-gyi rgya-mtsho. He became Abbot at the age of 23 in the year Fire-Female-Hare (me-mo-yos—1387 A.D.). In the year Fire-Female-Hen (me-mo-bya—1417 A.D.) at the age of 31, he composed the Chos-byuñ bstan-pa rin-po-čhe'i gsal-byed (See Re'u-mig, JASB, 1889, No.2, p.64). From that Fire-Female-Hen year (me-mo-bya—1417 A.D.) to the present Fire-Male-Ape year

(me-pho-spre—1476 A.D.) sixty years have passed. Since the death of Khrom-gžer, the Great, to the present Fire-Ape year (me-spre—1476 A.D.) 307 years have passed. The Chapter on the disciples Bya-yul-pa (31a).

Kam-pa Ses-rab'-od, one of the four sons of dGon-pa-pa: When the Master (Atisa) was visiting Lan-pa sPyil-bu, his mother asked to be blessed by the Master, who said to her: "This one will have a virtuous son!" According to this prophecy, (a boy) was born to her at Lower Lan-pa in the year Fire-Female-Hen (me-mo-bya—1057 A.D.). On being ordained, he received the name of Ses-rab'-od. Later he went to interview dGon-pa-pa who helped him with spiritual and material means. He possessed an immeasurable faculty of intuitive knowledge and a very great wisdom. In the Tarkājvāla (dBu-ma'i sñin-po'i 'grel-pa rTog-ge-'bar-ba, Tg. dBu-ma, No. 3856), translated by Nag-tsho, it is stated that the text has been translated by the two—Nag-tsho and mKhas-btsun Ses-rab'-od who revised the Yogacaryā-Tathatā (rNal-'byor spyod-pa'i de-kho-na-nid gran-la dbab-pa), and he seems to have been this Ses-rab'-od. He founded the monastery of Kam, where about 700 monks gathered. He possessed a steadfast mental concentration which enabled him to transform evil external objects into virtuous ones. He died at the age of 75 in the year Iron-Female-Hog (lcags-mo-phag—1131 A.D.). The Fire-Hen year of his birth is the Fire-Hen year which followed the Wood-Horse year (Sñin-rta—1054 A.D.) of the death of the Master. The principal disciple of dGon-pa-pa was the kalyāṇa-mitra sNe'u-zur-pa who was born in the year Water-Male-Horse (čhu-pho-rta—1042 A.D.), at a place called Sa-skor thoñ-pa of sNe'u-zur Proper. This Water-Horse year is the year of the Master's coming to Tibet (1042 A.D.). In his childhood he became a monk at bRag-rgyab ('Phan-yul). His name was Ye-ses'-bar. From that time (henceforth) an excellent innate mind concentration was born in him. sGom-pa Ses-rab dbai-phyug once had a conversation with dPal-l丹 dGon-pa-

(31a)

pa on the subject of his mind concentration, and the latter said: "If he will be guided by a kalyāṇa-mitra, he will be successful. If not, he may go mad." Ses-rab dbaṇ-phyug then told sNe'u-zur-pa: "This kalyāṇa-mitra seems to be ready to instruct you." But (sNe'u-zur-pa) was prevented for a time from going there. Later, at the age of 26, in the Fire-Female-Sheep (me-mo-lug—1067 A.D.) year, he visited Rwa-sgreñ, and requested an interview with dGon-pa-pa, but was told that dGon-pa-pa was in strict retirement and that no interview was possible. He then boiled some tea near a spring, situated below the upper monastery (dgon-pa-gon of Rwa-sgreñ) and from that place offered to (dGon-pa-pa) an incense stick, prostrated himself several times and made the solemn wish: "May I attend on you, O Holy Man, in all my rebirths!" (dGon-pa-pa) perceived (his prayer) and soon afterwards sent him a message. Thus sNe'u-zur-pa met (his Teacher). The Teacher at first explained to him the "Offering of Jvālamukhī" (Kha-'bar-ma'i gtor-ma) and said: "When I met the Master (Atīśā), I was also given this first." sNe'u-zur-pa then thought to himself: "He seems to be giving me the complete secret precepts in the manner of the Master", and thus the complete precepts were bestowed on him.

Whenever he used to prostrate himself (in front of the Teacher) and think: "If only he would bless me with his foot", the Teacher used to stretch out his foot towards him. On one occasion, the Teacher blessed him by placing his three fingers on his head, and his three fingers made an imprint on his head which remained till his death. He chose bhaṭṭāraka Acala (Mi-gyo-ba) as his yi-dam (samā-dāna), recited the mantra (bsñen-pa) and obtained a vision of the deity. Further, following the precepts of dGon-pa-pa, he practised the precepts of the Trisamayarāja (Dam-tshig gsum-gyi rgyal-po, Trisamayarājasādhana, Tg. rGyud, No. 3144), as well as had visions of many Buddhas and Bodhisattvas. After the death of dGon-pa-pa, he attended on Po-to-

(31b)

ba. Others felt envy towards him and said (about him) : "This one had an illicit intercourse with a woman!" and thus Po-to-ba felt disgust towards him. (sNe'u-zur-pa) told him that he had never committed such a transgression and Po-to-ba said to him : "By saying so, you only satisfy yourself", and reprimanded him. (sNe'u-zur-pa) then thought: "If only my Teacher with his intuitive knowledge were alive, such a thing could never have happened!" and he felt very depressed. Afterwards Po-to-ba found out that he was innocent and felt very glad. When Po-to-ba was reading at sTag-luñ looking after many monks, more than ten monks became afflicted with leprosy (klu'i-nad), and Po-to-ba told (sNe'u-zur-pa) to treat the disease. sNe'u-zur-pa was successful in its treatment. Later, whenever Po-to-ba felt indisposed, his attendants used to suggest to him that such and such a kalyāna-mitra should be invited to perform the ceremony of removing ailments, but he did not listen to them. "Shall we invite sNe'u-zur-pa?" asked they. "If he comes, it will be enough," said Po-to-ba. sNe'u-zur-pa then performed the ceremony, and when he was meditating there, he saw himself being lifted towards the sky and related the occurrence to Po-to-ba who said: "Ah! I thought that he will benefit me, but he seems to have benefited himself!" Once, when he was going to Rwa-sgreñ, he placed his foot on a boulder and tied his garter. A white snake came out from under the boulder. There was a leper who recovered by this only without further treatment (by the mere placing of his foot on the boulder). In this manner he helped many lepers but ordinary people considered him to be an astrologer only. They did not know that he possessed an immeasurable power of meditation and knowledge. Later he built the monastery of sNe'u-zur ('Phan-yul). While he was residing there, numerous devotees used to come to see him and many great Vidyadharas, including Jo-stan Nag-po of Tsha-roñ, Ka-ba Dar-señ and others, attended on him. It was said that his mind

(32a)

concentration was very steadfast and that he had become a friend of the Venerable Mid-la on the mere hearing of his name. He protected many people by leading them on the Path. He used to expound the Lam-rim (of the Master) beginning with the sections on the entry into the Samsara and its abandonment. He also preached extensively the bsTan-rim (bsTan-rim chen-mo; rje Tson-kha-pa'i Lam-rim chen-mo was mainly based on it) (by Gro-lun-pa) and many notes were taken down by disciples. The kalyana-mitra Rin-chen sgañ-pa chen-po, two gTsai-ston, the First and the Second, gNal-pa Me, Bur-pa Yul-sman, dbUs-ston chuñ, mNa'-gsal-ldan, Dum-bu-ri-pa Zla-ba rgyal mtshan, Rin-čarpa, rTsibs-dgon-pa, Byan-čhub dge-mdzes of mNa'-ris, sNubsgom of gTsañ-roñ, Myañ-stod-pa, Brañ-śoñ-ba, War Padma, Ni-phug-pa, Zañ-chuñ-ba, rGyañ-dkar-ba, Dar-brtson of rGyañ-roñ, rDzil 'Od-grags, Dar-blo of sTod-luñs, Mal-gro bKra-sis sgañ-pa, gLan čhu Mig-luñ nu-ba, Phyiluñ-ba rGya-pa, Tshul-khrims 'od-zer and other, in all about a thousand disciples gathered round him. In gTsañ, Drañ-po luñ-pa and sPyi-bo Lhas-pa and others were also his disciples. Once, a great epidemic of influenza took place at gLañ-thañ and many people died of it. Then when the asuras began to move towards sNe'u-zur, a voice resounded from the sky: "He is a manifestation of the Bodhisattva Samantabhadra," and the asuras turned back for (he) was known as a manifestation of the Bodhisattva Samantabhadra. He died at the age of 77 in the year Earth-Male-Dog (sa-pho-khyi—1118 A.D., The Re'u-mig, JASB. No. 2/1889, p.44, gives 1119 A.D. an Earth-Hog year/sa-phag/). The Spiritual Lineage of this great kalyana-mitra and that of sPyan-sna are known as "The Holders of Precepts" (gdams-ñag-pa, one of the two main sects of the bKa'-gdams-pas: bKa'-gdams gdams-ñag-pa and bKa'-gdams gŽuñ-pa). dGyer-sgom chen-po, uncle and nephew, were disciples of sNe'u-zur-pa. They were two great Bodhisattvas who had attained the bhumi-stage and had taken up rebirth in order to labour for the welfare of others.

dGyer-sgom, the Great, was born in the year Iron-Male-Horse (lcags-pho-rtā—1090 A.D.) in the family of dgYer Lha-snañ. He was a disciple of the bla-ma sNe'u-zur-pa, the holder of the bKa'-gdams-pa precepts, and of Bya-yul-pa. Because he held meditation in high esteem, he was known as dGyer-sgom (the yogin dGyer). His name was gŽon-nu grags-pa. He built the vihāra of Rin-čhen-sgañ together with the monastery (of that name). He laboured extensively for the welfare of living beings, and about 300 monks gathered round him. He died at the age of 82 in the year Iron-Female-Hare (lcags-mo-yos—1171 A.D.). dbOn-ston Rin-po-čhe, the son of Bu-mo-stag, a younger brother of dGyer-sgom, the Great, was known as a reincarnation of the Bodhisattva sKal-l丹 Śiñ-rtā (Bhāgīrathi) who was to become a Buddha among the thousand Buddhas of this Bhadrakalpa. Further, an arhat (Mālyadeva), who was residing in Singha'i gliñ (Ceylon), sent to a younger brother of the great Kāśmīra pañđita Sākyāśrī a basket, having placed five flowers inside it, with the words: "Present these flowers to your elder brother who is going to Tibet! In the region of 'Bri there lives one named the Bodhisattva Rin-čhen-dpal, an incarnation of the ācārya Nāgārjuna. Give him one of the flowers. Give also one of the flowers to the manifestation of the Bodhisattva Bhāgīrathi residing at the vihāra of Ratnakūti. Give one flower to à Dvibhāśin (dWi-bhāśī, i.e. Gro-phug lo-tsā-ba). Place one flower on the heart of the large image (Gro-phug Byams-čhen) erected by this Dvibhāśin ('one who knows two languages')." The great Kāśmīra pañđita having taken the flowers conveyed them (as desired). When the Kāśmīra pañđita was residing at bSam-yas, he questioned the Venerable Tārā, as to whether dbOn-ston was the Bodhisattva Bhāgīrathi. The Noble One said: "He is Bhāgīn, but his chariot (ratha) will be soon broken, while engaged in the levelling of the valleys and mountains of a wild people." dbOn-ston Rin-po-čhe was born in the year Earth-Male-Horse (sa-pho-

(334)

rta—1138 A.D.) and laboured extensively for the welfare of others. He built a large vihāra, etc. On one occasion he gathered some of the heads of the congregation and assigned to them various duties, but they did not listen to him. Then dbOn-ston Rin-po-čhe said: "I thought, I shall hold the doctrine of the bKa'-gdams-pas in the north of dbU-ru. Now, if you do not agree with me, this māyā of mine may be absorbed within to-day." On saying so, he retired to bed, and after taking twice a small quantity of tea, he performed the rite of transference of the conscious principle ('pho-ba) and passed away at the age of 73 in the year Iron-Male-Horse (lčags-pho-rta—1210 A.D.). In the same year the Kha-čhe pan-čhen spent his summer retreat at Sa-skya. When sNe'u-zur-pa had died, dGyer-sgom, the Great, was 29. When dGyer-sgom died, dbOn-ston was 34. dbOn-ston occupied the abbot's chair for 42 years. Sañs-rgyas yon-tan (Sañ-yon-pa) occupied the chair for 32 years and died at the age of 61. bDe-gsegš čhen-po occupied the chair for 25 years and died at the age of 65. gŽon-nu-'bum of sKam-dgon occupied the chair for 18 months and died at the age of 68. Sañs-rgyas 'od-'byuñ occupied the chair for 25 years and died at the age of 61. Sañs-rgyas gžon-'od occupied the chair for 42 years and died at the age of 60. The Dharmasvāmin bKras-rgyal-ba (bKraśis rgyal-mtshan) occupied the chair for 8 years and died at the age of 61. sPyan-sha Kun-bzañ-pa occupied the chair for one year and died at the age of 73. gŽon-nu sen-ge-ba occupied the chair for one year and died at the age of 31. The Dharmasvāmin bSod-rgyal-ba (bSod-namis rgyal-mtshan) occupied the chair for 21 years and died at the age of 55.

Sañ-yon-pa occupied the chair for five years and died at the age of 55. After that the chair remained empty for three years. sPyan-sha Sañs-rgyas byañ-čhub-pa occupied the chair for 21 years and died at the age of 56. sPyan-sha Kun-blo-ba occupied the chair for eleven years and died at the age of 59. sPyan-sha gŽon-'od-pa occupied the chair

(33b)

for 36 years. This 36th year is an Iron-Male-Horse year (lčags-pho rta—1450 A.D.). From the Iron-Sheep year (lčags-lug—1211 A.D.) of the previous Sañ-yon, to this Iron-Horse (lčags-rta—1450 A.D.) year, 240 years have passed. sPyan-sha bLo-gros rgyal-mtshan was born in a Horse year (1390 A.D., an Iron-Horse year, lčags-rta). When he was 49, in the Earth-Horse year (1438), he occupied the chair (the chair must have remained empty for a couple of years), and acted as abbot for two years. At 59, in the year Earth-Male-Dragon (sa-pho-'brug—1448 A.D.) he died. The second bLo-gros rgyal-mtshan was born in the Serpent year (čhu-sbrul—1413 A.D.). At 27, in the Sheep year (lug-lo—1439 A.D.) he came to the chair and occupied it for two years. At present the chair is occupied by bLo-gros 'Jigs-med. From the birth of dGyer-sgom čhen-po in the year Iron-Male-Horse (lčags-pho-rta—1090 A.D.) to the year Iron-Horse (lčags-rta—1450 A.D.), when gZon'-od, the Second had left the chair, 360 years have passed. This Iron-Horse year is the 61st year. From the birth of dGyer-sgom in the Iron-Horse year (lčags-rta—1090 A.D.) to the death of dbOn-ston in the Iron-Horse year (lčags-rta—1210—A.D.), 121 years have passed. From the Iron-Horse year (1450) when gZon'-od, the Second, had left the chair, to the present Fire-Male-Ape year (me-pho-spre—1476 A.D.), 27 years have passed. During that period bLo-gros rgyal-mtshan and others came to the chair. In the year Water-Male-Horse (čhu-pho-rta—1042 A.D.), of the coming of the Master to Tibet, sNe'u-zur-pa was born. When he was 49 in the year Iron-Horse (lčags-rta—1090 A.D.), dGyer-sgom, the Great, was born. The Chapter on rGya-ma-pa (34a).

Byañ-čhub dge-mdzes, a disciple of sNe'u-zur-pa and native of mNa'-ris, born in the year Wood-Male-Mouse (śin-pho-byi—1084 A.D.). This Wood-Mouse year is the 43rd year of sNe'u-zur-pa. His family name was dGe-sin. He was ordained in his youth and studied the Vinaya.

(34a)

He proceeded as a servant of the pāṇḍita Sugataśrī who was invited by the gNags lo-tsā-ba to Yar-kluñs, and heard a brief (exposition) of the Prajñāpāramitā, from the pāṇḍita and the lo-tsā-ba as well as studied the Five Treatises of the bhaṭṭāraka Maitreya (Byams-čhos). He studied the Vinaya with Tsha-roñ-pa. He also met Phu-čhuñ-ba, gLañ-ro Thañ-pa, Kam-pa and Kham-pa luñ-pa. He had visions of the dharmapāla Nātha (Mahākāla) and said to him: "Should there be a transgression in my observance of the monastic vows of Pratimokṣa and of the vows of a Vidyādhara (Tantra vows), then draw the blood of (my) heart!" The Protector said to him: "You, a monk! and such a fierce vow!" He had great faith in sNe'u-zur-pa and heard (from him) the Lam-rim (of the Master). The kalyāṇa-mitra sGre-pa having come to gYer in order to present his knowledge to sNe'u-zur-pa, he acted as his priest. When sNe'u-zur-pa died, he obtained a section of the Doctrine from Bya-yul-pa and meditated at the monastery of Byes-čan. At the age of 84, in the Fire-Hog year (me-phag-lo—1167 A.D.) he performed the 'pho-ba ceremony and died. His disciple was sKor, the Great. He was ordained as novice and then received the final monastic ordination in the presence of gNags-čhuñ lo-tsā-ba. He then proceeded to gTsai and studied extensively. He also met sNe'u-zur-pa for a brief while and then proceeded to sTag-čan. gNags lo-tsā-ba was then acting as head of sTag-čan. sKor erected the outer wall (lčags-ri) and requested Don-steñs-pa to consecrate it. When he was asking Don-steñs-pa for the cittotpāda ceremony, the sign of a great earthquake took place. Altogether, he attended on about sixty teachers. Gun-pa-ba prophesied to him, and according to it, he obtained from mNa'-ris-pa dGe-mdzes the teaching of sNe'u-zur-pa. He built the great stūpa of sTag-čan (sTag-čan bum-pa in Yar-kluñs). The entire population, from sNar-'dzin as far as Bar-thañ, came to do the work. At his death, sKor-jo-sras was appointed by him to the abbot's chair. Jo-sras had

studied the Vinaya with sBas-ti at dGe-goñ. The kalyāṇa-mitra sTon-dar and the sthavira brTsod-še did not install him (as abbot) and he proceeded to Sa'-ug sTag-go. There he had a vision of the Great Merciful One (Avalokiteśvara). He was again invited to sTag-čan. He caused the influence of Khra'-brug (a famous temple) to increase. He died at rGya-sa-sgañ. His successor who was known as Mar-pa Phug-pa, was ordained in the presence of gSer-sdiin-pa and received the final monastic ordination in the presence of kLubs-dkar. He studied extensively the Vinaya. For twenty years he practised meditation and studied with sKor-Jo-sras the precepts of the bKa'-gdams-pas. From 63 onwards, he began teaching. He took over sTag-čan, Ser-ba dgon-pa, rGyas-sa-sgañ, bTsan-thañ and Roñ-skam. He died at the age of 73 in the year of the Mouse (byi-lo—1228 A.D.). His successor was Žig-po Kun-grol. His native place was Eastern Yar-kluñs. He received the noviciate and the final monastic ordination in the presence of Gra'-dul and Yol-lčags. For four years he attended on Mar-Phug-pa. He worshipped chiefly Amoghapaśa (Don-žags) as his object of meditation (samādāna). He had also been a disciple of Sañs-rgyas sgom-pa of sNar-thañ. When Sa-skyā-pa arrived in dbUs, he invited him to dPuñs-rins and offered him a hundred presents. From Khu sPyan-gyas-pa he received the rite of consecration and the cittotpāda ceremony. He studied the bsTan-rim with Zem at Bya-yul, and the Lam-rim (of the Master) with Lha sPu-gu-do-ba. He studied for a month also under Lha'-bris-sgañ-pa. He also studied under rJe sPyan-sña, 'Bri-khuñ gČun Rin-po-čhe and gYam-bzañ sNubs-sgom. From the pāṇḍita Dānaśila he obtained the complete four stages of initiations. He studied the Dohā under the Nepālese 'Bum-me and the Nepālese Grags-'bum. He studied the Zi-byed (the system of Pha-dam-pa) under 'Chus-pa Jo-bsod. He had many visions of numerous gods of meditations. For 116 times he preached the Lam-rim. The system of

(34b)

Amoghapaśa of Chos-phug originated from this Teacher. His successor was Sañs-rgyas ston-pa, a native of Lo-mo. His family was mTha'-bži. At the age of 18, he was ordained in the presence of Žig-po. He took up the final monastic ordination (*upasampadā*) at sPyil-bu in the presence of Lha 'Gro-bo'i mgon-po, and laboured extensively for the welfare of the Doctrine and living creatures. He died in the year Water-Female-Ox (čhu-mo-glañ—1313 A.D.). His spiritual son Sañs-rgyas-dbon, the Great, was a disciple of Lha-zur-khañ-pa. He was ordained as novice at La-kha by the upādhyāya Ses-rab rgyal-mtshan. He studied the bKa'-gdams doctrine under Sañs-rgyas ston-pa at Chos-phug. He obtained from the lo-tsā-ba Grags-pa rgyal-mtshan the initiation into the rDo-rje phren-ba (Kg. rGyud-'bum, No. 445), as well as attended on many Teachers. He passed away in the year Earth-Male-Dog (sa-pho-khyi—1358 A.D.). At Chos-phug, Sañs-rgyas-dbon-po was succeeded by Chos-phug-pa gŽon-nu blo-gros, Grags-pa rgyal-mtshan, Grags-pa bzañ-po, rDo-rje rgyal-mtshan and Sañs-rgyas rdo-rje. Till the present time the practice of preaching the Lam-rim čhen-po of skor to an assembly has not been interrupted. The above represents the line of abbots of sTag-čan. The chapter on Kam-pa and Šar-ba-pa, disciples of dGon-pa-pa, and their followers.

Since the monastery of Bra-gor had been established by gÑos Bra-gor-pa of gÑal, it should be considered as belonging to the Line of the "Holders of the Texts" among the bKa'-gdams-pas (bKa'-gdams-gžuñ-pa). I did not see an account about the abbots who succeeded gÑos Bra-gor-pa. In later times there have been four chief disciples of Dar-ma bSod-nams of Zañs-čhen who had been a disciple of Lha 'Gro-bo'i mgon-po: mTsho-sna-ba, rTse-dkar-ba, Dar-ma sgañ-ba and Byar Khañ-pa. They are known as the "Four sons of Zañs-čhen-pa." Among them mTsho-sna-ba Ses-rab bzañ-po resided at Bra-gor. After him Tshul-khrims bkra-śis of Mon-grab,

(354)

Sañś-rgyas śes-rab of gYe, Chos-skyabs bzañ-po, Chos-dpal rgyai ба, bSod-nams dpal-lđan, also known as the mahā-upādhyāya Brag-pa, Yon-tan Rin-čhen bSam-se-ba, rDor-se-ba, Yon-dbañ-po, Chos-rje-ba, Chos-rgyal bzañ-po, Chos-rgyal bzañ-po dbu-nag-pa, brTson'-grus rgyal-po and Yon-tan 'od-zer of gTsāñ. Before him there had been 15 upādhyāyas. rGyal-mtshan bzañ-po of Ri-steñs, a disciple of mTsho-na-ba, the Great, (was abbot) at Ri-steñs. After him the Dharmasvāmin Rin-čhen, Koi-ston Ses-rab rdo-rje, sKu'-bum-pa, Chos-rgyal-ba, the Dharmasvāmin dPal-bzañs-pa, an incarnation of sGo-gčig-pa, known as sGo-gčig-pa. Before him there had been seven upādhyāyas. The one known as Roñ-pa Phyag-sor-pa attended on 'Brom-ston-pa, dGon-pa-pa, rNal-'byor-pa, Kha-ru-ba, the Former, Zañ-btsun Yer-ba-pa and sGom-pa Dad-pa of Yer-rtsi-sgāñ. He remembered thirteen of his (former) lives and possessed great prophetic knowledge. Because of his power of mental concentration, he was learned in the five branches of knowledge. He was of the opinion, that because of the excellence of the Master's precepts, there must have existed an account on the Master's invitation to Tibet, (but) he was unable to find it anywhere. He visited Nag-tsho lo-tsā-ba who was residing at Khab-goñ-thañ. Nag-tsho bestowed on him numerous secret precepts of the Mantrayāna and he spent three years (with him). Next year he requested Nag-tsho to relate to him the story of the Master's invitation to Tibet. The lo-tsā-ba said: "I attended for 19 years on the Master and have invited him to Tibet," and he gladly related to him the story. When he was returning, Nag-tsho told him that he should meditate at a certain place, and uttered a prophecy concerning Lag-sor dgon-pa. On his return, he was welcomed by Phoñ-mdo-pa. He preached the Vinaya-sūtra (mDo-rtsa) and the Śikṣāsamuccaya. Then he renounced all (worldly) activity and for a long time meditated at Lag-sor monastery, without seeing his attendant. At the end of his meditation, when

(35b)

he was proceeding to mediate in a dispute between sPa-tshab and 'Phrañ-kha, he met rMa-tsho Byañ-rdor at Phoñ-mdo. He invited him and De'u Sañ-rdor, and held a religious assembly during which the "Four Sons of Roñ-pa" appeared. They are: Bya 'dul-ba-'dzin-pa, Rog-'chims-phu-ba, rNam-par-ba and the kalyāñā-mitra Žus-lan-pa. rGya-ra-ston being an upāsaka is not included among the sons. rNam-par-ba founded rNam-par and Ram-pa Lhasdiñs. He also acted as abbot of gSañ-phu for eight years. rNam-par-ba and Rog held in high esteem the secret precepts. They seem not to have cared for the history (of the school). Žus-lan-pa held in high esteem the history, basing on which Zul-phu-ba composed a detailed history of the Master. Zul-phu-ba studied much the bKa'-gdams-pa precepts under sTod-luñs-pa, the Great, but his followers are listed among the Vinayadharas and none of them seem to have been listed among the bKa'-gdams-pas. The disciple of rNal-'byor-pa, the Great,—Mañ-ra 'Byuñ-gnas rgyal-mtshan. His disciple brTson'-grus rgyal-mtshan of sÑug-rum: he was born in the year Water-Male-Horse (čhu-pho-rtä—1042 A.D.) and died at the age of 68 in the year Earth-Female-Ox (sa-mo-gläñi—1109 A.D.). About eight hundred monks gathered round him. A native of Lho-brag čhag-pa, Khri-niñhog by name: this Čhag Khri-mčhog (died in 1058 A.D. according to the Sum-pa mkhan-po's Re'u-mig (JASB, No. 2, 1889, p.41/) obtained many instructions from the Venerable Master. On three occasions he acted as messenger to convey to India the presents received by the Master. It is said, that there was no one like him in the preaching of treatises (*sāstras*) and the analysis of the theory (*siddhānta*). At the time of the Master's death, he asked the Master: "Master, You will not stay long (in this World). After your death, should I meditate?"—"It will be of no use," answered the Master. "Should I preach?"—he asked the Master, and the Master again replied: "It will be of no use." "Well then, should I preach and

meditate alternatively," and the Master replied: "Also of no use!" — "Master! How should I then act?" The Master said: "Abandon this life!" He then taught for one year the Pitaka to a crowd (of disciples) in Lha-sa. Then having gone to Rwa-sgreñ, he offered tea (to the congregation) equal in weight to one luñ-rdo (ston weight in Tibet) and addressing the congregation, said: "To-day I have to make a speech which will be similar to a boulder coming down a steep slope. Each of you should forgive me for doing so." He then asked the kalyāṇa-mitra sTon-pa: "O kalyāṇa-mitra! You possess all the precepts of the Master in the manner of pouring water from one vase into another. You will not say "This (will be) of no use," and also "this (will be) of no use." Please preach the precepts of the Master without concealing them." To rNal-'byor-pa he said: "You, rNal-'byor-pa, had acted in a wicked manner in respect of worldly matters! You had left the service of the Master and have followed after sPa-rgya-mtsho. You have acted in a wicked manner in respect of religious matters! You have abandoned your meditation on the secret precepts of the Master and have studied the bDag-med ma'i sgrub-thabs (Nairātmā-sādhana) of dbUs-čhuñ ston-pa." Having thus admonished them, he said: "From to-day I shall cut the thought about this life." They then thought that he would reside in seclusion inside a house, but he did not keep to the precincts of the house, and stayed in the monastery without talking to people. On one occasion, when kalyāṇa-mitra gSañ-phu-ba came to Rwa-sgreñ, and being his intimate friend, thought; "I shall have a talk with him which will satisfy me!" On meeting him, sÑug-rum-pa said: "O kalyāṇa-mitra! Please excuse me, for I am devoid of anything belonging to the human stage!" (I am not a real human being) and on having said so, he wandered away into the forests (without saying anything further). gSañ-phu-ba said: "I had never experienced a greater disappointment than at that time!" There (in the

forest) sNug-rum-pa spent most of his time meditating. It is said that on one occasion he proceeded to the abode of heavenly dākinīs (vyomacaryā, mkha'-spyod) from the surface of a boulder situated to the left of the hut of dGon-pa-pa.

The religious king (dharmarāja) Khri-sroṇ lde-btsan had a minister, rNog, the Great, by name. When the king led an army towards China, he pitched his camp on the top of a small hill. When the troops moved off to conquer other regions, some Chinese warriors (gyen-po, a wrestler, fencer) came to attack and rushed towards the king (i.e. attempted on the king's life). rNog then killed some of them and some fled away. It was then that a new proverb came into being: "Chinese curds (meaning brain) were swallowed, and Chinese youths were smashed against the rock." The minister's descendants inhabited a village on the shores of a big lake outside of Ya'-brog-do. Among them there was a kalyāṇa-mitra belonging to the "Old" Tantra School named rDo-rje gžon-nu who had five sons, and the eldest among them was rNog Legs-pa'i Ses-rab. The second was kLu-khri, the third—kLu-byān and the fourth—Chos-skyabs, the fifth—Thub-pa. Of these, the eldest rNog Legs-pa'i Ses-rab was ordained by 'Brin Ye-śes yon-tan. He went to Kham to study the Piṭakas and became a disciple of the Master Se-btsun. He studied extensively the Doctrine, and having befriended Khu-ston and others, went to dbUs in the Hen-year (bya-lo—1045 A. D.) which is the Hen-year following the year of 'Brom-ston's coming (to dbUs). He founded a college and had numerous disciples. When the Master was residing at sNe-thāñ, he studied extensively under the Master. He possessed a very good intellect and had no disagreements with any of the Master's disciples. He then requested the Master and the lo-tsā-ba (Nag-tsho) to translate the Tarkajvalā (Tg. dbU-ma, No. 3856). The Master agreed and Nag-tsho prepared a complete translation at Lha-sa. Again on request of rNog, the Master wrote the Mādhyamakopadeśa-nāma

(36b)

(dBu-ma'i man-nag/Tg. dBu-ma, No. 3929/). He first founded a monastery at Brag-nag (near Lha-sa) and then later, following a prophecy made by the Master, founded the great Vihāra of Ne'u-thog (gSañ-phu) in the year Water-Female-Ox (čhu-mo-glañ—1073 A.D.). In the same year 'Khon dKon-mčhog rgyal-po founded Sa-skyā. On several occasions he visited Rwa-sgreñ from gSañ-phu, and met sTon-pa and his brothers. He held in high esteem the Master's teaching. His nephew rNog Lo-čhen-po (rNog bLo-ldan šes-rab/1059-1109/) was born in the year Earth-Female-Hog (sa-mo-phag—1059 A.D.) as son of Čhos-skyabs. In his childhood he went to live with his uncle and studied much under him and sPo-čhuñ-ba Tshul-khrims šes-rab, a disciple of gZus and others. Having acquired an excellent wisdom, his uncle became pleased with him. When he was 17, he was sent for study to Kāśmīra. He went there in the company of Rwa-lo, gÑan-lo, Khyuñ-po Čhos-brtson, rDo-ston and gTsāñ Kha-bo-čhe. When king rTse-lde had invited most of the Tripitakadharas of dBUs, gTsāñ and Khams, and held the religious council of the year Fire-Male-Dragon (me-pho-'brug—1076 A.D.), he also attended it. rTse-lde's son dBaiñ-phyug-lde decided to become a supporter of rNog. He then proceeded to Kāśmīra where he attended on six teachers, including the pāṇḍita Sañjana and Parāhitabhadra. His provisions having come to an end, he sent a letter to mNa'-ris, entitled Kha-čhe gser-sloñs. dBaiñ-lde sent him again much gold. He received the request to translate the Tshad-ma-rgyan (Pramāñālāmkāra, Pramāñavārtikālāmkāra, Tg. Tshad-ma, No. 4221), and assisted by the pāṇḍita sKal-ldan rgyal-po he made a good translation of it. He studied for 17 years in Kāśmīra and then returned to Tibet. In Tibet he studied the Doctrine with the pāṇḍita 'Bum-phrag gsum-pa (brTan-skyoñ, Sthirapāla) and Sumatikirti. He visited Nepāl for a short while and heard the Tantra from Atulya-vajra, Varendraruci and others. Then he again returned to Tibet and made

(37a)

numerous correct translations. Regarding the number of works translated by him, Gro-luñ-pa said: "He, who was an expert in the translation of the Holy Doctrine, translated the two Māṭikas and Sāstras, containing more than 137,000 ślokas." When he was preaching at Lha-sa, bSam-yas, Myu-gu-sna, gNal-sgan-thog, gTsān rGyañ-mkhar and other places, Gro-luñ-pa said that he gradually gathered round himself 23,000 learned and venerable monks. Among his assistant preachers (žur-čhos-pa) were: 55 preachers of Alamkāra (Pramāṇavārtikālamkāra) and Pramāṇaviniścayaṭīkā (Tg. Tshad-ma, No. 4229), 280 expounders of the Pramāṇaviniścaya (rNam-ñes), 1800 Āgama-dharmabhañakas (Lui-čhos-smra-ba) and about 2130 preachers of the Doctrine (dharmabhañakas, čhos-smra-ba). He composed commentaries and taught extensively Logic (tshad-ma), the Five Treatises of Maitreya (Byams-čhos-sde-lia), the Mādhyamika doctrine and other texts. This Mahāsattva, endowed with the perfect practice of all the six pāramitās, passed away at the age of 51 on the road in the neighbourhood of bSam-yas. Among the numerous disciples who attended his classes, formerly and later, four are known as his "Four Principal Sons": Zañ-tshes sPoñ Chos-kyi bla-ma, Gro-luñ-pa bLo-gros 'byuñ-gnas, Khyun Rin-chen-grags and 'Bre Ses-rab-'bar. There appeared many teachers such as Gans-pa Še'u, Goñ-bu Ra-čan, Sam-po Me-dig, Me-lhañ-tsher, dMar-sgas-luñ, rNog sKya-bo, Tre-bo mChog-gi bla-ma and others. The lo-tsā-ba himself heard the (exposition) of the Doctrine of the Master from (his) uncle. He also composed a sāstra on the Lam-rim (of the Master). Gro-luñ-pa appears to have composed a Lam-rim čhen-mo and a bsTan-rim čhen-mo. Up to the time of the direct disciples of the uncle and nephew, all were holders of the Master's treatises. rNog Legs-pa'i šes-rab being also a disciple of 'Brom, is included among the bKa'-gdams-pas. In general, during the 13 years of the Master's stay in Tibet, there had been many on whom he bestowed secret precepts and who had obtained

(37b)

excellent knowledge (of the Doctrine), but their number cannot be ascertained. In gTsañ-'Gar, 'Gos and Yol, and in dbUs-Khu, rNog and 'Brom appear to have been famous. I gave here a brief account about the kalyāṇa-mitras of the bKa'-gdams-pa sect who belonged to the Spiritual Lineage of 'Brom and whose biographies have been seen by me. In the "Life-stories" of the kalyāṇa-mitras who had appeared in Tibet in later times, and of the yogins who had been Saints, statements are found that they had met the kalyāṇa-mitras of the bKa'-gdams-pas. 'Brom's labours have been very extensive and lasted for a long period of time. Above I have briefly described the results of the setting into motion of the Wheel of Law by Dipaṅkaraśrījñāna. The Chapter on the Venerable Master and his Spiritual Lineage.

BOOK VI

rNog lo-tsā-ba, Pa-tshab lo-tsā-ba and their Lineage. The Origin
(of the teaching) of the Mādhyamika, the Nyāya and
the "Five-Treatises" of Maitreya-Asaṅga.

Now, we need not think that those who had been the disciples of the personal disciples of (rNog) lo-tsā-ba, the great Tripitakadharas, who had taught the great fundamental texts (gžuṇ), had been the followers of the bKa'-gdams-pa school. The story of the labours in the interest of the Doctrine performed by the abbots of dPal gSaṅ-phu monastery is to be told here :

The great lo-tsā-ba Rin-čhen bzañ-po was born in the year Earth-Male-Horse (sa-pho-rta—958 A. D.) and died at the age of 98 in the year Wood-Female-Sheep (śiñ-mo-lug—1055 A. D.). When the Great Translator was 54, in the year Iron-Female-Hog (lčags-mo-phag—1011 A. D.) Nag-tsho lo-tsā-ba was born. When Nag-tsho was 49 in the year Earth-Female-Hog (sa-mo-phag—1059 A. D.) rNog lo-tsā-ba bLo-l丹 śes-rab was born. When the latter was 18, he attended the Religious Council (chos-'khor) of the year Fire-Male-Dragon (me-pho-'brug—1076 A.D) held by king (mna'-bdag) rTse-lde, in company with Dags-po dBaṅrgyal, Rwa-lo, gÑan-lo, Khyuñ-po Chos-brtsan, Mak-thuñ Dad-pa śes-rab, Mañ-or Byañ-čhub śes-rab and bTsan Kha-bo-čhe. After having studied for seventeen years in Kāśmīra, he returned to Tibet in the year Water-Male-Ape (čhu-pho-spre'u—1092 A. D.), aged 35.. Having laboured extensively for the welfare of living creatures, he passed away at the age of 51 in the year Earth-Female-Ox (sa-mo-glañ—1109 A. D.). In the next Iron-Male-Tiger year (lčags-pho-stag—1110 A. D.) 'Gro-mgon Phag-mo gru-pa was born. After the death of (rNog) lo-tsā-ba, the abbot's chair was occupied by Žan Tshes-spoñ-ba Chos-kyi bla-ma for 32 years.

After him (the chair was occupied) by gÑal-pa Ri-lu for 32 years, by rN am-par-ba for 8 years and by Phyā-pa Chos-kyi sei-ge for 18 years. Phyā-pa died in the year Earth-Female-Ox (sa-mo-glañ—1169 A.D.). When Phyā-pa was seventeen rMa-bya Byañ-čhub brtson'-grus (Byañ-brtson) died. After Phyā-pa, for 5 years rTtags dBañ-phyug sei-ge; for 13 years gTsañ-pa 'Jam-señ-ge; for 7 years gÑal-pa Dad-pa bzañ-po; for 7 years Dzam-čan-ne; bZañ-pa Darma'-od and bZañ-pa Don-grub both for 30 years; for 15 years the ācārya Jo-nam; for six months Rog; for 35 years 'Od-zer mgon-po. In general, the above years when added together, amount to about 159 years. However only 156 years had elapsed, for some of the abbots had occupied the chair concurrently, and this accounts for the three extra years. I did not include among the above years the three years of 'Jam-señ, as some (authors) do not enumerate him (among the abbots). After him 'Jam-dbyañ Sākya gžon-nu occupied the chair for 27 years from the Fire-Male-Tiger year (me-pho-stag—1326 A.D.). After him rGya-ma Bkra-śis rgyal-mtshan for 8 years; then Phyog-las rnam-rgyal for 8 years; Yar'-brog-pa gŽon-rgyal for one month; gŽon-señ of rGyal-sde for eight years; gTsañ-dkar for three years; bLo-gros sei-ge for seventeen years; Nar-dbañ for seven years; bLa-ma-Ye-śes for ten years; Ses-rab rgyal-mtshan for three years; gŽon-nu blo-ldan for six years; bLo-gros brtan-pa for three years; Chañ-ma sñon-po for five years; bSod-nams'-phel for nineteen years; Señ-ge rgyal-mtshan for eight years; bSam-gtan bzañ-po for seven years; Sañs-rgyas rgyal-mtshan for ten years; brTson'-grus sei-ge for six years; Yon-tan rgya-mtsho for five years; Sañ-chos-pa for fourteen years; then the present (abbot) Šes-rab dpal-ldan. Till 'Jam-dpal sei-ge, the Line of abbots of the Upper Monastery (of gSañ-phu) was one. Then Žu-ston Hral-mo for five years; bLo-gros'-bar for five years; gÑal-žig for eight years; rGya-'čhiñ Ru-ba for eighteen years; Chu-mig-pa for eighteen years; lDan-ma Grags-rin for eighteen years; bLo-brag-pa for

(24)

twenty-two years; Sog-dbon for 7 years; bTsan-dgon-pa for twenty years; Chos-dpal rgyal-mtshan of bLa-brañ for six years; gŽon-rin for twelve years; Lha-ston Žig-po for seventeen years; Yañ-rtse-pa for five years; Lha-yul-pa for thirteen years; Bon-ston Šer-bzañ for seven years; Rin-čhen grags-pa for seven years; Yon-tan rgya-mtsho for fourteen years; dKon-mčhog tshul-khrims for seven years; Rin-čhen rnam-rgyal for twenty-two years; 'Od-čhen-pa for six years; Grags-pa-dpal for five years; dKon-mčhog rgya-mtsho for seventeen years; Mi-ñag Rin-čhen bzañ-po for seven months; dPal-l丹 sen-ge for eleven years; Kun-dga' dbañ-phyug for thirteen years; then the present Rin-čhen byañ-čhub. From the lo-tsā-ba's birth to the present Fire-Male-Ape year (me-pho-spre—1476 A.D.), 418 years have elapsed. Ses-rab-bar of 'Bre, the best of the lo-tsā-ba's disciples, visited the monastery of sKyegs gNas-rñiñ and others. He preached extensively both the Sūtra of the Prajñāpāramitā and the śāstras (i.e. commentaries). It is said, that during his teaching, the gods used to come down to hear his exposition. In his teaching he followed the tradition of the Prajñāpāramitā as taught during the period of the early spread of the Doctrine and which had been preserved in Khams. While he had numerous disciples, the Lineage of Teaching was mainly held by Byañ-čhub ye-ses of Ar. He taught till a very old age at gNam-rtse-ldan (near Rwa-sgreiñ) and other monasteries. During this period, he also acted as abbot of rGyal Lha-khañ, and also composed many expositions on the Prajñāpāramitā and its commentaries (śāstras). The Tibetan traditional interpretation of the basic text of the Prajñāpāramitā is mainly based on the expositions by 'Bre and Ar. Khu Ser-brtson, though he had met 'Bre, followed mainly the tradition of Ar in his numerous detailed, medium and abridged commentaries on the Abhisamayālañkāra and its commentary. gŽon-nu tshul-khrims, known as sKar-čhuñ riñ-mo, also studied under Ar. He composed numerous commentaries on the Abhisamayālañkāra, on its "Short Commentary" ('grel-čhuñ—Sphuṭārtha, 'Grel-pa

don-gsal, composed by Haribhadra), on the sDud-pa (Phags-pa Ses-rab-kyi Pha-rol-tu phyin-pa sdud-pa tshigs-su bčad-pa, Ārya-Prajñāpāramitāsañcaya-gāthā, translated by Vidyā-karasiṁha and dPal-brtsegs. Kg. śer-phyin, No. 13; Bu-ston Čhos-'byun, fol. 146a: sdud-pa bam-po gčig dPal-brtsegs-kyis 'gyur-pa-ste). The disciple of both Khu and sKar-čhuṇ-pa-sMon-lam tshul-khrims of Zañ-gye took over numerous monasteries, including sNe-thān and others. He was a very wealthy man and wrote detailed commentaries on the śāstras, including one on the Sphuṭārtha and one on the Pramāṇaviniścaya (rNam-ñes, Tshad-ma rnam-ñes). Great was his benefit to others. His disciple dBañ-phyug rgyal-po took up residence at Grib-kyi phu (Upper Grib) and maintained there a numerous congregation. He composed a very extensive commentary on the Prajñāpāramitā. Zañ-gye-pa's disciple gÑal-pa Žig-po. The latter's disciple rGya-čhan Ru-ba. Then Señ-ge-dpal of Chu-mig, Lho-brag-pa, Tshad-ma'i skyes-bu, Bu-ston Rin-po-čhe. The great pāṇḍita Dharmāstī, bSod-nams señ-ge of Ru-mtshams and thus down to sPo-bo Yon-tan señ-ge in regular succession. Yon-tan señ-ge explained on twenty-six occasions the Sphuṭārtha to my Venerable Teacher Śākya dbañ-phyug and improved his knowledge very much. From the latter I heard the exposition of the text. Further, bLo-gros 'byungnas of Gro-luñ, the chief disciple of the great (rNog) lo-tsā-ba, held in high esteem all the teachings of the great Translator (rNog). In general, he composed numerous commentaries on the systems of both the Tantras and Sūtras. He composed an extensive Lam-rim (Degrees of the Path) and a bsTan-rim (bsTan-rim: "Degrees of Teaching") in the domain of the bKa'-gdams-pa system. In particular, he composed an Analysis based on the commentary on the "Short Commentary" ('grel-čhuñ) by the Great Translator (rNog). His early life was bereft of wealth. Then Guñ-pa Lha-rje, a disciple of sNe'u-zur-pa, bestowed on him the avavāda of the yakṣa rMugs-'dzin (the yakṣa Jambhala)

and he was able to collect great wealth. He also built the large vihāra of Brin-las. When this Mahātman had reached the end of his life, the ācārya Phyā-pa studied with great diligence under him and composed an extensive commentary on the Sphuṭārtha. The followers (of Phyā-pa) should be distinguished from those of 'Bre and Ar. Further, Gaṇs-pa Še'u ·Blo-gros byañ-čhub was very learned in the domains of the Sūtras and Tantras. His and 'Khyuñ Rin-čhen-grags's disciple rGya-dmar-pa Byañ-čhub-grags of sTod-luñs taught at Myañ-ro and other monasteries. He had many learned disciples. The ācārya Phyā-pa also studied under him the systems of Mādhyamaka and Nyāya. rGya-dmar-pa was not only fully learned, but also possessed numerous Tantric secret precepts. He and Ar requested dKon-mčhog-dpal of Lho, a direct disciple of Ka-rag sgom-čhuñ, to perfect the exposition of the "Training of the Mind" (Semṣ-sbyoñ). It appears that rGya-dmar-pa also obtained many instructions from La-ba'i 'od-zer, a son of 'Khon-phuba. (rGya-dmar-pa) had many learned disciples including the great pañdita Čog-ro Chos-kyi rgyal-mtshan, dPal Phag-mo gru-pa, 'Bal Tshad-ma-pa, sKyil-mkhar Lha-khañ-pa, Dus-gsum mkhyen-pa and others. He also composed many commendiums and commentaries on the Pramāṇaviniścaya, the bDen-gñis (bDEN-pa gñis rnam-par 'byed-pa'i Tshig-le'ur-byas-pa, Satyadvayavibhangakārikā, Tg. dbU-ma, No. 3881) and other texts. Zañ-tshe sPoñ-ba Chos-kyi bla-ma composed several commentaries. His disciple Nāñ-bran-pa Chos-kyi ye-śes composed text-books (yig-čha) on religious practice, on the Śikṣāsamuccaya (bSlab-pa kun-las btus-pa), the Bodhisattvacaryāvātāra (Tg. dbU-ma, No. 3871) and other texts, and taught to many disciples. This teacher was famous as a great benefactor in the "Domain of Practice". The Teacher Phyā-pa before occupying the chair of Ne'u-thog (gSañ-phu) maintained many religious schools, composed śāstras, numerous commentaries on the "Five Treatises" of Maitreya, the Pramāṇaviniścaya, the dbU-ma bden-gñis, the Mādhyamak-

(34)

ālamkārakārikā (Tg. dbU-ma, No. 3887), the Mādhyamakā-loka (Tg. dbU-ma No. 3887), the Bodhisattvacaryāvatāra and other texts. He also composed their respective abridgements. He composed the Tshad-ma'i bsdus-pa Yid-kyi mun-sel in verses (kārikās; there exist several well-known texts of the same title written by various authors. The text by Phyā-pa is not extant at present) and an auto-commentary thereon; also a Yid-kyi mun-sel without a commentary. Also a large and short abridgment of the Mādhyamaka system. Further, he seems to have composed many other compositions. These had been seen by me and I also have heard about a Phyi-nañ-gi grub-mntha 'bsdus-pa, or "Summary on the theories of non-buddhists and Buddhists", and about a Ses-byā gži-lhā'i bśad-pa, "Exposition of the five bases of the knowable" by him. Most of the Piṭakadharas of that time had been his disciples. gTsāñ-nag-pa brTson'-grus seiñ-ge, Danbag-pa smta-ba'i seiñ-ge (Dan-bag, near 'Bras-spuñs), Bru-śa bSod-nams seiñ-ge, rMa-byā (near Sa-skyā) rTsod-pa'i seiñ-ge, rTsags dBaiñ-phyug seiñ-ge, Myañ-bran Chos-kyi seiñ-ge, lDan-ma dKon-mčhog seiñ-ge and gÑal-pa Yon-tan seiñ-ge—the "Eight Mighty Lions" (seiñ-chen-brgyad). Some include (among them) gTsāñ-pa 'Jam-dpal seiñ-ge. 'Khon Jo-sras rTse-mo, rNog Jo-sras Ra-mo, Khu Jo-sras Ne-tso, gÑos Jo-sras dPal-še, these four were called "the Four Jo-sras". 'Gar dBaiñ-grub, Koñ-po 'Jag-čhūñ, Lho-pa sGog-zan and Bar-pupa—these four were called "The Four Wise Ones" (ses-rab-can bži). Further 'Jāñ-pa Ston-skyabs, rDo-rje 'od-zer and others. Dus-gsum mkhyen-pa Žāñ 'Tshal-pa, as well as many others. Among these: gTsāñ-nag-pa. After having worshipped the Venerable Mañjuśrī, he developed a sharp intellect and became very learned. He composed numerous text-books on the Mādhyamaka, Nyāya and on other subjects. He also composed a large commentary on the Pramāṇaviniścaya, a Concordance between the Seventy Topics and the Prajñāpāramitāsūtra and an Analysis of the Śiksāsamuccaya (bsLab-btus), the Caryāvatāra and Mādhyamaka-śāstras.

The ācārya Phyā-pa wrote many refutations (dgag-pa) of the works of the ācārya Candrakīrti. gTsān-nag-pa (the ācārya gTsān-nag-pa's exposition of Logic was very popular in the monastery of Roñ-wo /Reb-koñ, Amdo/. There exists a printed edition of the work at Roñ-wo.) said: "A man similar to me, able through study to ascertain the meaning of texts according to the method of Śrī Candrakīrti, will not appear henceforth." His numerous large and abridged commentaries on the Mādhyamaka follow the method of Candrakīrti. rMa-byā Byan-čhub brtson'-grus: besides being very learned in the Āgamas and in the Nyāya, he laboured extensively for the benefit of others by preaching the Mādhyamaka system. He also composed a commentary on the Prajñāmūla (rTsa-ba śes-rab, Tg. dbU-ma, No. 3824), a summary on the Prasannapadā (Tshig-gsal, dbU-ma rtsa-ba'i 'grel-pa Tshig-gsal-ba žes-byā-ba, Mūlamādhyamaka-vṛtti-Prasannapadā-nāma, Tg. dbU-ma, No. 3860), the Mādhyamakārthaśamgraha (dbU-ma'i bsdud-pa, Tg. dbU-ma, No. 3857) and the Tarkamudgarakārikā (rTog-ge Tho-ba'i tṣikā, Tg. dbU-ma, No. 3869). He also (not only gTsān-nag-pa who preferred the system of Candrakīrti to that of his teacher Phyā-pa) preferred the schools of Jayānanda (an Indian pañdita who visited gSañ-phu and became known as Kha-čhe mkhan-po. He was the author of the Mādhyamakāvatāraṭikā-nāma, Tg. dbU-ma, No. 3870) and others to that of the ācārya Phyā-pa (who had been his Teacher). I have not seen the other books composed by Dan-bag-pa, except an "Abridgment of Logic" (Tshad-ma'i bsdus-pa) by him and a Commentary on the Anuttara-Tantra. Though he had composed many refutations of the ācārya Phyā-pa's theory about the endlessness of Time and the infinity of atoms, I was not attracted by them, and after reading them over, I could only say "O"! Bar-phu-ba: I had seen a commentary on the Mādhyamakamūla (i.e. Prajñāmūla) composed by him. Later he became the disciple of one named the kalyāṇamitra Gru-śul and of dPal Phag-mo gru-pa, and after that

(44)

became an ascetic follower of the Mahāmudrā. 'Jañ-ba sTon-skyabs composed many expositions of the "Domain of Practice" (sPyod-phyogs) and Abhidharma. Many holy men became his disciples. gNal-žig meditated for nine years at U-śañ-rdo and taught (there). His disciples were known as the "Nine Sons of gNal-žig" (gNal-žig-gi bu dgu). bZañ-riñs, Phu-thañ Dar-dkon, gTsaiñ-pa Gru-gu—are known as the "First Group" (sna-tshar). U-yug-pa bSod-nams señ-ge, Bo-doñ Rin-rtse and gTsaiñ-pa Jo-nam form the "Middle Group" (bar-tshar). rGya'-Chiñ-ru-ba, 'Jam-gsar and sKyel-nag Grags-señ form the "Last Group" (phyi-tshar). bZañ-riñs taught at Kho-phu. Many learned men, including Lho-pa Grub-señ and others, appeared. Bu-ston Kha-čhe also belonged to this Spiritual Lineage.

Phu-thañ Dar-dkon : he taught at sTod-luñs mtsho-smad and Yar-kluñs, and had many disciples including gÑan Dar-ma señ-ge, Bya-yul dkar-mo and others. gTsaiñ-pa Gru-gu established the Doctrine at Ža-lu. While the Ža-lu-pas were studying the commentary of gNal-pa, Bu Rin-po-čhe (Bu-ston) arrived there. In order to conform with them, he obtained the permission (lun) of the gNal-ñikā (a commentary on the Prajñāpāramitā) from the ācārya bKra-sis bzañ-po and taught it himself. U-yug-pa heard (the exposition) of the Pramāṇavārtika from the Sa-skyā pañ-chen at Sa-skyā. Thanks to his teaching, there appeared numerous disciples, including the great scholar Žañ mDo-sde-dpal and others. The spread of the Pramāṇavārtika up to the present time is due to the pañ-chen and him. In my younger days the inmates of gSañ-phu used to study the Pramāṇaviniścaya, but now-a-days they have changed over to the Pramāṇavārtika. Bo-doñ Rin-rtse established a school at Brag-ram and there appeared many scholars, including the ācārya Dar'-od, dBu-ma-pa Šer'-bum, Bu-ston Grags-señ and others. 'Jam-dbyañs gsar-ma founded a school at sKyañ-dur which had many monks. The one known as Kun-mkhyen Chos-sku 'od-zer was one of his disciples also (Book VI, fol.

5a). In his later life he founded a philosophic school (*bśad-sgra*) and a meditative school (*sgom-sgrwa*). About that time, he proceeded to Ri-bo rtse-lia (Wu-t'ai-shan) and then returned to Tibet. He appears to have composed commentaries on the Prajñāpāramitā and on the Pramāṇaviniścaya. His disciples asked him to explain the reason of a contradiction which existed between his previous and later interpretations (of the Doctrine), and he said that it was due to different methods of establishing equanimity in meditation. Later, he became a leading scholar among the students of the Kālacakra. Roṅ-pa rGwa-lo also became his disciple. 'Chims-chen-mo had confidentially advised sKyel-nag grags-señ to set up a monastic college at sNar-thāñ, but the bKa'-gdams-pas objected to it and said that a fine should be imposed. Therefore sKyel-nag informed 'Chims-chen-mo that it was impossible to set up a college there. To this 'Chims replied confidentially: "I shall give you a large quantity of tea and you should hold there a tea-offering ceremony (*mañ-ja*) in payment of the fine. At the third round of the tea-offering you will say that you were offering your fine (to the congregation), and that now you were to debate the matter and after saying so you should open the debate." On doing so, he was able to set up a college (at sNar-thāñ). At that time many learned men appeared, including sKyi-ston Grags-'bum, Señ-ge-dpal of Chu-mig and others. bCom-l丹 Rigs-pa'i zal-gri, a native of Pu-thāñ, became a monk in the monastery of mChod-rtен dkar-mo of bSam-yas (Rigs-pa'i zal-gri was an opponent of the Kālacakra system which he considered to be a non-buddhist system. Another famous opponent was Red-mdā'pa.). When he was studying the Prajñāpāramitā under dbYar Ni-ma brtson'-grus at dGa'-ba-gdōñ, signs of leprosy appeared on his body. He went for treatment to sKyo-ston-pa of sNar-thāñ. This sKyo-ston-pa used to propitiate Vajrapāṇi for eleven years without seeing the sun. When bCom-ral placed his foot on the threshold

(5a)

of the gate of sNar-thāñ, the sun shone on his head and at the same moment resounded the conch of the sNar-thāñ congregation, and he understood these sings to be auspicious. sKyo-ston-pa said: "In this disease of yours, you should avoid anxiety. Recite the Pramāṇaviniścaya in the ravine over there." He then recited a thousand times the Pramāṇaviniścaya in a ravine situated in the valley of sNar-thāñ and leprosy left him. After that he took up residence at the school of sNar-thāñ and continued his studies. He recited the mantra of Acala 13,000,000,000 times and the dawn of wisdom rose in him. The four-headed Religious Protector attended on him and he taught (the Doctrine). He had many learned disciples. Two thirds of the Tripitakadharas of that time are known to have gathered at sNar-thāñ. The mahā-pandita 'Jam-dbyāñs ('Jam-pa'i dbyāñs) has also been his disciple. Once at the end of a class (evening) he disguised himself as a devil and frightened the teacher (this is a famous story throughout Tibet). 'Jam-dbyāñs, once put a mask of a Religious Protector and appeared before Rig-ral in the moon-light. Having frightened him, he chased him round the monastery) who scolded him and refused permission for him to remain in his presence. He therefore took up residence at Sa-skyā. After receiving an invitation from the Mongols, he became the court chaplain (mchod-gnas) of Buyantu-qan (1311-1320 A.D.). There he wrote a short commentary on the Pramāṇaviniścaya, and sent numerous presents to bCom-l丹-pa by ar. Imperial Messenger, but the Teacher did not express pleasure. At last he succeeded in pleasing his Teacher by sending him a box filled with China ink. bCom-l丹-pa also composed about sixteen volumes of śāstras (the complete collection of his works does not exist in print. Some of his works in manuscript form are found at sNar-thāñ). The mahā-pandita, known by the name of dbUs-pa bLo-gsal, has been the disciple of both bCom-ral and bTsun-pa 'Jam-dbyāñs. bCom-ral examined the

colophons and (verified) the number of verses in the chapters of the Words of the Sugata (i.e. bKa'-gyur). He also composed a treatise called bsTan-pa rgyas-pa in which he classified the treatises into sections (this refers to his edition of the bsTan-'gyur). Later the Venerable 'Jam-dbyāns made many presents to dbUs-pa bLo-gsal and others. He also sent a message with the request to copy the whole of the bKa'-gyur and bsTan-'gyur and to keep the books at the vihāra of sNar-thān. Accordingly, dbUs-pa bLo-gsal Byāñ-čhub ye-śes, the lo-tsā-ba bSod-nams 'od-zer and rGyañ-ro Byāñ-čhub-'bum, after taking great pains in finding the original copies of the bKa'-gyur and bsTan-'gyur, had them properly copied and placed the entire collection in the 'Jam Lha-khai (at sNar-thān). From it a number of copies were prepared for other monastic establishments, such as Grom-pa Sa-skya, Khab Guñ-thān of Upper Tibet and other monasteries. Three copies were prepared at 'Tshal Guñ-thān in the lower country. Three copies were prepared at sTag-luñ and its neighbourhood. Bu-ston Rin-po-čhe brought the (original) copy of the bsTan-'gyur from sNar-thān and excluded from it all duplicate texts, for the original sNar-thān copy contained all the texts available at that time. He classified the texts which had remained unclassified, as well as added about a thousand new texts. This (new) copy (of the collection) was deposited at the vihāra of Za-lu. From this copy the ācārya Nam-mkha' rgyal-mtshan prepared a new copy at the fort of Rin-spuns and deposited it at the monastic college of rTses-thān. From this copy (new copies were prepared) and deposited at Gon-dkar and gDan-sa-Thel. Hereafter, Khams-pas having copied each of them separately, took them to Khams. These served as originals for (other) copies prepared in Khams. A copy was prepared by the Dharmasvāmin mThoñ-ba Dun-ldan-pa. In dbUs, a copy (of the Collection) was prepared by Dun-ben Sa-ba. At 'Tshur-phu, the Dharmasvāmin Rañ-byuñ-ba prepared a copy written with the dust of precious stones. At Byams-pa-glin, a copy was prepared

(5b)

by Yar-rgyab dPon-chen (the great official of Yar-rgyab) dGe-bsñen-pa. gŽi Kun-spañs-pa prepared a copy of about 180 volumes. Up to the time of the erection of the beautiful vihāra by sTag-rtse-ba, and the copying of numerous texts which had been discovered and were not included in the former collections of the bKa'-gyur and bsTan'-gyur, numberless copies (of the two collections) were prepared. This work was due to the energy of the bhadanta (btsun-pa) 'Jam-pa'i dbyañs, a disciple of bCom-ldan Rig-pa'i zal-gri, whose work was due to the grace of rNog lo-tsā-ba, whose work was due to the grace of the Kashmirian pñditas and ultimately to the grace of the Buddhas. Now-a-days the scholar Šes-rab señ-ge and his disciple the great scholar dGe'-dun-grub built the vihāra of bKra-śis lhun-po and erected a large image there. Numerous congregations (of monks) having gathered, the teaching and study (of the Doctrine) spread widely. They became known by the name of Ri-bo dGe-ldan. In truth, both of them, Teacher and disciple, had been the true scholars of sNar-thai. The son of Byañ-čhub rin-chen, the Great of rTses-thāñ, became known by the name of Sañs-rgyas-dpal, 'son of gYag' (gYag-phrug; gYag-phrug Sañs-rgyas-dpal and Red-mda'-pa were the last two famous scholars of Sa-skya, often mentioned in the texts as gYag-gžon-gñis/Red-mda'-pa's name was gŽon-nu blo-gros/), because he had been entrusted to the care of an attendant named gYag-yu. His original college was gSañ-phu. There he studied the Bu-tikā (the commentary on the Prajñāpāramitā by Bu-ston) and there was no one equal to him in the mastery by heart of the Doctrine and śāstras (of India). He took charge of Sa-skya dGa'l dan and taught the Doctrine throughout the entire dbUs and gTsāñ, and widely spread the doctrine of the Prajñāpāramitā. He also wrote many medium and detailed commentaries on the Prajñāpāramitā. He also taught the Pramāñavārtika, the Mādhyamaka and other systems. In the end, after the cremation of his remains, several relics

(64)

were left behind. His spiritual son was Roñ-ston smra-ba'i sen-ge čhen-mo (Roñ-ston, the Great, "the Lion of Speech"). In his youth, he came from rGyal-mo-roñ (Tsha-roñ) to gSañ-phu Ne'u-thog. Through his excellent diligence and good fortune, he became a kalyāna-mitra at the age of 20 and was able to compose commentaries on the great treatises (śāstras). He preached the Doctrine in the Upper and Lower districts, between dBUs and Las-stod. Through his teaching activity he gathered many learned disciples and composed a commentary on the Sphuṭārtha ('Grel-pa Don-gsal by Haribhadra). In the domain of the Mādhyamaka, he wrote an extensive commentary on the Sañsañhikā-Prajñāpāramitā and in this way laboured extensively for the sake of the Doctrine. He was the chief among those who benefitted (people) through teaching throughout the later period. His disciple, the great Preacher of the Doctrine (chos-smra-ba, dharma-bhāṇaka) Sañs-rgyas'-phel, supported by Rin-spuñs-pa, maintained a monastic college at 'Bras-yul and opened the eyes of many wise men, expounding the Doctrine. Further, the gŽis-kha Rin-spuñs-pa built a large monastery at Byams-čhen. The Bodhisatva rGyal-ba-mčhog taught there for several years and established there the teaching of the mahā-upādhyāya Sañs-rgyas-dpal. After him the chair was occupied by his reincarnation who erected a large image of Maitreya adorned with precious stones. After his death, the abbot's chair was occupied by the great religious teacher Sañs-rgyas-dpal who is at present revolving the Wheel of the Law. Further, the Venerable Red-inda'-pa studied thoroughly the Prajñāpāramitā, following on the mahā-pandita Na-dpon Kun-dga'. Later, on request from his disciples, he wrote a tīkā on the Sphuṭārtha. The Venerable Tsöñ-kha-pa also heard it from the Venerable Red-inda'-pa. Later, before he had become an itinerant monk, he wrote an extensive commentary on it, called Legs-bśad gsgr-phren (volumes XVII-XVIII of the rJe rin-po-čhe'i gSuñ-'bum, or "Collection of Works"). Soon

(6b)

after that he went into seclusion, and because of it the number of students of this book did not increase. Later, the Regent Dar-ma Rin-čhen composed a commentary on the *Sphuṭārtha* which is widely known now-a-days and is of great benefit to others. The disciple of gNal-žig rGya-čhiṇ Ru-ba founded bDe-ba-čan (dbUs). After him, his nephew Sañs-rgyas-dpal and others taught there. After that gNags Grags-tshul, rGya-ston bSod-rin, dGe-brag-pa, sNe-thaṇ-pa bKra-sis seṇ-ge, slob-dpon bLo-rin, the ācārya bKra-sis seṇ-ge; Sañ-grags, dGra-goṇ-ba Dar-ma seṇ-ge, Tshul-rgyan-pa, dbU-rgyan-pa and others succeeded him. They are the "Branches" (lag) of the Upper Monastery (glin, i.e. gSaṇ-phu). The ācārya Śāk-gžon received assistance from Tshal-pa sMon-lam-pa and others, and founded a monastic college at 'Tshal Guṇ-thaṇ (near Lha-sa). The ācārya Śāk-gžon having gone to the monastery of Ne'u-thog, the acarya Don-grub-dpal was appointed abbot of Chos-'khor-gliṇ. He was succeeded by bLo-bzaṇs, bSod-nams-dpal, Byams-pa and Kun-bzaṇs-pa. This is the "Branch" of the "Lower" Monastery (gLiiṇ smad-pa). Above I have given only a brief account. The custom of preaching texts in small monasteries and other monastic schools originated with rNog lo-tsā-ba. Such is the brief account of the (different) stages in the activity of the great Bodhisattva of rNog. Chapter on rNog lo-tsā-ba, and his Lineage. The story of the origin of the teaching of the Mahāyāna-Mādhyamaka: The story of the exposition of the fundamental texts (of the system), in particular of that of the Prajñāpradīpamūlamādhyamakavṛtti (Tg. dbU-ma, No. 3853), by the great Lo-tsā-ba bLo-l丹 śes-rab and his disciples has been given above. (Now the story of) the origin of the exposition of the basic texts (of the system) by the ācārya Candrakīrti according to sPa-tshab lo-tsā-ba Ni-ma-grags. sPa-tshab Ni-ma-grags was a native of the upper district of Upper and Lower sPa-tshab in 'Phan-yul. In his youth, he proceeded to Kāśmīra, and heard the Doctrine from many

(7a)

pañḍitas who included Sañjana's two sons and others. After studying for 23 years, he returned to Tibet, and the monks of sPu-hraṇis-pa presented him with a large turquoise called "Phag-sgur" and requested him to translate the Commentary on the Abhidharma composed by Pūrvavardhana (Gaṇ-ba spel; this is the Abhidharmaṭīkālaksanānusāriṇī-nāma, Tg. mNōn-pa, No. 4093). He prepared an excellent translation of it. When he came to 'Phan-yul, he did not have a large following and the kalyāṇa-mitra Śar-ba-pa sent to him many of his own disciples to study the Mādhyamaka system. Having established the teaching of the Mādhyamaka, he gathered numerous monks and prepared excellent translations of the Commentaries by the ācārya Candra(kīrti) on the Mūlamādhyamakā-kārikās (Mūlamādhyamakāvṛtti-Prasannapadā-nāma, Tg. dbU-ma, No. 3860), the Mādhyamakāvatāra (Mādhyamakā-vatārabhāṣya-nāma, Tg. dbU-ma, No. 3862) and the Yukti-ṣaṭṭikā (Rigs-pa drug-bču-pa, Tg. dbU-ma, No. 3825; Yukti-ṣaṭṭikāvṛtti, Tg. dbU-ma, No. 3864). Later at Ra-mo-čhe assisted by the pañḍita Kanakavarmaṇ he compared them with texts from Magadha. The great Commentary composed by the ācārya Candra (kīrti) on the sTon-ñid bdun-ču-pa (Śūnyatā-saptati, Tg. dbU-ma, No. 3827; Candra-kīrti composed the Śūnyatā-saptati-vṛtti, Tg. dbU-ma, No. 3867) has been translated by Abhaya (Abhayākara) and sNur Dharma-grags (the original manuscript of Dharma-grags is still preserved at the Žwa-lu monastery in gTsañ. Verbal communication by the Rev. dGe-'dun Chos'-phel). sPa-tshab with the pañḍita Mudita revised more than 300 ślokas (two bam-pos) of the first part of this Commentary. He stated about the great Commentary on the Guhyasamāja (gSaṅ-ba 'dus-pa'i rgya-cher 'grel-pa)—the Pradīpodyotana-nāma-ṭīkā (sGron-ma gsal-bar-byed-pa žes-bya-ba'i rgya-cher bśad-pa, Tg. rGyud, No. 1785): "Rin-chen bzañ-po who was famous as an excellent translator, had boasted that he had made a translation of it, had revised it and had edited it. Having discovered that the translation was not properly done, I, Ni-mā

grags-pa, have retranslated it." He prepared an excellent revision (of the translation), as well as translated many sections of the (Guhya)samāja and taught it. Among his disciples—gTsañ-pa Sar-sbos, rMa-bya Byañ-čhub ye-śes, Nar Yon-tan grags and Žaiñ Thañ-sag-pa Ye-śes 'byuñ-gnas were known as the "Four Sons of sPa-tshab" (sPa-tshab bu-bži). Due to them the teaching of the Mādhyamaka system spread throughout dBUs and gTsañ. In particular, rMa-bya Byañ-brtson, one of the "Great Lions" of the ācārya Phyā-pa, heard the (exposition) of the Mādhyamaka system and the Guhyasamāja from sPa-tshab. Having transferred his monastery (chos-gži) to Upper and Lower Yar-kluñs, he taught there for a considerable time the Mādhyamaka system. He had many disciples including bTsan-thañ-pa rGyal-ba-dpal and others. He disseminated widely the system of Mādhyamaka. rMa-bya Byañ-brtson was a disciple of Khu lo-tsā-ba mDo-sde-bar and Kha-čhe Jayānanda. He composed a commentary on the Tarkamudgara-kārikā written by Jayānanda (rTog-ge-tho-ba, Tg. dbU-ma, No. 3869). I have also seen a commentary on the Prajñāmūla (rTsa-ba śes-rab, Tg. dbU-ma, No. 3824), a commentary on the Summary of the Prasannapadā, notes and an abridged summary of the Commentary on the Mādhyamakāvatāra, as well as an Abridgment of the Mādhyamaka system (composed by him). He seems also to have composed many text-books on the Mādhyamaka system.

Žaiñ Thañ-sag-pa: He rounded Thañ-sag (in 'Phan-yul) and taught extensively the Mādhyamaka system. I have seen a Commentary on the Mādhyamakāvatāra, a Commentary on the Yukti-ṣastikā by Nāgārjuna, a Commentary on the Catuh-śataka (bŽi-brgya-ba, Catuh-śatakāstrakārikānāma, Tg. dbU-ma, No. 3846) and a Commentary on the Ratnāvalī by Nāgārjuna (Rin-chen phreñ-ba, Tg. sPrin-yig, No. 4158) composed by him. He seems to have also composed other texts besides the above mentioned. Due to him, the Teaching of the

Mādhyamaka system continued uninterruptedly up to the present time at Thāñ-sag.

Many excellent kalyāṇa-mitras from dbUs and gTsai attended (classes there). This monastery was of great benefit for the Mādhyamaka system.

Žāñ Thāñ-sag-pa was followed by 'Brom-ston, dBañ-phyug grags-pa, the ācārya Šes-rab rdo-rje, the two brothers—the ācārya Don-tshul and Grags-ldan, Lu-dpon Su-kha-de-va (Sukhadeva), the ācārya Darma-śes-rab, Bañ-ston Šes-rab rin-chen, the Venerable Preceptor bSod-nams sen-ge, Phag-ston bSam-gtan bzañ-po, the ācārya Thāñ-sag-pa, the ācārya bKra-śis sen-ge, rTa-pa gŽon-nu bzañ-po, the ācārya Čhos-grags of gSos-khañ, Thāñ-sag-pa bSod-nams rgyal-mtshan rTse-pa Kun-dga' gžon-nu, the ācārya Śākya gžon-nu, the ascetic (kun-spañs) gŽon-nu rgyal-mtshan, dMar-ston gŽon-nu rgyal-mtshan, the ācārya Tshul-khriṃs dpal-pa, Grags-pa rgyal-mtshan, the ācārya Rin-chen rgya-mtsho and the abbot bLo-gros dpal-rin-pa. Up to the time of the last mentioned, they all taught the (Mādhyamaka) system; basing themselves on the two texts—the Prasannapadā (Tg.dbU-ma, No.3860) and the Great Commentary on the Mādhyamikāvatāra (by Candrakīrti; Tg. dbU-ma, No. 3862). When the Thāñ-sag-pas describe their Lineage in India, they mention the following: Munindra (Thub-pa'i dbañ-po), the upādhyāya (mkhan-po) Rāhulabhadra (sGra-gčan-zin), Nāgārjuna (kLu-grub). Candrakīrti (Zla-ba grags-pa), Mañjukīrti, Devacandra, the brāhmaṇa Ratnavajra (Rin-chen rdo-rje), Parāhita, Hasumati and sPa-tshab lo-tsā-ba.

The Chapter on sPa-tshab and his Spiritual Lineage.

The continuity of teaching of the Abhidharmasamuccaya (mNon-pa kun-btus by Ārya Asaṅga, Tg. Sems-tsam, No.4049) in the "Abode of Snows" (Tibet): The Buddha, Maitreya (Byams-pa), Asaṅga (Thogs-med), Vasubandhu (dbYig-gñen), Sthiramati (bLo-brtan), Pūrvavardhana (Gañ-spel), the Kashmirian Jinamitra, Ka-ba dPal-brtsegs, Cog-

(8a)

to kLu'i rgyal-mtshan, Žań Ye-śes-sde. The latter taught the system to Lha-luń dPal-gyi rdo-rje, Nam-nań Zla-ba'i rdo-rje, dBas rGyal-ba Ye-śes. The first two obtained realization as a result of their meditations. dBas, because of a popular revolt in dbUs, had to leave for Khams. The following have been his disciples: Grub rGyal-ba'i ye-śes, Gru-mčhog-gi ye-śes, Se-btsun, Gar-mi Yon-tan gyuń-druń, Khu-ston brTson-'grus gyuń-druń, Rwa Khri-bzań-'bar, rGya Tshul-le and Li-bdud rTsí-grags. Brań-ti Dar-ma sñiń-po heard the Doctrine from Rwa Khri-bzań. Brań-ti had numerous disciples. When the great lo-tsā-ba of rNog visited pāṇḍita 'Bum-phrag gsum-pa (Sthirapāla) accompanied by three hundred monks, Brań-ti is said to have ordered that each of the lo-tsā-ba's monks should be honoured by thirteen of his own disciples. Ko-bo Ye-śes 'byuń-gnas (heard the text) from Brań-ti, and taught it to Rog Chos-kyi brtson-'grus. Thanks to him the study of the Abidharmaśamuccaya spread widely throughout the Upper and Lower Yar-kluń. His disciple Yar rGyal-ba'i śes-rab composed an extensive Commentary on the (Abhidharma)-samuccaya. Te-luń Se-'bar, Bya-sder-ba, Bye-skyid-pa, sByin-pa seń-ge, sKyiston Grags-'bum and bCom-ldan Ral-gri heard it from Rog. The All-knowing Chos-sku 'od-zer (heard it) from Bye-skyid-pa. Further, brTson-seń of 'Chims, rGyań-ro Dar-ma mgon, mChims brTson-rgyai Šoń bLo-brtan, lo-tsā-ba mČhog-l丹, dPań lo-tsā-ba, Byań-rtse, Na-dbon-po, Kun-dga'-dpal, Chos-dpal mgon-po, the Mahātman bLo-gros rgya-mtsho, Ko-bo Ye-śes 'byuń-gnas, 'Ban, Tho-gar gNam-sde, bZań-pa Byań-skyabs, Žań-pa gŽon-byan, 'Briń mČhams-žań, Bo-doń Rin-rtse, Khro-phu Rin-po-čhe bSod-nams seń-ge, Tshad-ma'i skyes-bu, Bu-ston Rin-po-čhe, the mahāpāṇḍita Dharmāśrī (heard the text from) Brań-ti, and Dharmāśrī preached it to numerous Tripitakadharas in dbUs. The teachers of the Lineage, who preceded Bu-ston Rin-po-čhe, have composed numerous commentaries (on the text). Most of the Piṭakadharas residing at Bo-doń, the seat

(8b)

of 'Bum-phrag gsum-pa (Sthirapāla), became learned in this text.

Though I did not succeed in finding the history of the Lineage of the Abbots of Bo-don, there cannot be any doubt that this monastery had many learned men with an extensive knowledge of the Scriptures, Logic, Abhidharma, Vinaya, Sanskrit Grammar, Prosody, etc. This monastery has been a remarkable place! During the early period of the propagation of the Doctrine, the Abhidharmakośa was translated together with numerous explanatory commentaries. The exposition of the text (of the Abhidharmakośa) is known to have originated with the Pañdita Smṛti. Though the text (of the Abhidharmakośa) had a wide circulation throughout dbUs and gTsañ, the History of its Lineage has not been preserved.

The Chapter on the Lineage of the Abhidharma.

The Muni (Thub-pa, Śākyamuni), Dharmatrāta (dGra-bčom Čhos-skyobs), Paṇ-čhen Me-waṇ-ga, Vasubandhu (dbYig-gṇen), Diñnāga (Phyogs-glaṇ), Iśvarasena (dBaṇ-phyug-sde), Dharmakīrti (Čhos-grags), Devendrabodhi (Lha-dbaṇ blo), Śākyabodhi (Śākya blo), Vinītadeva ('Dul-ba-lha), Dharmakīrti (Čhos-grags), Prajñākaragupta (Ser-'byuṇ), Ravigupta (Ni-ma sbas-pa), Yamari, Jñānaśrīmitra, Dharmottara (Čhos-kyi mčhog), Ānanda (Śaṅkarānanda), Waṇ-ku pañdita, Kha-čhe paṇ-čhen Śākyāśrī, Sa-paṇ (Sa-skya pañdita Kun-dga' rgyal-mtshan), 'U-yug-pa, Žai-btsun mDo-sde dpal, 'Jam-dbyaṇs Sa-skya-pa, dPal-ldan-pa, 'Jam-dbyaṇs sTon-gžon, Nor-bzaṇs-dpal, Grags-rin-pa 'Jam-shion-pa, Čhos-seṇ-ba (Čhos-kyi seṇ-ge), rNo-thog-pa Čhos-kyi bzaṇ-po, mKhan-čhen rin-po čhe rGyal-mtshan bzaṇ-po. Further, from Čhos-seṇ-ba: bSam-grup ye-šes of rGyal lha-khaṇ (in 'Phan-yul); then the teacher bSam-grub bzaṇ-po-ba. Other followers of the Pramāṇavārtika (Tshad-ma rnam'-grel) make no mention of them, but the mKhan-čhen rin-po-čhe rGyal-mtshan bzaṇ-po has stated that after a thorough examination (of the sources), he had discover-

(9a)

ed them (i.e. the above listed teachers). This is the Lineage of the Pramāṇavārtika.

The "Five Treatises of the Blessed Maitreya":

Though the great lo-tsā-ba bLo-l丹 śes-rab, and bTsan Kha-bo-čhe have heard (their exposition) from the same Sañjana (The text has Sajja-na/ Ch. VI. fol. 9b/), their methods of exposition of the basic texts show certain differences.

Namely: According to the History of the school of bTsan (bTsan-lugs), the Mahāyānottaratanaśāstra (Theg-pa čhen-po rgyud bla-ma'i bstan-bčos, Tg. Semtsam, No. 4024) and the Dharmadharmatāvibhaṅgakārikā (Chos dañ čhos-ñid rnam-par 'byed-pa'i tshig le'ur byas-pa, Tg. Semtsam, No. 4023) remained unknown to scholars. The Venerable Maitrī-pa saw once a shining light coming out from a crack in a stūpa, and having investigated it, discovered the two books (from inside the stūpa). He then offered prayers to the Venerable Ajita (Ma-pham, i. e. Maitreya) who appeared before him surrounded by clouds, and expounded the books to him. Maitrī-pa then preached the two books to Ānandakīrti. Disguised as a beggar this latter journeyed to Kāśmīra. Sañjana discovered that Ānandakīrti was a remarkable man, paid him homage and obtained from him the two books. He then prepared several copies of the books and offered them to the pāṇḍita Jñānaśrī and others. bTsan Kha-bo-čhe has been a disciple of Grwa-pa mNon-śes (here mkhan-bu means a disciple ordained by Grwa-pa mNon-śes). Before going to Kāśmīra, he requested his upādhyāya (Grwa-pa mNon-śes) to perform an offering ceremony. The upādhyāya said to him: "Till your return from Kāśmīra, I shall be responsible for your safety, and you will never get even a toothache!" bTsan Kha-bo-čhe was born in the Iron-Female-Hen year (lčags-mo-bya—1021 A.D.). At the age of 56 he proceeded to Kāśmīra, and said to Sañjana: "Now I have grown old! I cannot master many books. I wish to make the Doctrine of the Blessed Maitreya my death prayer ('chi-čhos-byed-pa,

(9b)

to recite a religious text at death time). Pray instruct me in it!"

Sañjana entrusted him to the lo-tsā-ba gZu dGa'-ba'i rdo-rje who is said to have instructed (gdamis-pa) bTsan Kha-bo-čhe. In those days there existed a text-book on the Uttaratantra commented upon by gZu. A translator named Pad-ma señ-ge explained it in conformity with the Commentary by bTsan. There appears also to have existed an extensive commentary on the Sūtrālamkāra (Mahāyānasūtrālamkārakārikā, Theg-pa čhen-po mDo-sde'i rgyan žes-byabā'i tshig le'ur byas-pa, Tg. Sems-tsam, No.4020) which was written down by Pad-ma señ-ge at the time of his meeting with Sañjana. bTsan returned to Tibet before rNog lo-tsā-ba. At various places he preached the Doctrine of Maitreya to kalyāṇa-mitras, who were in search of it, and great benefit arose. bTsan took up residence at Brag-rgya of Yar-stod, and taught the Doctrine (of Maitreya) to a kalyāṇa-mitra known by the name of lCañ-ra-ba. This latter preached the Doctrine to Dar-ma brrson-'grus of mDo-sde-sbug of Phyogs who composed an extensive commentary on the Mahāyānasūtrālamkāra (mDo-sde rgyan). Copies of this book are found frequently. There exists also a commentary on the Uttaratantra, in which the name of the author is not mentioned, but which was (commonly) regarded to be a commentary belonging to the school of bTsan (Kha-bo-čhe), and in which precepts on practice (man-nag nams-len) are added to the text of the exposition (i. e. the exposition of the text is made from the standpoint of meditative practice). There also exist several short treatises, such as the Ye-śes-kyi bžag-sa ("Repository of Wisdom") and others containing precepts of the school of bTsan.

I have not heard (people) saying that "this method was preserved by this kalyāṇa-mitra". Many learned men who had belonged to the spiritual lineage of rNog lo-tsā-ba, had also composed commentaries on (the Uttaratantra). Now, though the great lo-tsā-ba and the teacher gTsān-nag-pa have

maintained that the so-called Tathāgatagarbha or the Essence of Buddhahood represented the Paramārtha-satyā (Transcendental Truth), they asserted that the Paramārtha-satyā could not be the object of even an approximate judgment (žen-pa, adhyavasāya), to say nothing of it being a direct object of perception (determined by words and thought-construction, vikalpa In Tibetan philosophic literature, apart of Logic, žen-pa means approximation, approximative judgment). On the other hand the ācārya- Phyā-pa asserted that the absolute negation (med-par dgag-pa) of the reality of external objects represented the paramārtha-satyā which, according to him, was the object of an approximate judgment determined by words and thought-constructions. According to the followers of the school of bTsan: the pure nature of the Mind was the Essence of the Sugata, and therefore it was stated to be the fertile seed of Buddhahood. The Venerable Red-mda'-pa believed at first the Uttaratantra to be a Vijnānamātra work, and even composed a commentary from the standpoint of the followers of the Vijnānamātra school. Later, when he became a hermit, he used to sing: "It is impossible to differentiate between the presence and absence of this our Mind. The Buddha having perceived that it penetrated all living beings, as in the example of a subterranean treasure, or the womb of a pregnant woman, had proclaimed all living beings to be possessed of the Essence of the Sugata." In general, it seems to be true that the Venerable Maitrī-pa had rediscovered these two basic texts of the Maitreya Doctrine, for the Abhisamayālamkāra-āloka and other works contain numerous quotations from the Madhyāntavibhāṅga and the Sūtrālamkāra, but do not contain any quotations from these two later sāstras. The Kha-čhe pan-čhen was also said to have imparted precepts of the "Five Treatises of Maitreya" on the Stin-po-ri. Now-a-days they are not extant. Though many had reproached the All-knowing Jo-mo nañ-pa for having erroneously admitted the Tathāgatagarbha

(10a)

to represent a material truth, numerous persons in dbUs and gTsāñ who had studied assiduously the Uttaratantra, appear to have been instructed by him. The Uttaratantra and its commentary were first translated by the Master (Ātiśā) and Nag-tsho. Then by rNog, sPa-tshab lo-tsā-ba and the Yar-kluñs lo-tsā-ba. Jo-nañ lo-tsā-ba made a translation of the basic text only. It is also stated that Mar-pa Do-pa had translated all the "Five Treatises" of Maitreya (Mar-pa Do-pa Chos-kyi dbañ-phyug of Ya'-brog). The Chapter on the bTsan school of the Doctrine of Maitreya.

BOOK VII

THE PREACHING OF THE TANTRAS.

Now the manner in which the Tantras were preached is to be related. In regard to the Kriyā-Tantra (Bya-ba'i rgyud) and the Caryā-Tantra (spyod-pa'i rgyud), the exposition of the ācārya Buddhaguhya (slob-dpon Sañ-srgyas gsañ-ba) was pre-eminent throughout the Period of the Early Spread of the Doctrine. Translators, basing themselves on the expositions of other pāṇḍitas, and having mastered the teaching of the ācārya Buddhaguhya, translated the Ārya-Subāhupariṇ्यचानāma-tantra (dPuñ-bzañs, Kg. rGyud-'bum, No. 805), Sarvamāndalasāmānyavidhīnām guhyatantra (gSañ-ba spyi-rgyud, Kg. rGyud-'bum, No. 806), the Dhyānottara-paṭalakrama (bSam-gtan phyi-ma, Kg. rGyud-'bum, No. 808) and other texts, as well as a brief commentary on the Vairocanābhisaṃbodhi-Tantra (rNam-par snañ-mdzad mNon-par Byañ-čhub-pa'i rgyud, Kg. rGyud-'bum, No. 494) of the ācārya Buddhaguhya which belongs to the Caryā-Tantra class. A commentary on the Ārya-Vajrapānyābhiṣeka-mahātantra (Phyag-na rdo-rje dbañ-bskur-ba'i rgyud, Kg. rGyud-'bum, No. 496) had also been translated. Though there appeared to exist formerly a continuity in the preaching and study (bśad-pa and ñān-pa) of these texts, since the Period of the Later Spread of the Doctrine, the continuity of preaching does not appear to have been great. During the Period of the Later Spread of the Doctrine there has been a great increase in the preaching of both the "Outer" Yoga-Tantra and "Inner" Yoga-Tantra (Phyi-nañ, i. e. the Yoga and the Anuttara-yoga-Tantras). Namely, the puruṣottama (skyes-bu'i mchog) the great Translator known as Rin-čhen bzañ-po, who had, in general, mastered and expounded all the basic texts of the Prajñāpāramitā and Tantra classes, has

especially expounded the Yoga-Tantras. Its story: This Great Translator on three occasions journeyed to Kāśmīra, and there attended on many teachers. He also invited many paṇḍitas to Tibet and properly established the custom of preaching (the Yoga Tantras). He translated the Tattvāloka (Sarvatathāgatata-ttvasamgraha-mahāyānābhisaṃmaya-nāma-Tantra-Tattvāloka-kārī-nāma-vyākhyā, Tg. 2510), a commentary composed by the ācārya Ānandagarbha (Kun-sñiñ) on the Sarvatathāgata-ttvasamgraha-nāma-mahāyāna-sūtra (De-nid bsdus-pa'i rgyud, Kg. rGyud-'bum, No. 379), an incomplete commentary on the dPal-mčhog-rgyud (Śrī-Paramādya-nāma-mahāyāna-kalparāja, Kg. rGyud-'bum, No. 487) by the ācārya Ānandagarbha, the Rite and Ceremony of rDo-rje 'byuñ-ba, composed by Ānandagarbha (Tg. rGyud, No. 2516), the Māyājāla-mahātantrarāja (sGyu-'phrul dra-ba'i rgyud, Kg. rGyud-'bum, No. 466) together with an exposition of the text by the ācārya Ānandagarbha (Māyājāla-mahātantrarāja-tikā-ākhyā, Tg. rGyud, No. 2513) the Sarvarahasya-nāma-tantrarāja (Thams-čad-gsañ-ba'i rgyud, Kg./rGyud-'bum, No. 481/) together with a commentary by the ācārya Sānti-pa (Śrī-Sarvarahasya-mbandharahasya-pradīpa-nāma, Tg. rGyud, No. 2623) and numerous short texts connected with the above. He (Rin-čhen bzañ-po) performed these (Tantric) rites and maintained (the Doctrine), and had many disciples from mNa'-ris, dbUs and gTsāñ. Among them the Junior Translator (lo-čhuñ) Legs-pa'i śes-rab, Gur-śiñ brTson'-grus rgyal-mtshan of Mañ-nañ, gŽon-nu śes-rab of Gra and sKyin-or Jñāna—these four were known as his “Four Spiritual Sons” (thugs-sras).

Further, An-ston Grags-rin of sPu-hrañs, rGya Ye-tshul, Gui-pa Ye-śes and dKon-mčhog-brtsegs of Mar-yul, these four have been the disciples of both the Great Translator (lo-čhen, i. e. Rin-čhen bzañ-po) and the Junior Translator (Lo-čhuñ, i. e. Legs-pa'i śes-rab). Moreover, rKyañ-pa Chos-blo of rGyañ-ro sPe'u-dmar in Upper Myāñ attended on the Great Translator. Soon after the arrival of the

Great Translator from Kāśmīra, he heard (from him) the rite of initiation into the rDo-rje 'byuñ-ba (Vajradhā-tumahāmaṇḍalavidhisaravajrodaya-nāma, Tg. rGyud, No. 2516), according to the Śraddha (Śraddhākaravarman) Lineage and the Ko-sa-lā'i rgyan (Kosalālamkāratattvasaṃgrahaṭikā, Tg. rGyud, No. 2503). He also listened in company with Śab-rtse rGya-gar to the exposition of the Śrī-Paramādya-nāma-mahāyānakalparāja, accompanied by an incomplete commentary (Śrī-Paramādya-vivaraṇa, Tg. rGyud, No. 2511) and the initiation rite. He also listened attentively (to the exposition) of the Guhyasamāja (Sarvatathāgatakāyavākcittara-hasyaguhyasamāja-nāma-mahākalparāja, Kg. rGyud-'bum, No. 442) according to the system of Jñānapāda (the ācārya Saṅs.-rgyud ye-śes, Ye-śes žabs). He studied the ceremonies (lag-len) under Dol-po sGom-chen. The exposition of the text he chiefly obtained from the Junior Translator (lo-čhuñ, i.e. rNog Legs-pa'i śes-rab). After Rin-chen bzañ-po's return from his second journey to Kāśmīra, rKyañ-pa Chos-blo obtained the Śrī-Paramādya-nāma-mahāyānakalparāja from him after the whole text had been translated, as well as all that had remained unfinished from his previous studies. After that Sum-ston Ye'-bar attended on the Great Translator (Rin-chen bzañ-po) for seven years and received from him a commentary on the first half of the Tattvāloka (Tg. rGyud, No. 1293), a commentary on the first half of the Śrī-Paramādya-Tantra, an incomplete text of the Śrī-Paramādya-Tantra itself, the rDo-rje 'byuñ-ba, the Initiation rite according to the method of the two commentaries and the Initiation rites of dPal-mčhog rdor-sems and dPal-mčhog rigs-bsdus (n. of a maṇḍala). From the Great Translator he received initiations only, and conducted most of his studies under the Junior Translator (rNog Legs-pa'i śes-rab). Then lCe-žar of Upper Myan became a disciple of the Great Translator, but mostly studied under the Junior Translator for seven year, and mastered the Yoga-Tantras in general, and in particular the Śrī-

(2a)

Paramādya-Tantra (dPal-mčhog). After that gŽon-nu rgya-mtsho, father of sPañ-kha Dar-čhuñ, Brag-steñs-pa of Las-stod, dMar-ston Chos-kyi rgyal-mtshan of Kul-čhiñ-ru, kLe-ston of lDog, Sākya-rdo-rje of Bal, Koñ-kha-pa, scholar of Thañ (Thañ-ston) and lDog Goñ-kha-pa had a brief interview with the Great Translator, but studied chiefly under the Junior Translator. rNog Se-ser, Srad Ye-gžon of Šañs came to see the Great Translator, but did not see him, and instead attended on the Junior Translator. rNog Ge-ser-ba mastered the great commentary on the Nāmasaṅgīti (Tg. rGyud, No. 2533). After the death of the Great Translator, Pho-brañ Zi-ba'-od who was learned in the work of a translator, made numerous translations, and having invited many translators and pañditas, he filled in the incomplete portions of the Šrī-Paramādya-Tantra (dPal-mčhog).

Zañs-dkar 'Phags-pa šes-rab did not find the Great Translator alive, and instead studied under the Junior Translator and the latter's assistant preacher An-ston Grags-rin, as well as attended classes on the Initiation rite and exposition of the Tattva-samgraha (Sarvatathāgata-Tattvasaṃgraha-nāma-mahāyānasūtra, Kg. rGyud-'bum, No. 479), the Šrī-Paramādya-Tantra (dPal-mčhog) and the Larger and Lesser recensions of the sByon-rgyud (sByon-rgyud ma-bu, Kg. rGyud-'bum, Nos. 483 and 485). Later, when the pañdita Kumārakalaśa (gŽon-nu bum-pa) came by invitation to dbUs, he expounded the Vajraśekharatantra (Vajraśekhara-mahāguhyayogatantra, Kg. rGyud-'bum, No. 480) to Mar-pa rDor-yes of sMon-gro, Khams-pa rGwa-ston and Yam-śud kLu-čhuñ, using a translation made previously by the pañdita Karmavajra and Zañs-dkar gŽon-nu tshul-khrims at 'Dam, and the original Sanskrit text used by Kumārakalaśa. Zañs-dkar lo-tsā-ba acted as translator. Then, when they came to Lha-sa, an upāsaka named gÑal-pa Ni-ma šes-rab heard on three occasions (the exposition) of the Vajraśekharatantra from the lo-tsā-ba and the pañdita, and took down many notes. Zañs-dkar (lo-tsā-ba) and Ni-ma šes-rab

visited later Nepāl. After that, the lo-tsā-ba and his disciple proceeded to mNa'-ris, from where the lo-tsā-ba journeyed to Kāsmīra. gÑal preached on one occasion the Vajrāśekharatantra. Later, when the Kashmirian Jñānaśrī came to Tibet, he took up residence at Chos-'khor Ta-bo (in Spiti). After a three years' stay, this pāñdita learned to speak Tibetan, and gÑal studied under him for three years. From Mañ-nañ-pa he received (instruction) on the Tattvasamgraha according to the method of Ānandagarbha (Kun-sñīñ). From sKyi-nor Jñāna he received (the exposition) of the sByon-rgyud (Kg. rGyud'-bum, No. 483) according to the method of the Master (Atīśa). Later Zañs-dkar (lo-tsā-ba) composed a commentary on the Vajrāśekharatantra. The pāñdita Mahākaruna (Thugs-rje čhen-po) and Zañs-dkar (lo-tsā-ba) also made a translation of three chapters of the second half of the Commentary (Sarvatathāgatata-ttavasamgraha-mahāyāna-abhisamaya-nāma-Tantratattvālokakari-nāma-vyākhyā, Tg. rGyud, No. 2510) at Myāñ-ro. gÑal-pa Ni-ma śes-rab, Mar-pa rDor-yes, gÑan-ston Tshul-'bar and sPyañ-tshan-pa Señ-ge rgyal-mtshan, the four, were called the "Four Sons of Zañs-dkar" (Zañs-dkar bu-bži). In general, Zañs-dkar (lo-tsā-ba) benefitted greatly the propagation of the Anuttara and Yoga Tantras and in particular that of the Yoga Tantra. Sum-ston Ye-'bar had the following disciples: gÑan-ston Tshul-'bar, rGyam-on Chos-grags of Myāñ-stod gTsañ-po, sPu-ston 'bar-thog of sTag-tshal gdon-ston and Kham-pa Śes-rab rdo-rje. The kalyāña-mitra gÑal-pa's disciple sNur Ni-ma 'od-zer had four disciples: gLan Chos-'byuñ, rTsa-skya dKon-mchog-grags, dMar Chos-rgyal and sGañs-ston Ser'-bum. His son rDo-rje señ-ge composed numerous texts on the Yoga (Tantra). sNur Chos'-phags, from whom the Dharmasvāmin rGyal-sras Rin-po-čhe heard the initiation into the Trailokyavijaya-mahākalparāja (Khams-gsum rnam-rgyal, Kg. rGyud'-bum, No. 482), also belongs to the Spiritual Lineage of the (Zañs-dkar lo-tsā-ba). The son of sNur Ye-ses

(2b)

rgyal-mtshan-Čhos-rgyal taught the system extensively to the All-knowing 'Phags'-od. 'Phags'-od taught it to Bu Rin-po-čhe (Bu-ston) and initiated him in the manner of pouring water from one vessel into another. Bu Rin-po-čhe composed (several) abridgements on the Yoga Tantra, an extensive exposition of the 'Byuñ-ba (rDo-rje 'byuñ-ba) and manuals on the different mandala rites. He used to say that "his former karmic inclinations (vāsanā) towards the Yoga Tantra had awakened in him." Most of the Lineages which handed down the Initiation rites of the Yoga Tantra are existing at present, but I failed to find (the Lineage) which handed down the exposition of the (Yoga) Tantra and that of its commentaries ('Gos lo-tsā-ba means here that the Lineage which handed down the lūn or permission had come to an end. In Tibet no text can be expounded without obtaining a permission or lūn from a teacher, member of the Spiritual Lineage to which the text belonged). rNog Čhos-kyi rdo-rje studied the Yoga Tantra first under sKyi Bye-ma-lui-pa and then under Khams-pa Ses-rab rdo-rje. This Spiritual Lineage continues to exist. The Lineage which handed down the (meditative) practice and the mandala rites of the gSañ-ldan (Tg. rGyud, Nos. 2584, 2585), and the exposition of the Nāmasaṅgīti exists to the present day among the followers of rNog.

The Chapter on the History of the Yoga (Tantra). (3a).

Now the origin of the exposition of the Śrī-Guhya-samājatantra which belongs to the "Inner" Class of the Yoga Tantra (rNal-'byor nañ-gi rgyud i.e. the Anuttara-yoga-Tantra). The meaning of the Guhyasamājatantra is twofold: the Tantra of Meaning which is to be explained, and the Tantra of Words which explain it.

According to the first interpretation, the term Guhya-samāja means three aspects of the Body, Speech and Mind which are called guhya or "hidden", and their group is called

saṁjā or "assembly." This (group) symbolizes all the Buddhas. For this reason the transcendental Body, Speech and Mind of the Buddhas are called guhya or "hidden", because they were hidden from the Śrāvakas and Pratyeka-Buddhas, and even from those of the followers of the Mahāyāna who were deprived of extreme felicity. The Body which manifests itself as a pair (sku-thugs—Body and Mind) represents by its nature an assembly of all the Buddhas. This was called the "Great Vajradhara" or "All-Buddha". Here the word "Buddha" does not mean the Buddhas who dwell in a particular sphere and preach individually to a group of disciples (like the Sthaviravāda and the Mahāyāna teachers, here a Universal Buddha is meant). Since this represents a final stage, the Tantra of Words which helps to elucidate (its meaning) should also be regarded as the chief among Tantras. Now the meaning of this (term) Vajradhara: according to the Pradipodyotana-nāma-tīkā (sGron-ma gsal ба, Tg. No. 1785) it is "the essence (ātman) of all the families (kula) (of Buddhas, i.e. the five families or kula of Buddhas: Padma-kula, Vajra-kula, Ratna-kula, Karma-kula and Vairocana-kula or Buddha-kula), without beginning and end, the Ādi-Buddha, the great Consciousness manifested in a living form, the Body or Wisdom (Jñāna-kāya), by nature endowed with a luminous character, by nature possessed of the three Worlds, by nature possessed of the Three Bodies (Trikāya), by nature possessed of the three Vehicles, by nature possessed of the Three Times, by nature possessed of the Three Vajras (kāya-vajra or Transcendental Body, vāgvajra or Transcendental Speech and citta-vajra or Transcendental Mind), by nature possessed of the Two Truths (saṁvṛti and paramārtha-satya)" Therefore, some of the followers of the Saṁjā who were inquiring about the colour and symbols of Vajradhara, and who used to say that he had a white body, was one-faced and two-armed, seem not to have understood the meaning of the above quoted passage of the Pradipodyotana-nāma-tīkā. But those inquiring about the colour and symbols,

(of Vajradhara), should refer to the colour and symbols, etc. of Vajrasattva (*rDo-rje sems-pa*), classified as the sixth Dhyāni-Buddha, as was done by them in the case of the passage “Rūpa-Vairocana.....” (*gzugs rNam-pa snan-mdzad...*) (formerly there were five Dhyāni-Buddhas).

(3b)

The ācārya Nāgārjuna and his disciples maintained that the (*Guhya*)samāja represented the essence of all the 84,000 doctrines (of the Buddha). In our time some admit that the (*Guhya*)samāja should be regarded as an independent work without any connection with any other Tantra. But (this last opinion) shows a tendency to accept the standpoint of the Hinayāna. Thus, as it was said also in the *Vimalaprabhā* (Tg. *rGyud*, No. 1347; *Bu-ston gSuñ-'bum*, vol.I/ka/, fol. 35 b): “In this manner the interrogator (about the Kālacakra), as related in the *Śrī-Samāja* (*dPal-'dus-pa*): Then Vajrapāṇi having been blessed by the Blessed Vajradhara, said: “May the Blessed One explain the meaning of all the Buddhas, the Guhyasamāja of all the Buddhas, the highest of all the Tantras, the great king of Tantras (*mahā-Tantra-rāja*), etc.” Such was the request of Vajrapāṇi. Because it had been said so, (the author of the *Vimalaprabhā*, i. e. *Pauṇḍārika*, *Pad-ma dkar-po*) maintained also that the Kālacakra (-Tantra) and its commentary could serve as an exposition of the Guhyasamāja. In the *Hevajra*-*(Tantra)* it is also said that “the Mind has the form of an aggregate” (Kg. *rGyud*, Vol. Ka/I/, /Narthang edition/: de-ni sñags-bzlas de dka'-thub dañ de sbyin-sreg// de-ni dkyil-'khor-čan de-ni dkyil-'khor-ñid//mdor-bsdus-nas-ni 'Dus-pa'i gzugs-čan-no//:—“The Mind is the recitation of Mantras; it is penance; it is homa; it is the Master of the Mañḍala; it is the Mañḍala itself. In short, the Mind has the form of an aggregate.”) If so, the *Hevajra*-*Tantra* must have been expounded as an introduction to the (*Guhya*)samāja. The ācārya Kṛṣṇa (Nagpo) has also composed a basic treatise called *Guhyatattva-prakāśa-nāma* (*gSañ-ba'i de-kho-na-ñid gsal-ba*, Tg. *rGyud*, No. 1450), and maintained that the essence of the

Guhyasamāja could be explained with the help of the bDe-mčhog 'khor-lo (Kg. rGyud-'bum, Nos. 368-370). The (Guhyasamāja) has been translated during the Period of Early Propagation of the Doctrine by the translator (lo-tsā-ba) lČe bKra-sis. The teachers belonging to the rNin-ma-pa school declared the (Guhya)samāja to be the most important text among the eighteen classes of their Tantras. There exist also several commentaries on the Guhyasamāja written by ancient Tibetan teachers. In later times the Great Translator Rin-čhen bzañ-po translated the Tantra, its commentary the Pradīpodyotana-nāma-tikā (sGron-ma gsal-ba, Tg. rGyud, No. 1785), as well as other commentaries (on this Tantra), and many lesser texts on the utpattikrama and sampannakrama degrees, which appear also to have been expounded by him. Numerous later translators have gone to Āryavarta, and have studied there the (Guhya)samāja, and later have preached it in Tibet.

(4^a)

Among them, the Venerable 'Gos (Lhas-btsas) and his followers became the holders (of the doctrine) of the (Guhya) samāja. The adepts of the (Guhya) samāja agree that the Guhyasamājatantra had been preached by the Munindra himself, following a request of Indrabhūti, the great king of Oddiyāna, at the time when the Buddha had manifested himself in Oddiyāna and initiated (the king). Thereupon the king and his retinue practised the Tantra by means of the prapañca-caryā (spros-spyod) and became initiates (Vidyādhara—one who has attained spiritual realization or siddhi, grub-pa), and the country of Oddiyāna became deserted. After that a yoginī, who had descended from the realm of the Nāgas, heard it (i.e. the Tantra) from (king) Indrabhūti and taught it to king Viśukalpa of the Southern country.

The mahā-brāhmaṇa Saraha heard it from him and taught it to ācārya Nāgārjuna. The latter had many disciples, but the chief ones were the four: Sākyamitra

(Sākyā bśes-gñen), Aryadeva, Nāgabodhi (kLu'i byañ-čhub) and Candrakīrti. Candrakīrti taught it to Śiṣyavajra (sLob-pa'i rdo-rje). The latter to Kṛṣṇācārya (Nag-po-ba). The latter to Gomiśra (Sa'-dres-pa) and the latter to Abhijñā (mNon-śes-čan). 'Gos studied it under him and other teachers. Now 'Gos (Lhas-btsas): He was born at a place called Khug-pa of Upper rTa-nag from a mother said to have been a manifestation of Tārā. His name was Lhas-btsas, that is "Protected by gods." His family name was 'Gos. Since both his father and mother belonged to the 'Gos family, he was named 'Gos Khug-pa (intermarried 'Gos). Since he was born inside a cattle-enclosure, he was called "born in a cattle-enclosure," but this is only foolish talk. At first he went to study at the residence of Zur-pa. He was given only manual work to do and was not given instruction in the Doctrine. He went to see bla-čhen 'Brog-mi who gave him a short exposition of the Doctrine, but said: "If you desire to listen to instructions in the Tantras, then fetch gold!" and saying so he did not give him instruction in the Tantras. Then pride rose in him and he thought: "I must go myself to India and become one like him!" He proceeded to India.

While he was studying the Doctrine at the feet of pāṇḍitas, he said to himself: "If I do not work diligently, I shall feel ashamed before that beggar 'Brog-mi!" Great diligence was then born in him and he continued his studies with great assiduity. He is known to have had in all seventy pāṇḍita-teachers, as far as Nepāl, and two teachers among dākīnīs, in all seventy-two (teachers). Among these; the chief masters, from whom he heard the exposition of the Samāja were : Abhijñā (mNon-śes-čan) of Bhaṅgala, the scholar bTsun-mo-čan (Yoṣa) of Za-hor, the prince of Koñ-ka-ṇa sPrin-gyi śugs-čan (Meghavegin), Kṛṣṇasamayavajra (Nag-po Dam-tshig rdo-rje) of Vajrāsana, the Venerable Master (Atiśa), Candratāhula, a scholar of Kāśmīra (Grib-stan, Srīnagar), Sāntibhiadra (Zi-ba bzañ-po) of Rājagṛha, the

(4b)

great upāsaka of Ye-rañ, or the Nepalese Mahākaruṇa (Thugs-rje čhen-po), Na-ba-kū-či-pa of Bal-po rdzoñ and the Kashmirian Jñānākara, a disciple of Nā-ro-pa. According to Nor-rje Kuri-dga'-od, Nāgabodhi (kLu'i Byañ-čhub) taught (the Samāja) to Tillipa; the latter to Nā-ro-pa; the latter to Ku-śa-li, the Elder; the latter to Ku-śa-śi, the Junior; the latter to gSer-gliñ-pa; the latter is said to have expounded it to Piñdo-pa bSod-sñoms-pa, Abhijñā (mNon-śes-čan), Yosa (bTsun-mo-čan)—and Jñānakara. Some (give the lineage as follows): Vajradhara; he to Vajradharma (rDo-rje čhos); the latter to Indrabhūti; the latter to one called the “Dākinī born of the Nāgas” (kLu-las gyur-ba'i mkhas-'gro-ma) and others. The statement that Vajradharma (rDo-rje čhos) taught it to king Indrabhūti agrees with a prophecy mentioned in the De-kho-na-ñid-kyi sgron-ma'i rgyud (Śri-Tattvapradīpa-nāma-mahāyoginītantrarāja, Kg. rGyud-'bum, No. 423; sNar-thāñ bKa'-gyur, rGyud, vol. I /Ka/, fol. 536b), where it is said: “And the Devī asked: ‘Who will understand and explain this great hidden Tantra?’ The Blessed One replied: ‘In the northern quarter, in Śri-Vajrasthāna Oddiyāna, a king named Indrabhūti will understand it, will teach it and will expound it to living beings.’ And again the Devī asked: ‘O Blessed One! What stage of the path has king Indrabhūti reached? Pray state it!’ And the Blessed One said: ‘The Vajrapāni king mentioned by me in the Śri-Jñānatilakayoginītantrarāja (dPal Ye-śes thig-le'i rgyud-kyi rgyal-po, Kg. rGyud-'bum, No. 422) is this Indrabhūti, an incarnation and master of the tenth stage (on the Path of the Bodhisattva), a jñāna-kāya, the master of the 14th stage (bhūmi)’” (in Tantric Buddhism there are four stages, besides the usual ten). Thus the Blessed One had prophesied that king Indrabhūti would appear in the future (and would be instructed by His disciple Vajradharma and not by Himself). Further, according to the Sahajasiddhi (Lhan-čig skyes-grub, Tg. rGyud, No. 2260): Śrimatī Līlādevī (dPal-ldan Rol-pa lha-mo-čhe), Vajraśī (De-bzin dpa'-bo rDo-rje-dpal),

(54)

Śrī Samayavajra (Dam-tshig rDo-rje-dpal), also Śrī Padmavajra (Pad-ma rDo-rje-dpal), Śrīnatī Sahajavajrā, Vajravatī brāhmaṇī (rDo-rje-dañ-ldan bram-ze-mo), likewise Śrī Siddhivajra (Grub-pa'i rDo-rje-dpal). Those to whom the Venerable Yamāntaka-rāja expounded the Śrī Cakra (dPal-ldan 'Khor-lo, i.e. the Guhyasamāja) have been: the teacher "Sleeping Bhikṣu" (i.e. La-ba-pa, who is said to have slept for three years at the gate of king Indrabhūti's Palace), as well as other gods. In its commentary (i.e. the Sahajasiddhipaddhati-nāma, Tg. rGyud, No. 2261) it is said: "In the country of Śrī Oddiyāna, in a remote jungle called Ratna-alamkāra (Rin-po-ches brgyan-pa) the ḥsi Jagadāśvāsa ('Gro-ba dbugs-'byin-pa), a manifestation of Guhyapati (gSañ-ba'i bdag-po) intended to expound the Sahajaratnopadeśatantra (Lhan-čig skyes-pa'i rin-po-čhe'i man-nag-gi rgyud) to some fortunate ones". The ḥsi Jagadāśvāsa ('Gro-ba dbugs-'byin-pa) taught it to the Princess Mahālilādevī (Lha-mozol-pa čhen-mo) who taught it to the great king Vairavajra (dPa'-bo rdo-rje). The latter (taught) it to the farmer Padmavajra (Pad-ma'i rdo-rje). The latter to the wine-merchant Sahajavajra (Lhan-čig skyes-pa'i rdo-rje). The latter to the weaver Nandavajra (dGa'-ba'i rdo-rje). The latter to the brāhmaṇī Vajrā who taught it to the barber Siddhivajra (Grub-pa'i rdo-rje). The latter (taught it) to Śrī Sarvajagannātha (dPal-ldan Kun-'gro'i mgon-po). The latter to Cittavajra (Thugs-kyi rdo-rje). The latter to (his) sister Lakṣmiṇkarā who taught it to king Indrabhūti or to La-ba-pa (Kambalapāda, bLa-ma dGe-sloñ). This is the explanation of the above quoted prophecy. I am of the opinion that, if one were to compare the story about the introduction of the Tantras in Āryavarta by La-ba-pa from Oddiyāna, with the above quoted passage, one would find that the account about the Lineage of the teachers of the (Guhya) samāja was authentic. This also seems to agree with a prophecy about La-ba-pa quoted by Āryadeva in his Caryāmelayanapradipa (sPyod-pa bsdsus-pa'i sgron-ma, Tg. rGyud, No. 1803) who also gives

(5b)

an explanation of the prophecy. Some who had expressed the view that king Indrabhūti and La-ba-pa had been different personalities would be unable to explain the passage in the Commentary on the Sahajasiddhi (Lhangčig skyes-grub, Tg. rGyud, No.2223; the Commentary is the Sahajasiddhipaddhati-nāma, Tg. rGyud, No.2261; this passage read "she taught it to king Indrabhūti or La-ba-pa"). This treatise on the Sahajasiddhi (sKyes-grub) is also based on the (Guhya)samājatantra, for in its commentary it is said: "In the Sahajasiddhi it is stated—'From the vast Mahāyāna.....," the term 'Mahāyāna' here means the "Mahā-Yoga-tantra (i.e. the Guhyasamājatantra), which expounds the hidden (nature) of the Body, Speech and Mind of all the Buddhas." The Jñānasiddhi (Ye-ses grub-pa, Gaekwad's Oriental Series, vol No. XLIV, ch.XV, contains several quotations from the Guhyasamājatantra) composed by king Indrabhūti, is also clearly based on the (Guhya)samāja. The treatise known as Guhyasiddhi (gSañ-ba grub-pa, Tg. rGyud, No.2217; Bu-ston gSuñ-'bum, vol.XXVI /La/, bsTan-'gyur dKar-čag, fol.46b: Don-dam-pa'i yi-ge gsum-dañ-ldan-pa'i rgyud-kyi don nes-par bsdus-pa dPal gSañ-ba grub-pa žes-bya-ba grub-thob čhen-po Pad-ma vadzras mdzad-pa) is also based on the (Guhya)samāja which is clear from the basic text itself. Ācārya Āryadeva quoted extensively from it in his Caryāmelayanapradīpa. Padmavajra (Pad-ma rdo-rje), the author of the Guhyasiddhi, seems to have been the farmer Padmavajra. Thus the (Guhya)samāja must have originated in several Lineages. The Venerable 'Gos revised on two occasions the translations of the (Guhya)samājatantra, which had become the chief among Tantras, and its commentary the Pradipodyotana-nāma-tikā. Great was the benefit. Further, he translated the following Tantras and their Commentaries: the Ārya-Dākinīvajrapañjara-mahātantrarājakalpa-nāma (Gur, Kg. rGyud-'bum, No.419), the Hevajratantrarāja-nāma (brTag, Kg. rGyud-'bum, No.417), the

Sampuṭa-nāma-mahātantra (Sam, Kg. rGyud-'bum, No 381), the Ratnamāla, a Commentary on the Hevajratantra (Tg. rGyud, No. 1183; Bu-ston gSuñi-'bum, vol. XXVI/La/, fol. 19b), together with the Śrī-Vajradāka-nāma-mahātantrarāja (bDe-mchog bśad-rgyud, Kg. rGyud, No. 370), the Śrī Catuhpiṭhamāhāyoginītantrarāja (rDo-rje gdan-bži, Kg. rGyud-'bum, No. 428), together with its exposition, the Mahāmāyātantrarāja (Kg. rGyud-'bum, No. 425) and others. He also taught them. He also revised the translations of the branches of the (Guhya)samāja. The chief disciples of this great scholar were: Maṇi-ra Señi-ge rgyal-mtshan, rNog dbUs-pa Ge-ser, Nab-mi Byañi-čhub rgyal-mtshan, Lho-pa rDo-rje stiñ-po, gÑal-pa 'Gar Chos-kyi rdo-rje and dbUs-pa rGwa-sum, known as the "Six." From these six—Roñ-pa rGyal-le and Sö-ston rDo-rje rgyal-mtshan received (instruction in the Guhyasamāja). Tre-po mgon-po studied it under rGya Nam-mkha', a disciple of Nab-mi, and Žañi rGyal-ma sPañi-sgañi-pa, a disciple of Roñ-pa rGyal-le. He preached extensively and had a great many disciples, as well as composed many books on the (Guhya)samāja. His disciples, including the ascetic Čhos-la dga'-ba and others, also expounded extensively the (Guhya)samāja. This Tre-po having greatly benefitted the preaching of the (Guhya)-samāja, I have heard that there have been about 500 copies of the Pradīpodyotana-nāma-tīkā (sGron-ma gsal-ba) in his hermitage. Further, 'Tshur-ston dBañi-ne (one of the four disciples of Mar-pa) studied the method of 'Gos under Maṇi-ra Señi-ge rgyal-mtshan, 'Gar Chos-kyi šes-rab, rNog Ge-ser and dbUs-pa rGwa-sum, disciples of 'Gos. 'Khongad-pa Kīrti heard the method of 'Gos from him. The kalyāṇa-mitra 'Gar received it from him after offering him an Aṣṭasāhasrikā Prajñāpāramitā (brGyad-stoñ-pa) written in gold and ten srañi as material presents (nor). gÑan-ston Ri-rtse-ba heard the (Guhya)samāja from him. Further, the Venerable Master (Atīśa) taught it to Nag-tsho according to the system of Nāgārjuna ('Phags-lugs).

(64)

Nag-tsho taught it to Roñ-pa Phyag-sor-pa. The latter to Zus-lan-pa. The latter bestowed it on Lha-rje Ri-ston. From the latter it was obtained by Nor-rje Kun-dga'-od. This Nor-rje has composed also many expositions of the (Guhya)samājatantra together with its branches. His followers spread extensively in gÑal and Dags-po. Further, So-ston rDo-rje rgyal-mtshan and Roñ-pa rGyal-le taught it to Šuñ-ke lo-tsā-ba Dar-ma rdo-rje. Šuñ-ke also obtained the initiation (into the Samāja) from Nab-mi. It is said that sPa-tshab lo-tsā-ba had studied under this Šuñ-ke the method of 'Gos. Dol-pa 'Gar-ston dBaiñ-phyug-grub also studied under Šuñ-ke. He taught it to Jo-bde, son of the teacher gZe-ba. The latter taught it to Jo-bo 'Tshar-pa snu-pa. The latter to Lhab-mi. Further, Mañ-ra Señ-ge rgyal-mtshan taught it to rNog Ye-ses. The latter to rNog Ni-ma señ-ge. This Ni-ma señ-ge was very famous as a scholar. He gathered (round himself) a great many kalyāna-mitras and composed many treatises, including a commentary on the Mūla-Tantra (Guhyasamāja). Thus the Doctrine of the Samāja spread. He taught it to gLan-rtsan-tsha Ni-ma-lčam. Ni-ma-lčam appears to have also composed an extensive commentary on the Tantra. Ni-ma-lčam taught it to rNog Āryadeva. This latter also attended on the Venerable Grags-pa rgyal-mtshan. Āryadeva taught it to rTag-pa Rin-čhen grags. The All-Knowing Čhos-sku 'od-zer studied under him. He (Čhos-sku 'od-zer) was known as an incarnation of the Kha-čhe pañ-čhen (Sākyasrībhadra). By the mere glancing through the śāstras, he was able to penetrate their meaning and therefore became known as the "All-Knowing." He preached during a long time the Samāja and had numerous disciples. His disciple the bla-ma 'Phags-'od who was learned in the Guhyasamājatantra according to the Nāgārjuna method (gSañ-dus 'Phags-lugs), the Yoga-Tantra (Yoga'i rgyud) and the Kālacakra (Dus-khor. 'Phags-yog-dus-gsum), and, who had become a Treasure-house of precepts, studied under him. 'Phags-

(6b)

'od proceeded to Za-lu into the presence of the All-Knowing Bu Rin-po-che (Bu-ston). He taught a great deal the system of the Guhyasamāja and the Yoga (Tantra).

Bu Rin-po-che also became very learned in the Samāja. At the request of 'Phags-pa, he composed an extensive commentary on the Pradīpyotana-nāma-tīkā (sGron-ma gsal-ba'i ti-ka čhen-mo, Bu-ston gSuñ-'bum, vol. IX/Ta/). Further, he composed many treatises on the Samāja. Bu-ston became known as the greatest scholar among the disciples who belonged to the Lineage of 'Gos (Lhas-btsas). He taught the cycle of Samāja to Khyuñ-po Lhas-pa gŽon-nu bsod-nams. The Venerable Tsöñ-kha-pa heard it from the latter. The Venerable Tsöñ-kha-pa, the Great, in general, greatly benefitted the Doctrine, and, in particular, he was the man who encompassed the surface of the Earth with (the teaching) of the Samāja. The above is but a brief account of the Spiritual Lineage of 'Gos, for I was unable to give a detailed account. When Lha-btsun sNon-mo of bSamyas was holding a religious assembly, there came the scholar Suñ-ke Dar-ma rdo-rje, learned in the Guhyasamājatantra according to the method of Nāgārjuna (gSañ-'dus 'Phags-skor), and sPa-tshab lo-tsā-ba, learned in the dbU-ma 'Phags-skor (the Mādhyamaka) system according to the method of Nāgārjuna). sPa-tshab felt attracted towards the Guhyasamāja and heard its exposition from Suñ-ke, but did not like it in translation. He therefore made a translation of it and its branches with the assistance of Tilakalaśa who acted as pāṇḍita, and later taught it as well. I did not find this Lineage to exist in the present time. Čag Chos-rje-dpal also taught the Guhyasamāja according to the method of 'Gos, first to Jo-btsun rTag-pa, a disciple of rNog Mun-ne, and to his disciple Jo-bo Lha-mgon-po-dpal of Guñ-thān. After that he studied extensively under the Nepalese pāṇḍita Ni-ma'i dbañ-po'i 'od-zer (Ravindraruci) and also, revised the translations of the commentaries on the (Guhyasamāja) Tantra, the Pindikṛtasādhana (mDor-byas, Tg. rGyud, No.

(7a)

1796) and the (Pañcakrama (Rim-lha, Tg. rGyud, No. 1802), as well as others. He also composed an abridgement and a commentary on the sGron-gsal (Pradipodyotana-nāma-tīkā) and thus benefitted numerous persons. It is said that the Kashmirian Somanātha (Zla-ba mgon-po) had bestowed the secret exposition of the Pradipodyotana-nāma-tīkā on sGom-pa dKon-mchog bsruṇs. Now-a-days these books are not extant. The chapter on the Guhyasamājatantra according to the method of Nāgārjuna.

The Guhyasamāja known as the system of Ye-ses-žabs (Jñānapāda) also penetrated into Tibet through many doors. Now the ācārya Sañsrgyas ye-ses (Buddhajñāna) who was a pāṇḍita learned in all the branches of knowledge. One day he pleased in the city of Takṣaśīla, in the country called Kha-bi, which formed part of Magadha, an ācārya known as Haribhadra (Señ-ge bzañ-po), who was a great scholar in the Prajñāpāramitā system and was known to have had a vision of Maitreya. From him he heard the Prajñāpāramitā and many other treatises. He examined them with the help of his wisdom. Again while in Nālandā he composed a commentary (Sañcaya-gāthā-pañjikā, Tg. Šez-phyin, No. 3798) on the Prajñāpāramitā-sañcaya-gātha, Kg. Šez-phyin, No. 13) and taught it to others. He visited the country of Oddiyāna, which was situated 230 yojanas to the north of Magadha, and which was blessed by numerous dākinīs, and was reputed to be the source of Mantrayāna, in search of Mantrayāna. There in the presence of the ācārya Lalitavajra (sGeg-pa rdo-rje), who was born in Nor-bu gliñ (Maṇidvīpa), he heard many Kriyā and Yoga Tantras, and studied them thoroughly. Again, in a part of that country, he stayed in the presence of a yogini named Gu-ne-ru, who understood the Essence, and had obtained the precepts which could not (be encompassed by thought) and worshipped her. He heard from her many Anuttara-Tantras. He also received from her the initiation and the Tantric vows (samaya, dbaiñ-tshig). He then practised meditation, and in his

(7b)

(8)

dream he saw gods prophesy to him that: "there was a 16 years old daughter of a cañdāli named Dza-thig dza-la, who was the guardian of the northern gate of Oḍḍiyāna. She is a Mahā-Lakṣmī and you must go there." He immediately went there. They lived together and during eight months he worshipped her. She understood that the ācārya was desirous of practising the Mahāmudrā. To enable him to collect victuals, she bestowed on him magic arts and thus he obtained the magic power (siddhi) of gNod-gnas (name of a deva). Later he went to Jālandhara. In a quarter of the town of Kanauj, there lived a man named "Young Child" who was very learned in the Prajñā-Tantra (Yoginī Tantra). From him he heard many instructions and practised meditation. At a distance of about 300 yojanas south of Magadha, there was a thick forest in the region known as Kam-ko-na (dist. Guntur, Madras). In a part of this forest resided the ācārya bSruṇ-ba'i-žabs (Raksitapāda), a disciple of the ācārya Nāgārjuna, who was very learned in the Upāyatantra (Yoga-Tantra) and was surrounded by disciples proficient in magic powers. He visited him. This teacher had the following disciples possessed of supernatural powers: Bram-ze Tsa-tra-ra, the brāhmaṇa Guhyaparta, Mañjuśrī of the Kṣatriya caste, Pūrṇabhadra of the Vaiśya caste, Dipaikara of the Śūdra caste, Karnaputra of the Śūdra caste, the harlot Ālokī and the harlot Duḥśilā. In support of them all, the goddess Norrgyan-ma (Vasudharī) used to provide daily ten masas of gold, half a do-śal (necklace) of pearls and 300 kārṣāpanas. He followed him for nine years. He was an Eka-jāti-pratibaddha, that means unhindered by one rebirth only in respect of the utpannakrama degree, and practised to perfection the third yoga¹. During 18 months he stayed at that place and worshipped in company of yoginīs, and though he showed great diligence in the performance of

¹ Sems-dben. The other two are the Lus-dben and Nag-dben.

these practices, he did not perceive the Ultimate Essence. He related his case to the teacher bSruṇ-ba'i-žabs (Rakṣitapāda), who told him: "I also did not perceive it!" He felt somewhat disappointed. Then he transformed his Tantric assistant (*phyag-rgya-ma*) into a book, and having tied the book (to his waist) proceeded to the forest called Kupaja situated north of Bodhgayā. This forest was a very dangerous place, full of tigers, hyenas (dred) and animals. He used to say: "In general, the forest of Saṃsāra situated behind the Bodhimanḍa is filled by carnivorous animals of defilement. I also live in this place in order to be emancipated from it." He propitiated the deities, and spent six months in that place, and then perceived for the first time the Essence of the Elements of Existence. How did he understand it? Once the ācārya Mañjuśrīmitra ('Jam-dpal bses-gñen) transformed himself into an immoral monk, opened his petticoat, tied his (garb) as a turban, and began to plough a field in company with his wife of evil character and a white bitch with a spot. The ācārya Budhaśrīñāna (Saṅs-rgyas yeses) saw it, and thinking "What sort of people are they?" doubt was born in him. The ācārya Mañjuśrīmitra understood Buddhaśrīñāna to be of excellent practice in mantras. In order to help him, he transformed himself into a maṇḍala of Mañjughoṣa. This happened at dawn after the transit of the stars Mṛgaśiras (mGo) and Ārdha (Lag) on the 8th day of the last half of the first autumn month. (His teacher) asked him: "Do you have faith in the teacher or the maṇḍala?" and he replied: "I have faith in the maṇḍala." (The maṇḍala then vanished), and he found himself and the teacher staying inside a small house. Then Buddhaśrīñāna in order to grasp the meaning of the Ultimate Essence, (made a request to his teacher), and pronounced the following verses: "Thou art the father and mother of all beings! Thou shalt protect mē and others from great dangers. Thou, the Lord of living beings, shalt remove

(8b)

suffering. Thou, the great deliverer of the Three Worlds, protect living beings, etc." Then the Lord of the Maṇḍala ('Jam-dpal dbyañs) bestowed on him his oral instructions (Žal-luñ, Tg. 1854). The ācārya then understood the Ultimate Essence and he became a yogin possessed of pure wisdom. Mañjughoṣa in order to benefit future living beings, permitted the ācārya to compose the bsKyed-pa'i rim-pa'i sgrub-thabs Kun-tu bzañ-po (Samantabhadra-nāma-sādhana, Tg. rGyud, No. 1855), the Kun-tu bzañ-mo (Catur-aṅgasādhana-Samantabhadri-nāma, Tg. rGyud, No. 1856), Kun-tu bzañ-po'i don-bsdus-pa (Śrī Herukasādhana, Tg. rGyud, No. 1857), the sByin-bsreg gñis-kyi čho-ga, the gTor-ma mi-nub-pa'i sgron-ma, the Tshogs-kyi 'Khor-lo'i čho-ga, the Rin-po-che 'bar-pa, Śrī Guhyasamājatantrājatikā-candraprabhā-nāma (rGyud-kyi rnam-bśad, Tg. rGyud, No. 1852), the dKyil-'khor-gyi čho-ga ślo-ka bži-brgyā-līa-bču-pa (Śrī Guhyasamājamaṇḍalavidhināma, Tg. rGyud, No. 1865). According to Bu-ston there were 250 ślokas in the work. See Bu-ston gSuñ-'bum, vol. XXVI/La/, bsTan-'gyur dkar-čhag, fol. 35b), the rTsa-ba'i ye-śes čhen-po, the Tshigs-su bčad-pa'i mdzod, the Muktilakanāma (Grol-ba'i thig-le žes-byā-ba, Tg. rGyud, No. 1859), the Ātmasādhana-avatāra-nāma (bDag-grub-pa, Tg. rGyud, No. 1860), the Byañ-čhub sems-kyi thig-le, the dPal bKra-śis-kyi rnam-par bśad-pa čhen-po, the bZi-pa-la 'Jug-pa thabs-dañ-bčas-pa, the Čhusbyin dbañ-po'i sgrub-pa'i thabs-gsum (Tg. rGyud, Nos. 1861-63: Bhaṭṭāraka-Ārya-Jambhala-Jalendra-sādhana, Guhya-Jam̄bhala-sādhana and Vistara-Jam̄bhala-sādhana. The other treatises were not translated into Tibetan. Bu-ston gSuñ-'bum, vol. XXVI/La/, fol. 35b/bsTan-'gyur dkar-čhag/). He obtained permission to compose the above fourteen treatises in agreement with the Scriptures (luñ, Āgama, Luñ-dañ-thun-pa'i čhos bču-bži). The three 'Kun-tu bzañ-po' should be regarded as one (treatise). The three Čhu-dbañ-gi sgrub-thabs should also be regarded as one (treatise). The rGyud-kyi rnam-bśad (Tg. rGyud, No. 1852)

(94)

appears not to have been his work. The remaining works, seem to me, to have been called the "Fourteen Treatises" (*Chos-bču-bži*). Since the *dKyil-khor-gyi* čho-ga had been taken to Kāśmīra, it was not found in Magadha. It is said that the ācārya Buddhaśrījñāna was able to realize the manifestation of the Ultimate Essence on the Higher Stage (*lam mthon-po*), but could not transform his physical body (*gzugs-kyi phuṇ-po, rūpa-skandha*) into that of Vajrakāya. This ācārya used to reside at a place 50 leagues distant from Vajrāsana, in a cave on Mount Mahendragiri (*dBaṇ-chen ri*, the name of the cave is *dBaṇ-po'i phug, Indasāla-guhā*. See Bimala Churn Law: "India as described in Early Texts of Buddhism and Jainism", London, 1941, p. 29). Besides the *rGyud-kyi rnam-bśad* (Tg. *rGyud*, No. 1852), he composed (other) treatises and taught them to his disciples. He had 18 excellent disciples. Among them Dīpañkara-bhadra (*Mar-me mdzad bzaṇ-po*), Praśāntamitra (*Rab-tu ži-ba'i bses-gñen*), Rāhulabhadra (*sGra-gčan-zin bzaṇ-po*) and Mahāsukhatāvajra (*rDo-rje bde-ba čhen-po*). These four attained the degree of Great Vajradharas (*rDo-rje-'chaṇ čhen-po*, i.e. Buddhahood) in this very life. The names of the remaining fourteen disciples cannot be ascertained with certitude. The ācārya Vitapāda (*sMan-žabs*) had also been a direct disciple of the ācārya. Vitapāda composed many treatises (*śāstras*), including a commentary on the *Žal-luṇ* (*Sukusuma-nāma-dvikramatattvabhāvanamukhāgamavṛtti*, Tg. *rGyud*, No. 1866) and other texts. Moreover scholars belonging to the Spiritual Lineage of his disciples, have composed commentaries on the Tantra (i.e. *Guhyasamāja*) and many treatises on the 'Two Stages' (*Rim-pa gñis*, i.e. *bsKyed-rim* and *rDzogs-rim*), many of which had been translated into Tibetan. In later times the ācārya Abhaya (Abhayākaragupta) composed the *Vajrāvali* (*rDo-rje phren-ba, Vajrāvalināma-maṇḍalasādhana*, *dKyil-khor-gyi* čho-ga *zDo-rje phren-ba-žes-bya-ba*, Tg. *rGyud*, No. 3140). Since he mainly followed on the *dKyil-khor-gyi* čho-ga *bži-brgya-*

(9b)

lña-bču-pa, his work belongs to the system of Ye-śes-žabs (Jñānapāda).

The ācārya Buddhajñāna later settled in Vajrāsana and its neighbourhood, and is known to have built a new temple (Rev-dGe-'dun Chos'-phel: rGya-gar-gyi gnas-chen-khag-pa bgrod-pa'i lam-yig, Calcutta, 1939, p.23) there and to have made large offerings (to-it). In Tibet the system of Ye-śes-žabs (Jñānapāda) was first introduced by the Great Translator Rin-chen bzañ-po. The latter preached it to his disciples and it was handed down through their Lineage. The pañdita Smṛti also taught extensively the system of Buddhajñāna in Kham. The ancient ācāryas Buddhaguhyā (Sañs-rgyas-gsañ-ba) and Buddhaśānta (Sañs-rgyas ži-ba) had been also direct disciples of Buddhajñāna. Books composed and translated by them also belong to the system of Jñānapāda (Buddhajñāna). In the meantime, the pañdita Śūnyaśī and gNan lo-tsā-ba also taught much the system of Buddhajñāna in Tibet. sNañ-kha'u-ba, a disciple of gNan, also spread its teaching. Again, the lo-tsā-ba gÑos-'byuñ-po (sÑos, "the Devil") proceeded to India, and studied well the method of Buddhajñāna under Balin ācārya, a contemporary of Śrī Nā-ro-pa, who was also known as Kṛṣṇapāda, the Junior (Nag-po-žabs-čhuñ-ba). His (Balin ācārya's) previous Lineage: 'Jam-pa'i rdo-rje, the ācārya Buddhajñānapāda, Mar-me mdzad bzañ-po (Dīpañkarabhadra), Mañjuśrikirtimitra, 'Jam-dpal-grags-pa'i bSes-gñen, the keeper of horses dPal bDe-ba čhen-po, also known by the name of Kamalakulīśa and Anaṅgavajra (Yan-lag med-pa'i rdo-rje), and the ācārya Yi-ge-pa. He was a clerk of the king Śrī Dharmapāla. Besides receiving the blessing of Śar-ba-pa, he also attained excellent realization (Buddhahood). He was the spiritual teacher of the former king. The ācārya Karṇa-pa: On ordination, he received the name of Candaniprabhava. His mystic initiation name was Ratnavajra. He also attained realization. Jñānaśūmitra was the middle pillar of Vikramāśila. It is

said that he taught (the system) to Balin ācārya. gÑos-'byuñ-po (the companion of Mar-pa lo-tsā-ba. See J. Bacot: "La Vie de Marpa," Paris, 1937, p. 16, 80) (taught it) to his own son rDo-rje bla-ma. The latter to his own son gÑos dPal-le; the latter to his own son gÑos Grags-pa-dpal; the latter to his own son rDo-rje gzi-br̄jīd, known as Sañs-rgyas Ras-chen rGyal-ba Lha-nañ-pa; the latter composed also a commentary on the Guhyasamāja and taught much at Lho-brag, sKyi-śod (Lha-sa), Lha-nañ and other places. Especially he instructed Lha Rin-čhen rgyal po and gTsañ dGe-brag-pa Tshul-khṛims gžon-nu. The scholar Byañ-čhub-dar studied under these two. He taught it to gZi-br̄jīd rgyal-po; the latter to bLa-ma mGon-po Rin-čhen; the latter to sNan-ston Kun-dga'-dar; the latter to bLa-ma Ri-pa Sākya-bzañ-po and he in turn taught it to gÑos rDo-rje bla-ma, born in the family of gÑos lo-tsā-ba. He received ordination in his childhood and possessed an excellent moral conduct. He studied well in both dbUs and gTsañ and became learned in the method of Buddhajñāna (Ye-śes-žabs). From him he obtained the initiation into the method of Jñānapāda, the 'Jam-rdor (Sūguhyasamā-jamañjuśrīsādhana, Tg. rGyud, No. 1880), the 'Jig-rten dbañ-phyug (dPal gsaiñ-ba 'dus-pa'i 'Jig-rten dbañ-phyug-gi sgrub-pa'i thabs žes-bya-ba, Śrīguhyasamājalokeśvarasādhana-nāma, Tg. rGyud, No. 1892), the rGyud-kyi bśad-pa (dPal gSañ-ba 'dus-pa rgyud-kyi rgyal-po'i bśad-pa zla-ba'i 'od-zer žes-bya-ba, Śrīguhyasamājatantrarājātikācandraprabhānāma, Tg. rGyud, No. 1852), and the Zal-luñ (Mukhāgama, Tg. rGyud, No. 1853), and most of the secret precepts (upadeśas). The other Lineage of this initiation is as follows: Mañjuśī, Jñānapāda (Ye-śes žabs, Buddhajñāna), Dīpañkarabhadra, Ānandagarbha (Kun-dga' sñiñ-po), Tha-ga-na, Sānti-pa, Śraddhākara, Padmākara. From these two—the Great Translator Rin-čhen bzañ-po, rKyañ-po Chos-blo, the kalyāṇa-mitra sKyabs-se, rDo-rje Sra-brtan, dKon-mchhog-'bar, the kalyāṇa-mitra dBañ-rin, Khams-pa Sa-phug-pa

(10b)

Sākya rdo-rje, Roñ-pa Chos-mgon, lo-tsā-ba mChog-ldan, dPal-ldan Señ-ge, Bu-ston Rin-po-čhe, further Sañsrgyas Ras-čhen, -sTon-ma luñ-pa, Ye-ses mkhar, bLa-ma Chu-sku 'od-zer, Kun-mkhyen 'Phags-'od, Chos-rje Bu-ston, Rin-rnam-pa (sGra-tshad-pa), Kun-mkhyen Ses-rab dpal-bzañs, from the latter I obtained the initiation into the system of Jñānapāda. Again, the Spiritual Lineage of the initiation into the Guhyasamājalokeśvara (Tg. rGyud, Nos. 1892, 1893): The Venerable Master (Atiśa), Lha-btsun-pa Byañ-čhub-'od, 'Ol-pa Byañ-čhub rdo-rje, rGyal-čags-ri Gon-kha-pa, rDzin-bu Kha-pa, Thañ-stoñ-pa Chos-kyi 'od, Zañ-yes, gZe-ba Don-grub-mgon, Bar-thañ-pa, father and son, Dar-ma Sākya, bSod-nams dbañ-phyug, the lo-tsā-ba mChog-ldan, bla-ma dPal-ldan Señ-ge, Bu-ston Kha-čhe, Byañ-chen 'jam-riñs-pa, Kun-mkhyen Ses-rab dpal-bzañs, the latter bestowed (the teaching) on me. The chapter on the system of Jñānapāda (Buddhajñāna).

The Cycle of Yamāntaka (gSin-rje gśed) was preached by the Venerable Master (Atiśa) to Nag-tsho lo-tsā-ba. They also translated the Tantra itself (Kṛṣṇayamāritantra, Kg. rGyud, No. 467), its commentary—the Sahajāloka (Lhan-skyes snañ-ba, Tg. rGyud, No. 1918) and other texts. Nag-tsho also studied under Kṛṣṇasamayavajra (Nag-po Dam-tshig rdo-rje). Later Samayavajra came to dbUs and gTsāñ, and taught the Yamāntaka Cycle, which became known far and wide. Nag-tsho taught the Yamāntaka Cycle to Roñ-pa Phyag-sor-pa and this system also spread. 'Gos also composed several expositions of the Yamāntaka-Tantra. He also performed the ceremony of Yamāntaka called 'Čhar-ka according to the rNiñ-ma rite (gSin-rje 'čhar-ka, a form of Yamāntaka worshipped by rNiñ-ma-pas and invoked in magic rites). Though other lo-tsā-bas also possessed the text of the Tantra, it was Rwa lo-tsā-ba rDo-rje-grags who mainly taught the Yamāntaka Cycle. Its preaching lasted for a very considerable time. Now Rwa lo-tsā-ba rDo-rje-grags: he was born at sNe-nam snañ-yul. In his child-

hood, he was placed in her sleeve by the goddess Re-ma-ti (Revati) who took him round the country for two months. After that the goddess entrusted him to his mother. Later he took up ordination and then the final monastic vows. He attended in Nepāl mostly on the Nepālese Mahākaruṇa (Thugs-rje chen-po). Nā-ro-pa taught (the Tantra) to Prajñārakṣita and the latter to the Nepālese Mahākaruṇa. Rwa-lo studied extensively under him and became very learned. For example: he mastered the bDe-mčhog rtsa-ba'i rgyud (Kg. rGyud-'bum, No. 368), the Sampuṭa (Kg. rGyud-'bum, No. 376), the rDo-rje mkha'-gro (Kg. rGyud-'bum, No. 370), the rGyud bla-ma mNon-brjod bla-ma (Abhidhāna-Uttaratantra-nāma, Kg. rGyud-'bum, No. 369), the Heruka-abhyudaya (He-ru-ka mnon-'byuṇ, Kg. rGyud-'bum, No. 374), the Kun-spyod (Kg. rGyud-'bum, No. 375), the Phag-mo mnon-'byuṇ (mKha'-gro-ma thams-čad-kyi Thugs-gñis-su med-pa bsam-gyis mi-khyab-pa'i Ye-śes rdo-rje Phag-mo mnon-par 'byuṇ-ba'i rgyud-kyi rgyal-po žes-bya-ba, Dākinīsarvacittādvayacintyajñānavajravarāhyabhibhāvatantrāja-nāma, Kg. rGyud-'bum, No. 378), the Nag-po'i čhos-drug (Tg. rGyud, Nos. 1445-52), the system of Lu-yi-pa (Śrī-vajrasattvanāma-sādhana, Tg. rGyud, No. 1454), the Cycle of rDo-rje 'Jigs-byed (Śrī-Vajramahābhairava-nāma-tantra, Kg. rGyud-'bum, No. 468; Śrī-Vajrabhairavakalpatantrarāja, Kg. rGyud-'bum, No. 470), the Cycle of gSin-rje-gśed nagpo (Sarvatathāgatakāyavākcittakṛṣṇayamātri-nāma-tantra, Kg. rGyud-'bum, No. 467, and Śrī Kṛṣṇayamāritantrarājatrikalpa-nāma, Kg. rGyud-'bum, No. 469), the Cycle of gDon-drug (Tg. rGyud, No. 2003), the Nāmasaṅgīti (mTshan-brjod), the Cycle of Žal-gñis-ma (Śrī-Vajrayoginīsādhana, Tg. rGyud, No. 1550; and the Yogānusāriṇī-nāma-vajrayoginičikā, Tg. rGyud, No. 1565; Bu-ston gSuñ-'bum, vol. XXVI /La/, fol. 18a) and instructions in meditation (according to the Cycle of Yamāntaka), such as the Par-pu (Sa-skyā Chos-skyoṇ), mGon-čhuṇ, etc. He mastered the precepts of srog-ser (srog-gtad, handing over the life-mantra of the Religious

(114)

Protector to a disciple and the making of hail-storms). These were genuine systems of (Indian) pāṇḍitas and were not mixed with Tibetan doctrines. Therefore 'Bre Śes-rab'-bar said: "Among the Tibetan translations there are no translated texts more satisfactory, than those by the kalyāṇa-mitra Rwa lo-tsā-ba, for he had understood the thought of learned pāṇḍitas and did not confuse it with Tibetan doctrines." Through his excellent labours, he had gathered round himself many great followers including Lha-btsun sNōn-mo and others, and many kalyāṇa-mitras, such as 'Gar-ston-btsan Nam-mkha', Žañ-tshes čhuñ-ba, So-tshab 'dul-'dzin, gÑegs Ri-pa, 'Bre Śes-rab'-bar, 'Ban dKon-mčhog rdo-rje, Rog mNōn-pa-ba, Žu bKa'-gdams-pa, mTha'-bži-pa So-thān-pa, sTag-pa Kha-čhe, dPyal lo-tsā-ba Kun-dga' rdo-rje, Žañ Sag-pa, Žañ gTsañ-'od, sGañ Indra, sNur Ni-ma, Ba-reg Thos-pa dga', Lha-rje dBa, Gran-bu-ba Rin-čhen-grags, kLun rGyam-legs, kLun Se-bo Sākyā-rgyal, kLun Tsandra (candra), kLun rDor-po, rGya-loñ Chos-grags, Mar-pa bSod-rin, A-me Mi-nīag, rGya-Dar-seri, Byañ-ran stan-pa, Myañ, Rog-byugs-se, Khyuñ-po Dar-ma-'bar, Khyuñ-po Thu-re, sPo lo-tsā-ba, 'Tshe-mi bSod-nams-'bar, 'Tshe-mi čhul-po, Pur Tsandra(candra), Žañ, Rwa-sgom rDo-rje rgyal-po, Roñ-pa rGya-le, bLa-ma Brañ-pa, Tsāñs-yañ-dag-'bar, bLa-ma mTha', dPon rKun-po, bTsāñ-tsha lCam-me, rNog mDo-sde, Khu lo-tsā-ba mDo-sde-'bar, Grags, Ne-tso, mDo-sde-grags, So rDo-rje rgyal-mtshan, So dGe-'dun, 'Dzar dGe-po, 'Gar A-tsa, sNi-ba, Lañ-tsha sTon-nag, Grol-grub-pa, 'Bre Kha-skyoga, Kyu-ra A-skyabs, Rab-dbya Jo-sras, Tre-bo mChog-bla, Do-khro Yon-tshul, dBañ, Se-rigs, Zur Hur-po, sPāñ-gyan bla-ma, Ma-thog Byañ-'bar and especially Tre-bo mGon-po, who was famous in Tibet as scholar, and others. (Regarding the number of his pupils,) when the religious council of Sambho-ra was held at gÑal (some Tibetan scholars maintain that this had been the birth place of Thon-mi Sambhoṭa / sa'-bo-ra, "heap of earth", name of a mountain in gÑal/. Thon-mi Sambhoṭa was born in gÑal/ see Vasilyev: "Geografiya

(11b)

Tibeta", St. Petersburg, 1895, p. 37/) it was attended by 1200 priests who possessed copies of the text of Nag-po'i rgyud (the Kṛṣṇayamāritantrārāja, Tg. rGyud, No. 1920), 800 Tantrics possessing copies of the same book, in all 2000 disciples. Rwa lo-tsā-ba fixed (the remuneration to be paid for instruction) one golden sraṇi for the Vajrabhairavatantra (rDo-rje 'Jigs-byed-kyi rgyud, Śrī Vajramahābhairava-nāma-tantra, Kg. rGyud, No. 468) and one golden zo each for the Kṛṣṇayamāritantra, the gDoṇ-drug-gi rgyud (gŠin-rje-gśed nag-po gdoṇ-drug-pa'i 'khor-lo'i sgrub-thabs žes-bya-ba, Kṛṣṇayamārimukhasatcakrasādhana-nāma, Tg. rGyud, No. 2015), the eight Tantras of Saṃvara (bDem-chog rgyud-brgyad, the eight chief Tantras belonging to the 32 Ra-li Tantras of the Saṃvara Cycle, Kg. rGyud-'bum, Nos. 383-390), the Six Books of Nag-po (Nag-po'i čhos-drug, Tg. rGyud, Nos. 1445-1451), the Lü-yi-pa (Śrīvajrasattva-nāma-sādhana, Tg. rGyud, No. 1454), the 'Jam-dpal (Bhaṭṭārakamañjuśriyāmāripūjākramavidhi-nāma, Tg. rGyud, No. 1945) and the Žal-gṇis-ma (Vajravārahī, Śrī-Tattvajñāna-siddhi, Tg. rGyud, No. 1551). He thus made the above known as the "golden books." He also received numberless offerings which were not fixed. Of the wealth (phyag-bžes), thus received by him, he sent one hundred golden sraṇis to Vikramaśila in India, to pay for the cost of reciting the Pañcavimśatisāḥasrikā-Prajñāpāramitā written in gold, so long as the Doctrine will be in existence, two golden copies of the Aṣṭasāḥasrikā-Prajñāpāramitā and one hundred golden sraṇis as remuneration for the recitation by eighty-four paṇḍitas of the four schools (of Vikramaśila, i.e. the Mahāsaṅghikas, the Sthaviravādins, the Saṃmitīyas and the Sarvāstivādins) of eighty-four copies of the Ārya-Prajñāpāramitāsañcayagāthā (Kg. Sez-phyin, No. 13), so long as the Doctrine exists. He also offered one hundred sraṇis to the bla-ma Bha-ro Phyag-rdum (this was Rwa's mūla-guru from whom he obtained the Yamāri Cycle). He also offered 108 ganacakras having gathered about 200 ha-mus,

(124)

each costing about 3 or 4 golden stāns. He invited the Nepālese Mahākaruṇa to Tibet. On his return he sent him one thousand golden stāns. Till his death, he sent on thirty-seven occasions offerings to him. The circular terrace of bSam-yas was burnt in the year Fire-Male-Dog (me-pho-khyi—986 A.D.) due to jealousy between kLu-mes and sBa-reg, so that even the brick wall crumbled down. He (with the help of his miraculous powers) carried Juniper timber up the stream, and five hundred workmen, including brick-layers (gyañ-btañ), carpenters, goldsmiths, blacksmiths and image-makers (painters), worked on it for three years. The scholar Rin-chen rdo-rje supervised the work. In general, about 100,000 loads of building materials were used. With the remaining supply of colours he restored the court-yard of the main temple and the dbU-rtse Lha-khañ (chief temple of bSam-yas). The work took two years to complete. The lo-tsā-ba Rwa Chos-rab acted as superintendent. The building materials comprised 10,000 loads. The manner in which he (Rwa) supported monasteries: he made many offerings to the monastery of Nur-smrig (gTsañ), including six copies of the Śatasāhasrikā-Prajñāpāramitā. Then he also offered 30,000 loads of even weight towards the cost of feeding visitors, so long as the Doctrine was in existence. To the Bye-mda'-pas he presented a hundred volumes, beginning with sūtras, and 30,000 loads of provisions for distribution among visitors. He presented to the dKyus-thaiñ-pas fifty volumes, beginning with two Śatasāhasrikā-Prajñāpāramitā, and 10,000 loads of provisions (to feed) visitors for one month every year. Similar quantities were presented by him to the Nan-tsho-bas and lCañ-ra-bas. To the So-skyam-pas he presented a hundred volumes, beginning with sūtras, and 10,000 loads of provisions to feed visitors. A similar quantity was presented to the Re-dul-bas. He prepared 10,000,000 votive offerings, and for each 100,000 he assigned 40 loads of provisions for the men who were engaged in the work of preparing them. Seven (Indian) a-tsa-ras (<ācārya) were

permanently supported by him, six a-tsa-ra priests to recite the Vīmśatisāhasrikā (Ni-khri) and the Aṣṭasāhasrikā-Prajñāpāramitā in Sanskrit, and one A-tsa-ra who was to meditate according to the Lü-yi-pa system. Further, he organized the recital of sacred scriptures a 100,000 times. He made offerings to rNog lo-tsā-ba, including a copy of the Śatasāhasrikā-Prajñāpāramitā. He held a religious council during which he distributed food to 10,000 persons. He made similar presents to gLañ-ri thañ-pas. He made similar presents to bTsan Kha-bo-čhe. To rGya-'dul he made presents, including a Śatasāhasrikā, and held a religious council during which he distributed alms to one hundred persons. He made similar presents to Jo-btsun Khyuñ, 'Bre, 'Ban, Rog mNon-pa-ba and to sTag-pa Kha-čhe. The above facts were abridged from his Life story (rnam-thar) written by the bla-ma Ye-ses señ-ge. In general, he preached the Doctrine extensively, and, in particular, the Cycle of Yamāntaka to more than 2000 disciples. The Lineages through which the Cycle was handed down were numberless. The continuity of his preaching: Rwa lo-tsā-ba, Čhos-rab, Rwa Ye-ses señ-ge, Rwa 'Bum-señ, rJe-btsun rGwa-lo, bla-ma Ses-rab señ-ge, uncle, nephew and brothers. I am unable to relate the spread of the Lineages founded by each of the above (teachers). The gŠin-rJe gšed dmar-po'i rgyud in 19 chapters (Śrī-Rakta-Yamāritantrāja, Kg. rGyud-'bum, No. 474) had been translated by the lo-tsā-ba Grags-pa rgyal-mtshan and Šoñ bLo-brtan. I did not hear about the existence of the exposition of this Tantra. There were many who worshipped the Red Yamāntaka as their tutelary deity, including dPyal Chos-bzañs, Čag lo-tsā-ba and Bu Rin-po-čhe (Bu-ston). Further, gLo-po lo-tsā-ba Ses-rab zin-čhen, a disciple of the siddha Dar-pañ and Revenda, spread in Central Tibet (dBu-gTsañ) the texts of the precepts of the Red Yamāntaka according to the teaching transmitted through the Lineage of Virū-pa (Raktayamāntakasādhana, Tg. rGyud, No. 2017). I did not hear of the existence of the exposition

(12b)

of this Tantra according to the teaching of the Lineage of Dar-paṇ. The chapter on the Cycle of Yamāntaka.

(134)

The widely propagated teaching and manuals of meditation (sgrub-yig) according to the initiation and Tantra of Śrī-Saṃvara, originated first in the Spiritual Lineage of the disciples of the Great Translator (Rin-chen bzañ-po). In later times Mar-pa Do-pa, sPu-hrañs lo-čhuñ, Mal-gyo and others taught extensively this Tantra. The Lineage is as follows: Vajradhara, Vajrapāṇi, Saraha, Sa-ba-ra dBaiñ-phyug and his disciple Lū-yi-pa whom some call Lū-i-pa and some Lū-hi-pa. My teacher the great paṇḍita (pañ-čhen, i.e. Vanaratna) used to say: "There exists a book on the Sampannakrama degree composed by him, and in the Sanskrit text of the eighteenth śloka, (his name) is written as Lū-yi, so this (form) must be correct." Lū-yi-pa taught the Tantra to king Dā-ri-kā-pa (Dārika) and his minister Dañgi-pa. The latter taught it to rDo-rje dril-bu-pa (Vajraghaṇṭa); the latter to Ru-sbal Žabs-čan (Kurmapāda); the latter to Jayandhara; the latter to Kṛṣṇācārya (Nag-po spyod-pa-ba); the latter to Vijayapāda (rNam-rgyal žabs); the latter to Tilli-pa and he in turn taught it to Nā-ro-pa. The biographies of teachers who preceded the last named are numerous, and since it is easy to consult them, I did not write them down. Nā-ro-pa: he was the guardian of the northern gate of Vikramāśila. The ācārya Śānti-pa (Ratnākaraśānti = Śāntipāda) and the Venerable Maitrī-pa heard the Tantra from him. The Venerable Master (Atīśa) heard it from Śānti-pa. Atīśa in his turn taught it in mNa'-ris to the Great Translator (Rin-chen bzañ-po) and his disciples. He also taught it to 'Gar dGe-ba of gTsāñ-roñ. It is said that he expounded the text with the help of the commentary of Devarakṣita (Lhas-sbas; (Tg. rGyud, No. 1407—Śrī-Cakrasaṃvarasādhanasarvaśāla-nāma-čikā). Further, the Master taught the precepts (of this Tantra) in dbUs to Nag-tsho lo-tsā-ba and to an aged Khams-pa. Further, a Nepalese known as Pham-mthiñ-pa or A-nes-pa čhen-po had four brothers: the elder Dharmamati, and two

younger ones Dus'-khot-pa and Thāñ-čhuñ-pa. Dharmamati spent 12 years with Nā-ro-pa. Pham-mthiñ-pa went to invite him. The elder said: "You, yourself stay here! Having received a prophecy from (my) teacher, I shall proceed to Wu-t'ai-shan". He went away without anyone knowing where he was going. (according to Rev. Chos'-phel the elder and younger brother were known by the name of Pham-mthiñ-pa čhe-čhuñ-gñis. On the Sino-Tibetan border, near mChod-rtén dkar-po, stands the sepulchre (*sku-gdun*) of Pham-mthiñ-pa and his mudrā or Tantric assistant /rgya-mo-gčig/. The remains are now preserved inside a statue of Samvara known as Lo-gya-dui bDe-mčhog rai-'byuñ, worshipped by both Tibetans and Chinese). (13b)

Pham-mthiñ-pa attended on Nā-ro-pa for nine years and heard from him (the exposition) of many doctrines, including that of Samvara and the Hevajra. He obtained the lower and intermediate siddhis with the help of the Cycle of Samvara. His younger brother Dus'-khor-ba attended on Nā-ro-pa for five years, and also heard many doctrines, such as the Samvara Cycle and others. The youngest Thāñ-čhuñ-pa came to invite Dus'-khor-ba, and also obtained initiation and some instructions in the Tantra from Nā-ro-pa. The elder brother said to Thāñ-čhuñ-pa: "You should meditate on Vāgiśvara". He followed the advice and meditated. He threw a flower into a stream (in order to test his attainments) and three times the flower floated up-stream. The first two times they did not notice it, but on the last occasion when the flower floated upstream, he picked it up, and thus he did not obtain the higher and middle powers of Vāgiśvara, but he obtained the lesser powers by which he was able to compose ślokas and learn texts by heart. When the flower was carried downstream, a servant named Bhadanta drank of this water and obtained very great wisdom. Pham-mthiñ-pa then said to Thāñ-čhuñ-pa: "You go to Tibet and look for gold, here (meaning the residence of Nā-ro-pa) you should keep the

eternal lamp (burning)". Thāñ-chūñ-pa then took with him Bhadanta as servant and proceeded as far as gÑal. The servant Bhadanta while looking after horses at Nur-smrig, learnt Tibetan. From Brañ-ti he heard (the exposition) of the Abhidharmasamuccaya and mastered it. When he discussed it with the ācārya, he won the debate. Bhadanta then said to Brañ-ti: "When I shall come again here as paññita, you, Teacher, should receive me!" They, the master and servant, collected 500 golden srañs, and eternal lamps and gañacakras were kept up without interruption (at Pulahari in the vicinity of Nālandā). The lo-tsā-ba kLog-skyā Šes-rab-rtsegs heard the Tantras of the Sañvara Cycle from Pham-mthiñ-pa. When the latter came to Tibet, the Mal-gyo lo-tsā-ba bLo-gros-grags obtained the Sañvara initiation and method of concentration from him. Later Mal-gyo himself went to Nepāl and thoroughly heard the Cycle of Sañvara from Pham-mthiñ-pa and (his) brother Bodhibhadra (Byañ-čhub bzañ-po), a disciple of Nā-ro-pa, and the Nepālese Mahākaruṇa, a disciple of the Nepālese Kanakaśrī. The bla-ma Sa-čhen (Kun-dga' sñiñ-po) heard it from him. When the latter was expounding the Tantra, Sun-luh-pa bSod-nams rdo-rje wrote down notes, which became known as the "Commentary (tīkā) composed by Sa-čhen". Sa-čhen taught it to his own son rTse-mo (rJe-btsun bSod-nams rtse-mo) and brother. This Venerable One taught it to Sa-skya pañ-čhen (Kun-dga' rgyal-mtshan, 1184-1250). dMar Chos-kyi rgyal-po heard the Sañvara Tantra from the Venerable One (bSod-nams rtse-mo). The pañ-čhen taught him the three Tantras (Kg. rGyud-'bum, Nos. 368, 369, 370) together with precepts. This dMar Chos-kyi rgyal-po belongs to the line of the nephew of dMar Chos-kyi rgyal-mtshan, a disciple of sPu-hrañis lo-čhen. He had three nephews: dMar Šes-rab rdo-rje, Thub-pa Šes-rab and brTson'-grus rdo-rje. He studied under his own uncle brTson'-grus rdo-rje the Sañvara-Tantra, according to the teaching of the Lineage of his own teacher, the Yoga

(14a)

Tantra, the "Six Doctrines" of lo-tsā (Lo-tsā chos-drug i.e. Rin-čhen bzañ-po'i chos-drug) and other texts. There must have existed many lineages of disciples, holders of the doctrine of Samvara, originated from Sa-skyā-pa, father and sons, but I did not hear of anyone else, except dMar Čhos-rgyal, and therefore I am unable to write about it. Mar-pa Do-pa was born in the family of Yar-'brog bla-do, in which many kalyāna-mitras had been born. His father was named kalyāna-mitra Čhos-rgyal. His own name was Čhos-kyi dbañ-phyug. At first he studied Sanskrit with a pañdita and met Roñ-zom Čhos-kyi bzañ-po. Later he studied also with Go-rub lo-tsā-ba Tshul-khrims rgyal-ba. Then he proceeded to Nepāl and it is said that he met there Mar-pa Lho-brag-pa who was returning from India. According to this (story) and the account of his meeting with Cog-ro Čhos-rgyal, this lo-tsā-ba seems to have been born, when the Venerable Mar-pa was about 31. He lived to the age of 95. He presented to Mar-pa Lho-brag-pa one golden žo when he met Mar-pa. Mar-pa said to him: "You may be in need of even one golden se-be (the berry of the tree mañjari, used as weight). You take it yourself. I am going to Tibet to sweep gold. Nā-rō-pa is not there, as he has gone for Secret (Tantric) practice. You should listen to the Doctrine from the four, disciples of Nā-ro-pa." Then when Mar-pa Do-pa arrived in Ti-ra-hu-ti (Tirhut), a large crowd had gathered, and he inquired: "What was there?" They said to him: "We are looking at the coming of Nā-ro-pa." He mingled with the crowd, and having approached Nā-ro-pa, offered him one golden žo. Nā-ro-pa after holding it in his hand, threw it on the ground and gazed at him with wide-open eyes. Though he did not say anything, Mar-pa Do-pa understood that he had been blessed (by Nā-ro-pa). After that (Mar-pa Do-pa) proceeded to Magadha. Following the advice received from Mar-pa Lho-brag-pa, he obtained the initiation into the Cycle of Samvara, the Tantra and its precepts according to the system of Nā-ro-pa, from Nā-

(14b)

ro-pa's disciples Manakaśrī, Prajñārakṣita, Kha-che Byañ-chub bzan-po (Bodhibhadra) and Pramudavajra (—Pramuditāvajra). He also heard many instructions from many panditas. After returning again to Nepāl, he heard the exposition of the Nā-ro-pa's system from Pham-mthiñ-pa, from the latter's younger brother Vāgiśvara (Nag-gi dban-phug) and the Nepālese Kanakaśrī. He also received many instructions from the siddha Phyag-na (Vajrapāṇi), a direct disciple of Maitrī-pa, who was residing in Nepāl. He also studied under the brāhmaṇa Kṛṣṇapāda, a disciple of the Nepālese Dza-hūmī. He translated many texts belonging to the Cycle of Sañvara with the assistance of Sumatikirti. On reaching Tibet, this lo-tsā-ba (Mar-pa Do-pa) gathered numerous disciples who heard from him the Cycle of Sañvara, and gTsāñ-mi mkhas-pa rGya-nam, Do'i-gze-ba bLo-l丹 and āog-ro Āchos-rgyal of Khams continued successfully his Spiritual Lineage. A disciple of the Lord sGam-po-pa, possessed of excellent knowledge, and known as La-yag-pa Byañ-chub-dhios-grub, also obtained from gZe-ba the Cycle of Sañvara, according to the system of Mar-pa Do-pa (Mar-Do) at bLa-do. He composed an extensive commentary, basing himself on the instructions received by him from sGam-po-pa, on the (Sañvara) mūlatantra and the Kun-spyod (Yoginī-sañcaryā, Kg. rGyud-'bum, No.375). He also composed a commentary on the commentary of the Pañcakrama by Dril-bu-pa (Śrī-Cakra-sañvarapañcakrama-vṛtti, Tg. rGyud, No. 1435) and an exposition of the Utpannakrama (bskyed-rim). Mar-pa Do-pa himself composed an extensive commentary and a summary on both the Mūlatantra (Kg. rGyud-'bum, No. 368) and the Yoginī-sañcaryā (Kun-spyod, Kg. rGyud-'bum, No. 375). When the son of Mar-Do, named Nam-mkha'-od was born, he obtained the complete precepts of his father's teachings. He went to sKyi-śod (Lha-sa) and other places. He taught to others short precepts, and died at one and the same time with his father, so

(154)

that his Lineage did not continue. gZe-ba taught (the system) extensively to his own son bDe-mčhog rDo-rje. From the latter the lineage received a great spread. mKhyen-rab dBañ-phyug heard the exposition of the Cycle of Sañvara from Yan-rtse-ba Rin-čhen sei-ge. He also heard it from Khañ-gsar-pa bSod-nams-mgon, but he used to say that he had not found the preceding Lineage. It must have been the school of Mar-Do (Mar-pa Do-pa). Its Lineage of initiation: the Buddha (Cakrasañvara), Vajravārahī (Ye-śes mkha'-gro-ma), Lü-yi-pa, Deñgi-pa, La-ba-pa, Indrabodhi (Indrabhūti), Ka-tsa-pa, Vajraghānta (Dril-bu-pa), Jālandhara-pa, Kṛṣṇācārya (Nag-po-pa), Ku-sá-la-na, Tilli-pa, Nā-ro-pa, Manakaśrījñana, the Nepalese Bhadanta, Mar-pa Do-pa, gZe-ba blo-ldan, gZe-ba Jo-bde, the ācārya Khu-lhas-pa, the ācārya Lho-tshañ-pa, the lo-tsā-ba mČhog-ldan, the bla-ma dPal-ldan sei-ge, and Bu-ston. In general, Bu-ston Rin-po-čhe was the holder of seven different Lineages of initiations into the Cycle of Sañvara. Bu Rin-po-čhe (Bu-ston) composed an exposition of the system of Lü-yi-pa (dPal 'Khor-lo sdom-pa'i sgrub-thabs rnal-'byor-bžil-dan, Bu-ston gSuñ'-bum, vol. VII /Ja/), and its mañḍala rite (Lü-i-pa'i dkyil-mčhog, Bu-ston gSuñ'-bum, vol. VII /Ja/). He also composed a commentary called 'Khrul-spoñ (dPal 'Khor-lo sdom-pa'i sgrub-thabs 'Grel-pa 'Khrul-pa spoñ-bar byed-pa or Nag-po-pa'i sgrub-'grel. Bu-ston gSuñ'-bum, vol. VII /Ja/) on the Śri-Cakrasañvara-sādhana-nāma (mNon-par rtogs-pa, Tg. rGyud, No. 1445) and a commentary¹ on both the bDe-mčhog rtsa-ba'i rgyud (Kg. rGyud'-bum, No. 368) and the Yogini-sañcaryā (Kun-spyod rgyud-'grel bDe-mčhog-gi don rab-tu gsal-ba, Bu-ston gSuñ'-bum, vol.

¹ Volume VI (Cha) of the Bu-ston gSuñ—bum contains two commentaries by Bu-ston on the bDe-mčhog rtsa-ba'i rgyud: the bDe-mčhog rtsa-rgyud-kyi bsdus-don gsain-ba 'byed-pa and the bDe-mčhog rtsa-rgyud-kyi rnam-bśad gsain-ba'i de-kho-na-nid gsal-bar byed-pa.

VI /Čha/). He also wrote on the maṇḍala rite of Saṃvara (bDe-mčhog sdom-pa 'byuñ-ba'i dkyil-čhog Dri-med čhurgyan, Bu-ston gSuñ-'bum, vol. VII /Ja/). From among the many manuals on maṇḍala rites composed (by Bu-ston), in this manual he discussed in details the fourth initiation (see sDom-'byuñ dkyil-čhog, fol. 50a-55a).

Cog-ro Čhos-kyi rgyal-mtshan was born in the year Earth-Male-Mouse (sa-pho-byi-ba—1108 A.D.) in Lower Khams (mDo-smad or Amdo). At the age of 19, he came to the school of rGya-dmar (sTod-luñ). This Earth-Mouse year is the Mouse year which preceded the Iron-Tiger year (lčags-stag—1110 A.D.) in which dPal Phag-mo gru-pa was born. He studied the Pramāṇaviniścaya (Tshad-ma rnam-ñes) and the teachings of the school known as Mādhyamaka-Svātantrika (dbU-ma rañ-rgyud), and became a learned man. At the age of 24, he taught the Pramāṇaviniścaya. His fellow students at the school were: the Lord Phag-mo gru-pa, mKhan-po Ka-ba and 'Bal Tshad-ma-pa. Do-pa's son Jo-sras Nam-nkha' also came to that school. Cog-ro also obtained from him the lesser precepts and studied extensively under Ar and the Khams-pa A-señ. At gŽuñ he studied with rNog mDo-sde the Cycle of Hevajra and the Māyā, as well as composed a text-book called Rin-čhen lJön-šin (a text on the Hevajra Cycle). After that, on three occasions he visited the bla-ma (Mar-pa) Do-pa, and pleased the Teacher with offerings. He studied the Saṃvara-Tantra together with its branches, and mastered it thoroughly. Jo-sras revealed to him the hidden precepts (possessed by his father). The bla-ma lo-tsā-ba (i.e Mar-pa Do-pa) passed away at the age of 95. About the same time Jo-sras also passed away. After that, he (Cog-ro) studied the Vajravārahī Cycle with a direct disciple of Ha-mu dkar-po called dPyal-lo Kun-dga' rdo-rje. Then he taught for a while the exposition of the (Pramāṇa)viniścaya and meditated for six years at gNam-tsho. After that he founded the Me-dge lha-tsho, and established there a college (bśad-grwa) and a meditative

(15b)

(164)

school (sgom-grwa). (He) had hunters as disciples who proceeded to Heaven without leaving their physical bodies behind. He (Čog-ro) composed a commentary on the (bDe-mčhog) rtsa-rgyud and taught it extensively. He lived to the age of 69 and died on the second day of the month of Kārtikī (smin-drug—October-November) of the year Fire-Ape (me-spre—1176 A.D.). His method of explaining basic texts was continued by the kalyāṇamitra Gu-śrī (<chin. kuo-shih) 'Brom-pa, Roñ-po dGe-rins and others. The great ācārya of 'Bri-khuṇ (continued) to bestow initiations (according to his method). Žāñ maintained the abbot's chair. Žāñ was named Tshul-khriṃs śes-rab. He, having met 'Bri-khuṇ-pa, attained the understanding of the Mahāmudrā (Buddhahood). His disciple was Kun-tu'-od. Rom-po-ba was a disciple of these two. I doubt that these facts were obtained from the scholar gYor-ston, who based himself on a statement by the ācārya Dharmaketu (grag corresponds to Sanskrit Kila, and expresses doubt). Kun-tu'-od: (This) was his title (čhe-miñ), his real name being dBañ-phyug señ-ge. He was also called rNo-ra-ba. His disciple was Žāñ-btsun sMon-lam dbai-phyug, who lived till the age of 85, from the year Fire-Ape (me-spre—1176 A.D.) to the year Iron-Ape (lčags-spre—1260 A.D.). He was also a disciple of Khro-lo (Khro-phu lo-tsā-ba), and was a famous and great magician. His disciple was rDzoñ-pa, who was born in the year Water-Tiger (čhu-stag—1182 A.D.). At 20, in the year Iron-Hen (lčags-bya—1201 A.D.), he was appointed to the abbot's chair. He died at the age of 69 in the Iron-Dog (lčags-khyi—1250 A.D.). His disciple known as the bla-ma Dam-pa Rin-po-čhe was born in the year Wood-Female-Sheep (šin-mo-lug—1235 A.D.). At the age of 16, in the year Iron-Dog (lčags-khyi—1250 A.D.) he was appointed to the chair. He died at the age of 39 in the year Water-Hen (čhu-bya—1273 A.D.). He seems to have been called gNan-thog Jo'-bum. The teaching of the

Samvara-Tantra has thus lasted for a long time. Tre-bo mgon-po studied well the four ākhyā-tantras (bśad-pa'i rgyud) of the Samvara Cycle¹ according to the method of Mar-Do (Mar-pa Do-pa) with the great scholar rGya Nam-mkha'. IDum-ra sgān-pa gNan rDo-rje sei-ge heard (the Tantra) from him. He was pleased to bestow the teaching on sNe-mdö, the All-Knowing. The assistant translator of Mar-pa Do-pa—Grags-pa śes-rab studied in India and Nepāl under the teachers (at whose feet) Mar-Do (Mar-pa Do-pa) had heard the Tantra. Later he studied extensively with the rājaputra Bhūmadeva. People used to say that the Junior Translator possessed more doctrines than the great Lo-tsā-ba himself (i.e. Mar-pa Do-pa) and had numerous disciples. After having preached for a considerable time the Cycle of Samvara, he practised meditation at the cave of Śrī in Southern Las-stod. Soon after that he proceeded to Heaven. I did not hear about the continuation of the exposition (of the Samvara Cycle) by his other disciples, except for the Lineage of dMar Chos-kyi rgyal-mtshan, and for this reason am unable to give an account of it here. Further, the Sum-pa lo-tsā-ba of Roñ, Dharma Yon-tan proceeded to Nepāl, and requested a pāṇḍita known by the name of Jayasena, who was also known as Dam-pa Khai-gsar-pa and who later came to Tibet, and was attended on by the Venerable Grags-pa rgyal-mtshan, to translate the Śrī-Dākārṇava-mahāyoginītantrarāja (bDe-mchog mkha'i 'gro rgya-mtsho'i rgyud, Kg. rGyud-'bum, No. 372) its commentary (Tg. rGyud, No. 1419) composed by the siddha Saroruha (mTsho-skyes), as well as its initiation rite (Tg. rGyud, No. 1521) and sādhana (Tg. rGyud, No. 1516) composed by Jayasena.

(16b)

¹ Śrī-Vajradāka-nāma-mahātantrarāja, Kg. rGyud-'bum, No. 370; Śrī Dākārṇava-mahāyoginītantrarāja-nāma, Kg. rGyud-'bum, No. 372; Śrī Mahā samvaraodaya-tantrarāja-nāma, Kg. rGyud-'bum, No. 373, and the Yogini-saṅcārya, Kg. rGyud-'bum, N. 375.

He revised the translation of the Tantra and its commentary at the request of his uncle dPal-mčhog Dad-pa'i rdo-rje. This Tantra spread throughout Tibet from many quarters. The Dharmasvāmin Rañ-byuñ rdo-rje composed also many text-books on it. Saroruha, the author of the commentary (Tg. rGyud, 1419), seems to have been Padmavajra (Padma rdo-rje) who belonged to this Lineage.¹

Ratnaraksita composed a commentary (Tg. rGyud, No. 1420) on the sDom-pa 'byuñ-ba (Kg. rGyud-'bum, No. 373). I am of the opinion that since Čhag lo-tsā-ba had been his direct disciple, he must have possessed the method of exposition of (this Tantra). In later times, the Venerable Tsöñ-kha-pa also followed the Lineage of Bu-ston Rin-po-čhe and wrote a commentary on the bDe-mčhog rtsa-rgyud, having compared the text with its ākhyā-tantra and the great commentaries on it; he also composed a mNon-rtogs, a dKyil-čho (maṇḍala rite), a mNon-dkyil (mNon-rtogs-dKyil-'khor), according to the system of Ghanṭa (Dril-bu-pa), an Analysis of the Five Stages according to the system of Ghanṭa (Dril-bu Rim-lha'i rnam-par bśad-pa) called Rim-lha gsal-don and the "Practice of the great yoga of the Sampannakrama degree according to the method of Lū-yi-pa" (Lū-yi'-pai lugs rdzogs-pa'i rim-pa rnal-'byor čhen-po ūams-su len-lugs) and the "Exposition of the method of Lū-yi-pa" (Lū-yi-pa'i mNon-rtogs-kyi bśad-pa) called 'Dod-Jo. In this manner he revived the practice of the Cakrasamvara ('Khor-lo sdom-pa) which had deteriorated (in Tibet). The chapter on the Samvara (bDe-mčhog)-Tantra.

There had existed a rite of initiation of a disciple into the Maṇḍala of the female deities only, named Phag-mo lha so-bdun-ma (Vajravārahī of the 37 female deities), which was based on the ākhyā-Tantra of the Samvara cycle. There

¹ mTsho-skyes or mTsho-skyes rdo-rje translates the Sanskrit Saroruha or Padmavajra. In Tibet among the rNisi-ma-pas, Saroruha is said to have been Padmasambhava.

also had existed several rites of worshipping and meditation on this mandala.

The majority of the Tantric yogins in this Land of Snows (Tibet) were especially initiated and followed the exposition and meditative practice of the system known as Phag-mo gžuñ-drug (Tg. rGyud, NoS. 1551-1556) and based themselves on the sDom-pa rgya-mtsho (this seems to be the Śrī-Dākārṇava-mahātantrarāja, Kg. rGyud-'bum, No. 372). This method was also bestowed by king Indrabhūti's sister (in the ancient language lčam means always "sister") Lakṣmīñkarā (Lha-mo dpal-mo) on the Venerable Virū-pa, who in his turn bestowed it on one known as the great Avadhūti-pa or Painḍapātika, the Great (bSod-noms-pa). He was a native of Eastern Bengal and a kṣatriya by caste. He was ordained in the Mahāsaṅghika sect and practised meditation on Guhyasamāja-Mañjuvajra (gSañ-ba 'dus-pa 'jam-pa'i rdo-rje, a form of the yellow Guhyasamāja). After he had seen a distressing dream that he had swallowed the Sun and Moon, he went to see Virū-pa (Bir-wa-pa), and obtained from him the initiation into the Cycle of the Yognī (rNal-'byor-ma, i.e. Vajravārahī) and at the same time saw a vision of the goddess. He listened to the exposition of the Tantra and its mystic precepts, and practised them. Then Virūpa introduced him to the practice (spyod-pa, caryā). When he began the mystic practice on the banks of the Ganges, there was a trident which could not be moved by men, and on which heretics used to jump, believing that death would give them emancipation. He seized it and threw it into the Ganges. The heretics begged him to restore the trident, and having taken it out (from the river), he handed it to them, saying: "On this Path there is no emancipation!" The man who had obtained such supernatural powers (siddhi) became the Teacher of lDoñ-nar-ba. He belonged to a low caste of Magadha. A strong desire was born in him to enter religion. Having heard that one called Avadhūti-pa was residing in Bengal,

and had attained Enlightenment, he disguised himself as a monk, and having taken with him several kārṣāpanas, he went to see Avadhūti-pa. (On reaching there), he saw an elderly monk ploughing the field with a pair of oxen, while his wife was engaged in collecting insects. At first he felt somewhat disturbed and thought to himself: "Must I make my request to this one?" Having presented the coins, he made the request to be admitted as follower. "But you do not trust me!" said Avadhūti-pa. "It is true!" said he, and having entreated him fervently, he followed on Avadhūti-pa for three years. Then Avadhūti-pa initiated him for the first time and he had a clear vision of Vajravārahī. He obtained a special supernatural power (siddhi). Then he left him, and while residing at Jālandhara, he heard about a heretic who was engaged in a contest with the monks of Vikramaśila, in both philosophy and supernatural powers. The latter had difficulties in finding (a scholar) who would be able to defeat the heretic. On learning this lDoṇ-nar-ba proceeded there. When they had installed the king to act as arbiter and were about to begin the debate, the heretic said: "Shall we contest in philosophical knowledge, or supernatural powers?" "As you like!" replied lDoṇ-nar-ba. "Well then, I shall send a snake towards you!" and the heretic sent towards lDoṇ-nar-ba a poisonous and glittering snake to destroy him. The ācārya then revealed his hog head (he was a devotee of Vajravārahī) and with the sound 'thik' he swallowed the snake, and thus defeated the heretic, who was converted to the Doctrine of the Buddha. The heretic said: "A hog-faced god belongs to the heretics and does not exist among Buddhists!" That is why lDoṇ-nar-ba composed a sādhana of Vajravārahī, and bestowed on the Junior Paiṇḍapātika (bSod-ñoms-pa), named Jinadatta, the system (of Vārahī). A king of Southern Be-ta-la (Vetala) was childless. The king once held a great feast and a son was born to him, whom he called Bhojadeva. Later, when the boy became king, he proceeded to a forest accompanied by his

(17b)

retinue. There lDoñ-nar-ba assumed the form of a beggar yogin and gazed for a long time at the king. The king became angry and ordered his retinue to kill the yogin. lDoñ-nar-pa pronounced several discourses (on Truth), and the king having abandoned his kingdom, took up meditative practice. In the country of the South he became known as the "alms-gatherer" (*bSod-ñoms-pa*) Jinadatta (*rGyal-bas byin*) and attained supernatural faculties.

This "alms-gatherer" took with himself as attendant Tsha'o Buddhadatta (*Sais-rgyas byin*) and proceeded to Nepāl. He begged for alms at the door of one named Ma-he-bhā-ro. Bhā-ro sent a maid-servant with some food and wine, and when she was pouring wine into his skull-cup, the wine began to boil. Greatly amazed the maid-servant, reported the matter to Bhā-ro. Bhā-ro was filled with faith and went out himself to give alms. While Jinadatta was staying there partaking of food offered by Bhā-ro and others, he met Devākaracandra, whose secret name was Sūnyatā-samādhivajra (*sToñ-nid Tzin-dzin rdo-rje*). This ācārya belonged to the nobility of the great city of Ya'-gal (*Yam'-gal*, name of a Vihāra in Nepāl) and was the only son. When he was eight, his father married him and ordered him to lead the life of a householder, but the boy said: "I shall enter religion," and did not listen to his father's words. "Where will you enter?" inquired the father. "I know one from whom I shall inquire," answered the son, and for seven days he circumambulated the Ārya-Jamali (in *sKyi-roñ*). On the last day, he said to (his father): "Send me to the country of India!" and thus proceeded to India. He requested to be ordained at Vikramaśīla, but was told that the number of the congregation was not sufficient (this sentence apparently contains a mistake and should read: *dge'-dun-gyi grains tshai zer-nas...* which would mean that the number of ordained monks at Vikramaśīla was complete. It is said that Vikramaśīla had a fixed number of 50 ordained monks and 13 novices. The ordination

(184)

ceremony required the attendance of 25 ordained monks in the country of Madhyadeśa, and only five in border countries. Our text seems to indicate that at that time Vikramāśila had less than 25 ordained monks) to hold an ordination ceremony and was not permitted to take up ordination. He then studied (Sanskrit) grammar and logic and became very learned. He met the Nepalese Ratnaśri and studied under him the Samputa (Kg. rGyud-'bum, No. 381) and the Hevajra(Tantra), and thus became a great scholar. When he was 20, he returned to his own home and amassed much property. When he heard that Bhā-ra had a household priest named bSod-noms-pa (Painḍapātīka), he felt faith born within him and proceeded to meet him, having taken three nias-pa co-ra(?)

He requested to be given initiation and the ācārya replied : "You are a paṇḍita! Why do you make your request to an ignorant man?" But he again and again begged to be given precepts, and finally the ācārya said : "Well now, the initiation must be given! Fetch here provisions!" Ma-he-bhā-ro and Devākaracandra obtained initiations at the same time. At the time (of the initiation), the teacher blessed a skull-cup full of wine and though they partook of the wine, the cup remained full. Tshabo (nephew?) Saṅs-rgyas byin (Buddhadatta) also blessed (the skull-cup full of wine) and the same thing happened. The teacher then imparted the Doctrine to them and bestowed on them secret precepts. Devākaracandra requested the teacher to write down the Žal-gñis-ma čhe-ba (Śrī-Tattva-jñānasiddhi, Tg. rGyud, No. 1551), the Don-grub-ma čhe-ba (Sarvārthaśiddhi-sādhana-nāma, Tg. rGyud, No. 1552) and the sByin-bsreg (Śrī-Vajrayoginī-homavidhi, Tg. rGyud, No. 1556) but the teacher did not agree to it. Then the sByin-bsreg was written down by Buddhadatta who had obtained permission from the teacher. Again the teacher was invited by Ha-mu dkar-po and bestowed on him the complete initiation and secret precepts. During

the initiation rite, five girls were compelled to attend the rite with the help of mantras and they were made invisible (in order that) the wife of Ha-mu might not see them. The wife saw only cups of wine suspended in the air and did not see the girls (who were holding the cups). She asked the teacher: "How could this be?" "I have blessed them!" replied the teacher. At that time, in the country of Nepāl, five had gathered, four disciples—*sToñ-nid Tiñ-dzin*, Ma-he-Bhā-ro, Ha-mu dkar-po and Buddhadatta, and the teacher. Ha-mu presented five golden srañs. Then the teacher said that he was going to India and the three disciples accompanied him as far as Bodhgayā (*rDo-rje gdan*). When they met robbers on the way, they asked what they were to do and the teacher said: "I have a way!" He then blessed the robbers and these began to dance, and while they were engaged in dancing, they all escaped. The three disciples returned from Bodhgayā but the teacher proceeded to South Be-ta-la (Vetala). *sToñ-nid Tiñ-dzin* (*Devākara-candra*) practised meditation during six years and obtained special faculties. But, because he had written down the *Zal-gñis-ma* āhe-ba and the *Don-gsal-ma* āhe-ba, and thus had somewhat acted against the teacher's will, his worldly possessions decreased and he used to say: "This must be a handicap caused by loka-dākinīs."

(18b)

There were many other books written by him (*Devākara-candra*): the *Ses-rab Ye-ses gsal-ba*, the *bDag-med-ma'i miñon-par-rtogs-pa*, the *sPyan-ma'i ñan-soñ yoñ-su sbyoñ-ba* and the *Kye'i-rdo-rje dkyil-khor-gyi* cho-ga. These had been translated into Tibetan (Tg. *rGyud*, No. 2226, Tg. *rGyud*, No. 1312; Tg. *rGyud*, No. 1907; Tg. *rGyud*, No. 1262). Now Ha-mu dkar-po: his real name was *bSod-nams 'byuñ-gnas bzañ-po* (*Punyākarabhadra*). His title as scholar (*yon-tan-gyi miñ*) was *Varendraruci* which means *mChog-tu dBañ-po gsal-ba* (One endowed with clear faculties). He studied extensively the *Vārahī Cycle* with *sToñ-nid Tiñ-dzin*. *dPyal Kun-dga'* *rdo-rje* also studied with the latter.

The story of this dPyal family was as follows: A minister of the Dharmarāja Khri-sroṅ-lde-btsan had three sons. The king used to call them: the 'White', the 'Black' and the 'Piebold', and thus their descendants began to be known as the "White, Black and Piebold dPyal". Most of the early descendants had been excellent kalyāṇa-mitras belonging to the "Old Believers" (rNiñ-ma-pa). Of these, dPyal 'Byuñ-gnas rgyal-mtshan having collected much gold, presented the gold to the owners, and bought Smṛti out who had become a shepherd. After that Smṛti amassed a large fortune. When the pandita preached at Bres, a shower of gold and turquoise fell. Though he was requested to stay on, he did not listen and proceeded to Khams. The nephew of dPyal 'Byuñ-gnas rgyal-mtshan—Se-tsha bSod-nams rgyal-mtshan proceeded to Nepāl, and there met Pham-mthiñ-ba. He heard (from him) the exposition of the Cycle of Hevajra and other Cycles, according to the system of Nā-ro-pa. He also composed a commentary on the Hevajra (Tantra) and thus the study (of this Tantra) continued for a long time among the members of the dPyal lineage. He also made numerous translations of the commentary of Bhava-bhadra (Tg. rGyud, No. 1415) and of other texts. His nephew Kun-dga' rdo-rje became very learned in the books of the "Old Believers" (rNiñ-ma-pas) according to the Zur system in Tibet. He also obtained the Tantras of the "New" class which were handed down among his ancestors and the precepts of the Nam-mkha' skor-gsum from the Nepālese Kāyaśī. He presented Kāyaśī with about 50 golden strains and thus pleased him. Later, he proceeded to Nepāl and received from Ha-mu dkar-po the six texts (chos-drug-Phag-mo čhos-drug) together with their initiations. But Ha-mu did not give him the special precepts. Further, he again made offerings to Ha-mu and his consort, and pleased them both, and finally was given the 13 special precepts. At that time, the Indian Vajrapāni (Phyag-na) was also residing in Nepāl. He accepted him and sToñ-nid (19a)

Tiñ-'dzin as teachers. He thought that since Vajrapāṇi was a wealthy man, he could not invite him, and therefore invited Devākara, but did not succeed in collecting funds. Further, sNubs-ston obtained this class of Vajravārahī Cycle from the Nepālese Ha-mu and handed them (to others). Khu Ne-tso obtained (them) in Nepāl from Ha-mu dkar-po himself, as well as heard the system from sNubs-ston, and made several translations of it. The system was spread by him also. Rwa lo-tsā-ba heard the Vajravārahī Cycle, (Phag-mo'i skor) from the Indian pāṇḍita Abhiyukta. rNog mDo-sde, who appears to have composed several textbooks, heard it from him. The lo-tsā-ba bLo-l丹 śes-rab also came to Nepāl and studied under Ha-mu dkar-po. He also made an excellent translation of the two treatises composed by sTon-nid Tiñ-'dzin. In short, most of the Tibetan kalyāna-mitras appear to have possessed the precepts of the Vajravārahī Cycle. I shall now relate briefly the Lineage which began with them: From dPyal Kun-dga' rdo-rje (the -system) was obtained by sTod-stag-ris-pa the ācārya sTon-Yes. From him it was obtained by the bla-ma Lha-bzo. Also from dPyal-la Zar-ston it was obtained by Jo-sras Yañ-dag and Žen'-od. Again from dPyal it was obtained by his own son and the bla-ma sKyi-ston. From the latter the Rin-po-čhe rGyal-tsha, Khro-phu lo-tsā-ba bla-chen bSod-dbañ, Rin-po-čhe bSod-nams sen-ge, Yañ-rtse-ba Rin-čhen sen-ge, Bu-ston Rin-po-čhe, Brag-nag-pa gŽon-nu bsod-nams, the mahā-upādhyāya of Čhos-luñ-tshogs—Rin-rgyal-ba. Again dPyal taught it to Zar-ston lo-tsā-ba, sNar-ston Žig-po, Grags-pa tshul-khriims, Grub-thob dKon-mčhog grags, 'Phags-pa Yon-tan rgya-mtsho, bla-ma 'jam-rgyal, mkhan-po kLu-sgrub (kLu-sgrub rgya mtsho?), bKa'-bži-ba dKon-mčhog gžon-nu, then Yañ-rtse-ba Rin-čhen sen-ge. Also from dPyal it was heard by dbEn-pa bSod-sen, the son dPyal Kun-dga' grags and Lha-luñ-pa. Now: dPyal Čhos-bzañs, Roñ-pa rGwa-lo, Roñ-pa Ser-sen, Bag-ston gŽon-tshul, sTag-ston gŽon-nu dpal, bla-ma Amogha-

(19b)

vajra, the mahā-upādhyāya Rin-rgyal-ba. Again from dPyal Kun-rdor—gTsān-pa Yañ-dag rdo-rje, dbUs-pa Ses-rab rdo-rje, lCe mDo-sde sen-ge, Gru Śākya-'bum, lCe bLo-l丹 sen-ge, lCe rje-btsun bSod-nams-dpal, lCe dBañ-phyug rdo-rje, the mahā-upādhyāya Rin-rgyal-ba. Again mNa'-ris sKyi-ston, Thur-ba-pa, Tshul-khrims-skyabs, Thañ-pa-pa 'Phags-pa skyabs, gSer-sdiñs-pa gZon-nu 'od, Kun-mkhyen Chos-sku 'od-zer, lCe bLo-l丹 sen-ge. In all five Lineages. The chapter on the Six Treatises of the (Vajra)vārahī Cycle (Tg. rGyud, Nos. 1551, 1552, 1553, 1554, 1555 and 1556).

The writer is Dol-pa Niśar (The usual custom among Tibetan teachers is to dictate the text to a disciple). (204)



BOOK VIII

THE SPIRITUAL LINEAGE OF THE LORD TRANSLATOR MAR-PA WHICH WAS KNOWN AS DWAGS-PO BKA'-BRGYUD:—

The Venerable Mar-pa Lho-brag-pa who became the Master of the Doctrine through his teaching and practice of meditation (*bśad-sgrub-gṇis*) in the “Land of Snows” (Tibet), was born as the second son of the four sons and daughters, born to father Mar-pa dBaiñ-phyug 'od-zer and mother rGyal-mo 'od-zer at Chu-khyer in Upper (phu) Lho. In his childhood he thoroughly mastered reading and writing under an ācārya who used to worship eight nāgas. Because of his naughty nature, he (Mar-pa) was not permitted to enter the houses of anyone else, except the house of his teacher and that of a friend. His father thought that “If I send him for study to some other place, he might become a man”, and thus sent him to the Venerable 'Brog-mi accompanied by many presents among which was included a good horse with a saddle made of sei-ldeñ (Acacia?) wood. At that time, the boy had reached the age of fifteen and had a strong desire to learn the profession of a translator. With 'Brog-mi he studied assiduously the “language of translations” (*lo-tsā'i skad*, i.e. Sanskrit) and mastered it thoroughly. Later, he used to say: “I had studied the interlinear and literary translations from Sanskrit under 'Brog-mi lo-tsā-ba at the hermitage of dPal Myu-gu-luñ (near Sa-skya in gTsāñ). I think his kindness (towards me) was not little, but great”. He then found out that Lord 'Brog-mi required large presents for his teaching and (Mar-pa) thought that “since his doctrines had originated from India, I myself must go to India”. He then returned to his home and collected about fifteen golden srañs. At Las-stod, kLog-skya Jo-sras presented

him with gold and even gave him a hat and a pair of shoes. Mar-pa said to him: "On my return from India, you should receive me!" and the latter replied: "I am old! I do not know whether I shall see you again! I shall tell my sons to receive you." While Mar-pa was going to Nepāl, he happened to meet gÑos Kha-rag-pa and the latter said to him: "You possess no gold, therefore become my servant! You can then obtain instruction along with me." But Mar-pa did not follow his advice. Mar-pa spent three years in Nepāl in order to get accustomed to the water (climate, etc. čhu sñom-pa). (During his stay) he heard from the Nepālese sPyi-ther-pa some Tantras, including the dPal-gdan bži-pa (*Śrīcatuhṛīṭhamahāyoginītantrāraja*, Kg. rGyud-'bum, No. 428) and others. After three years, the Nepālese Benda-pa (*Painḍapātīka*) conducted him to Pusphahari (Pulla-ha-ri—Phul-la-ha-ri near Nālandā; modern Tibetan pilgrims believe that Pullahari was situated in Kāśmīra in the neighbourhood of Śrinagar) to the residence of the Master Nā-ro-pa. The novice (śramaṇera) Prajñāsimha (*Śes-rab sen-ge*) introduced him (Mar-pa) to Nā-ro-pa. Nā-ro-pa became very pleased and on seven occasions Mar-pa obtained initiation into the Hevajra Cycle, as well as received instructions in the Tantra, sādhanas and hidden precepts of the Sampannakrama degree (rdzogs-pa'i rim-pa). Further, Mar-pa studied with the bla-ma Thar-pa lam-ston or Ye-ses sñiñ-po (*Jñānagarbha*, Kukuri-pa) the single Tantra of Guhyasamāja in the city of Tulakṣetra in Western India. After that he again returned to the hermitage of Nā-ro-pa and heard well from him the exposition of the sGron-ma gsal-ba (*Pradipodyotanāma-tīkā*, Tg. rGyud, No. 1785). He was also given the complete initiation into the Cycle of Mahāmāyā together with its secret precepts. After that he returned to Tibet. In the North (of the country) he performed the rite of protecting the sons of some wealthy men, according to Lha-mo Dud-sol-ma. He fixed the remuneration for each rite of protecting the children at ten srafs (golden). At that time

(1)

a gold mine having been discovered at Nam-ra, a man known by the name of Mar-pa mGo-yags of Tsam-luñ showed partiality to him, because he belonged to the same family, and asked Mar-pa for initiation. He made his relatives and neighbours offer gold, and thus a large amount of gold came into Mar-pa's hands. Then Mar-pa mGo-yags saw Mar-pa off as far as the foot of the sKyi-roñ Pass. Mar-pa proceeded to India via Nepāl. When he reached the country of Madhyadeśa, he did not meet Nā-ro-pa who had gone away for secret Tantric practices (in ancient times in India the departure for secret Tantric practices was likened to death). When he was about to leave for secret Tantric practices, Nā-ro-pa gave each of his disciples a relic (objects which had belonged to him). He also appears to have left one relic to be given to Mar-pa (on his arrival). Mar-pa listened to the expositions of doctrines by other teachers. When he was engaged in studying the Hevajra-Tantra, a strong desire to find Nā-ro-pa was born in him. He visited many regions in Eastern and Southern India (in search of Nā-ro-pa). During that time he met many siddhas, including Kasori-pa and others. He also listened to the exposition of various secret precepts from many yogins and yoginiñ. He continued his search with great devotion and then one day he came across Nā-ro-pa in a forest. He offered him gold, but Nā-ro-pa threw it away. Mar-pa felt somewhat annoyed at this, but Nā-ro-pa, having touched the big toe of his foot, turned the soil into gold and said: "This all is a golden island!" After that he disappeared. Master Tilli-pa had formerly prophesied to Nā-ro-pa concerning Master Mar-pa: "Remove the darkness of ignorance in the Tibetan and encompass him with the light of wisdom." The story of Mar-pa's progress in meditation up to the time of his meeting with the Teacher who had gone for Tantric practices, cannot be expressed in words. After that he returned to Tibet. On reaching Nepāl, he sang songs about the perfection of Nā-ro-pa and his visit to

(24)

the teachers, including Pham-mthiñ-ba and others. The teacher and his religious brothers were pleased. At that time Mar-pa had reached the age of 42. Having returned to Tibet, he settled there and took bDag-med-ma as his wife. It is known that besides her, he had eight other wives who could be considered as his mudrās (Tantric female assistants). They seem to have been considered to symbolize the nine goddesses of the Hevajra mandala (the ninth was bDag-medma his first wife). Again he heard of the greatness of Maitrī-pa, felt attracted towards him and left for India. He met Lord Maitrī-pa in Eastern India and heard from him (the exposition) of many Tantras. Through the precepts of the Mahāmudrā, an intuitive understanding was produced in him. He used to say: "Through the great Venerable Lord, I have realized the fundamental Nature as nonorigination and have grasped the relative nature of the Mind. Since then my doubts were removed".

He again returned to Tibet. After that he paid two visits to Nepāl and heard numerous doctrines from many teachers. On his return journey, the governor of Nepāl detained Tibetans for the purpose of collecting taxes, and after spending there several days, he saw in his dream a woman who lifted him on her shoulder and carried him to Śri-Parvata into the presence of Saraha who blessed him and bestowed upon him secret precepts. Following this, a pure realization was born in him that the entire manifested world possessed one flavour. Then at Las-stod he was honoured by kLog-skyā ston-pa and at the latter's request Mar-pa sang a song on the subject. Then when he came to gTsāñ roñ, Męs tshon-po presented him with several lumps of pigment and brown sugar with which one could cover a field which could be sown with one žo (1 žo = 1/10 of a 'bre) of seeds, and requested to be initiated. Mar-pa expounded to him the Hevajra-Tantra and its commentary.

(2b)

In particular, Mar-pa bestowed (on him) secret precepts and an immaculate ābhāsvara-jñāna¹ was born in Mes-tshon-po. After that when he came to Gro-bo-kluñs, he maintained numerous disciples: Dol-pa Gag-ston, Gre'i Mi'u-čhuñ, Chu-goñ dPal-le, and the kalyāna-mitra Khe-gad, who became known as the "four spiritual sons" (thugs-sras bži). Further, he had a group of disciples called dbU-čhe-ba bču (the "Ten Large Heads"). The first to meet him were: kLog-skya 'Byuñ-gnas rgyal-mtshan, Mar-pa mGo-yags of Byañ-tsam-luñ, rNog gžuñ-po, 'Tshur dbañ-ñe, Mes tshon-po, Lha-rje Se-riñs, rGya-ston Zig-po, Mar-pa Bya-ze-ba, Myañ-sgom sPrañ-ltag and the Venerable Mid-la. Mar-pa gave also a thorough exposition of the Pradīpodyotana-nāma-čikā (sGron-ma gsal-ba) to Šuñ-ke sPa-ba-čan ("with goitre") of gÑal. Though the latter expounded this text on several occasions to his own disciple, the teaching (of this text) did not last long. Among (the disciples)—rNog Chos-rdor, 'Tshur dBañ-ñe, Mes-tshon-po and Mid-la ras-pa are also called the "Four Great Pillars" (Ka-chen bži). rNog met Mar-pa at Lho brag and presented him with a good horse. Mar-pa said (to him): "If this is your offering accompanying your request for instruction in the Doctrine, it is too small, but, if this is your offering accompanying a request for an interview, it is too large!" At that time Mar-pa gave him several initiations and secret precepts. Later (rNog) invited Mar-pa to Ri-bo and presented him with seventy black female yaks, a black tent (sbra), a dog, a butter-churn and a pitcher. Mar-pa bestowed on him (the initiation) into the Hevajra Cycle, the Ārya-Dākinīvajrapañjara-mahātantrarājajakalpa-nāma (Gur, Kg. rGyud-'bum, No. 419), the Śrī-Catuhpiṭhamahāyoginītantrarāja-nāma (dPal-ldan bži-pa, Kg. rGyud-'bum, No. 428) and the Cycle of Māhāmāyā. He also gave him secret

(34)

¹ 'od-gsal ye-śes, knowledge peculiar to the third stage of the second Dhyāna. Mhvpt. 3092.

instructions. rNog used to say: "My provisions did not last for more than this. There seems to be no end to the Teacher's teaching" (meaning that if he could offer him some more money, he could obtain some more instructions) Mar-pa seems to have revisited gZuñ Ri-bo before his death, for it is said that mDo-sde, son of rNog, obtained permission (luñ) from the Master Mar-pa. When mDo-sde was eight, Mar-pa passed away. When he was 13, his father passed away. Mar-pa had bestowed on rNog the complete treatises and precepts of Nā-ro-pa, as well as the exposition of the treatises of Maitrī-pa together with its precepts. For this reason, the followers of rNog used to explain each word of the basic text of the Dākinīvajrapañjara according to the methods of both Nā-ro-pa and Maitrī-pa. rNog Chos-kyi rdo-rje was born in the year Fire-Male-Mouse (me-pho-byi-ba—1036 A.D.) when the Master Mar-pa was 25. He passed to Heaven in his 67th year, in the Water-Male-Horse (čhu-pho-rt-a—1102 A.D.). In general, Master Mar-pa having been born in the year Water-Male-Mouse (čhu-pho-byi-ba—1012 A.D.) lived to the age of 86, till the year Fire-Female-Ox (me-mo-glañ—1097 A.D.). He appears to have continuously meditated on the Ultimate Essence, but in the eyes of ordinary people, he reared a family, quarrelled with his countrymen and only occupied himself with agriculture and building. To those who were fortunate, he exhibited on four occasions the rite of transference of the conscious principle ('groñ-'jug) and was known as a manifestation of Dombhi-Heruka. When he was 31, the Venerable Master (Atisa) came to Tibet (1042 A.D.). Nag-tsho lo-tsä-ba and Khü-ston brTson-grus gyuñ-druñ were one year older than he (born in 1011 A.D.). When Mar-pa was six, in the year Fire-Female-Serpent (me-mo-sbrul—1017 A.D.), the Indian Vajrapāṇi (Phyag-na) was born. In that year Gru-mer founded (the monastery) of Thañ po-che. This Water-Male-Mouse year (čhu-pho-byi-ba—1012 A.D.) of Master Mar-pa, was the

37th year of rGyal-ba rDo-rje dbañ-phyug (founder of the rGyal lha-khañ in 'Phan-yul). Gra-pa mÑon-ses, the Famous, was also born in the same year, as Mar-pa (1012 A.D.). They were 16 in the year Fire-Female-Hare (me-mo-yos—1027 A.D.), the first year on the period of 403 years (Me-mkha' rgya-mtshö) of the astrologers (624+403=1027 A.D.). When Mar-pa was in his 29th year (1040 A.D.), both the Venerable Mid-la and Ba-ri lotsä-ba were born. When Mar-pa was 33, in the year Wood-Male-Ape (śin-pho-spre'u—1044 A.D.), sMa-ban Chos-'bar was born. When Mar-pa was 48, in the year Earth-Female-Hog (sa-mo-phag—1059 A.D.), rNog lo-tsä-ba bLo-ldan ses-rab was born. When Mar-pa was 20, in the year Iron-Female-Sheep (lcags-mo-lug—1031 A.D.) Po-to-ba was born. When Mar-pa was 23, in the year Wood-Male-Dog (śin-pho-kyi—1034 A.D.) 'Khon dKon-mchog rgyal-po was born. When Mar-pa was 62, in the year Water-Female-Ox (chu-mo-glañ—1073 A.D.) Sa-skyä and Ne'u-thog (gSañ-phu) were founded. When Mar-pa was 65, in the year Fire-Male-Dragon (me-pho-'brug—1076 A.D.) the religious council held by king rTse-lde took place. Among the disciples of Master Mar-pa who were known as the "Four Pillars" (Ka-ba bži) were: Mes, rNog and 'Tshur. They continued the Lineage of Mar-pa's teaching, whereas Mid-la transmitted the lineage of meditation. Mes-tshon-pa bSod-nams rgyal-mtshan taught much the exposition of the brTag-gnis (Hevajra/müla/tantrarāja, Kg. rGyud-'bum, No. 417) at Myañ-ro (near Gyantse) and gTsaiñ-roñ. He took over the monastery of Ba-do and composed a commentary on the Hevajra-Tantra. Among his descendants up to Mes-kun-po, Ja-mthoñ and bLo-grags there appeared several siddhas. The Lineage of Teaching: Žañ oSod-nams-mkhar met both Mar-pa and Mes-tshon-po, then bDe-gségs Ye-ses śniñ-po, Žañ-ston Kun-dga'-grags, bla-ma Rin-čhen, Śākyā rgyal-po, and Žañ-ston-pa Grags-sbyor. Till the latter, the Lineage was known as the "Lineage of the exposition accor-

(3b)

ding to the system of Mes". There were many disciples who had belonged to his Lineage, such as rGya-mtsho-grags and others, and who had composed commentaries (on the Cycle of Hevajra). The abbot Sañs-rgyas 'bum-me held the Lineage of Preaching of the Mes system at sGom-sde. rNog maintained the teaching (according to the system) at gZuñ and had numerous disciples. Ram-tsan-čan, sBa Wa-ba-čan, rNog Dad-pa-čan, rGya'A-ma-čan, Sum-pa Phod-ka-čan, Lho-pa Čhuñ-ma-čan and gÑal-pa rNog Čhuñ-ma-čan. His son rNog mDo-sde: he was an incarnation of sBug Ye-rgyal, the upādhyāya of Las-stod, and was born in the year Iron-Male-Horse (lcags-pho-rta—1090 A.D.) as son of rNog, the Great, and sBa-mo Čhos-brtson [who was the sister of sBa Wa-ba-čan (sBa "with goitre"). Till his death at the age of 77, he taught initiations extensively, the Tantra (Hevajra Tantra) and hidden precepts, and laboured a great deal for the welfare of living beings among the mantrins of Tibet. He was considered to have possessed much wealth. He had visions of fifteen goddesses, including Nairātmā (bDag-med-ma), and was an expert in the upāya-margā. He was able to make his disciples penetrate the meaning of non-origination (skye-ba med-pa) with the help of the upāya-margā, and composed numerous treatises such as the "Rin-čhen rgyan-'dra" and others. He held a religious council at Na-mog-yur, having sent invitations to great kalyāṇa-mittas, such as Čhims, the Great, and the bla-ma Žan. During that time, a niece of the Master Mar-pa (came there) on her way to Lha-sa. He, having secured the permission of the kalyāṇa-mittas, made the niece head of the council for one day. She brought with her a small quantity of the Master Mar-pa's relics and rNog asked her: "May I take them?" She replied: "You can take them also". Besides these relics, all the remaining relics were deposited in a caitya called bKra-sis sgo-mañ which was made of Acacia wood, but Mar-pa's son Jo-rin 'Khor-lo lost the caitya in gambling and the relics were thrown into a square enclosure.

(42)

When she was returning from Lha-sa, rNog sent two monks after her to collect the relics, and in this manner he secured all the relics of Mar-pa and was able to erect the Great Sepulchre (*gDuṇ-khaṇ čhen-mo*). In the temple he erected a silver tomb and placed the relics inside it. Till the present day the neighbourhood benefits by their blessing. He has also met Rwa-lo, sPa-tshab, gNal-yi Bya-lo Zla-ba'od-zer, Sud-phu lo-tsā-ba 'Byuṇ-gnas rgyal-mtshan, gNan-lo, Zaṇs-dkar 'Phags-pa Śes-rab, Ba-ri lo-tsā-ba and rMa lo-tsā-ba. His father said in his Last Will that he had to study the Cycle of Hevajra under Ram. Accordingly he proceeded to gTsān to the residence of Ram, but they did not receive him in a proper manner, and he returned back and studied under rNog. Later, there appeared two systems (of Hevajra), one called the Ram system and the other called the rNog system. The All-knowing Chos-sku'-od-zer wrote a treatise in which he tried to combine the theories of both Ram and rNog. The followers of Ram used to say: "Ram was a great scholar. He used to debate with the pāṇḍita 'Bum-phrag gsum-pa (brTAN-skyon, or Sthirapāla) and defeated him. rNog Chos-rdor had a beautiful mudrā or Tantric assistant and he offered her to Ram (in order to obtain from him instruction in the Cycle of Hevajra). When Ram was expounding (the Hevajra system) and added to it passages from the Jām-dpal gsaṇ-l丹 (Ārya-Maṇjuśrīnāmasaṅgītisādhana, Tg. rGyud, No. 2579) and other Tantras, rNog said: "Pray give me the pure teaching of Master Mar-pa." He thus received the teaching by compelling this teacher and in later times his own exposition (of the Cycle of Hevajra) was distinguished by purity. His son mDo-sde studied the system under rNog and thus arose this confusion in the exposition (of the system). Ram also preached extensively the (Hevajra) Tantra. His nephew Ram rDo-rje-btsan and others, as well as the scholar rGya-nam, became his disciples. Tre-bo mgon-po was the first to visit rGya-nam for debating,

(4b)

but then he discovered his inability to conduct the debate and became the latter's disciple. During his initiation into the Cycle of Hevajra by rGya-nam, his tooth-peg (so-sīn, dantaka) floated in the air (a so-sīn or tooth-peg is thrown by the disciple at the beginning of the initiation rite into the mandala or mystic sphere, and if it strikes a particular deity forming part of the parivāra or 'khor of the chief deity, this deity becomes the tutelary deity or yi-dam of the disciple and he is named after the god. If the so-sīn misses the mandala, then the initiation rite is discontinued. The floating in the air of the tooth-peg indicated that he was to obtain Buddhahood in this very life. In Tibet these tooth-pegs are ornamented and painted with bright colours). He thought to himself: "Though I have faith in the Guhyasamāja-Tantra, my karmic bound (las'-brel) is with the Cycle of Hevajra." rGya-nam also composed a commentary on the Hevajra Tantra. This commentary Tre-bo studied by heart and later taught it extensively. One of Tre-bo's disciples, named Chos-la dGa' also composed a commentary on the (Hevajra Tantra), which followed the interpretation of Ram. sNe-mdo, the All-Knowing, also studied the Ram system under gNan rDo-rje sen-ge, a disciple of Tre-bo. His own follower Kun-dga' don-grub and others continued the exposition of the (Hevajra Tantra; bśad-pa'i rgyun here means not the exposition of the text of the Tantra, but the bestowing of the permission to read the text, i. e. luñ). rNog mDo-sde had the following disciple: rTsags Dharmarāja, 'Gar bKra-śis rin-chen, 'Tshe'u Dar-ba, Mal Yer-pa-ba, Tre-bo mgon-po, Nor-rje Kun-dga'-od, gSen-pa rDo-rje sen-ge, mNam-med Śākyā ye-śes, Cog-ro Chos-rgyal, Lha-phyug mKhar-ba, sDo-tsha Chos-sku, Dran-ston mTha'-brel, Lho-nag, rGyal-tsha Rin-chen mgon-po and others. When rNog mDo-sde (it seems that he had been named after the elder son of Mar-pa who had been his father's teacher) was residing at gTsāñ Chu-mig, one night when he was about to go to the residence of a mudrā, a

female siddhā named Jo-mo sGre-mo ("Old Lady") came to his place and said: "If you go to-night, you may meet with an accident! But if you go the next night, an extraordinary son will be born to you." sBug Ye-rgyal, a former incarnation of rNog, was the teacher who had ordained Jo-mo sGre-mo as a nun. Because of this, she held mDo-sdē in high esteem. This sGre-mo was a great siddhā, and lived long. It is said that Vimalamitra had entrusted to her many Vajrayānic Tantras. sGre-mo's prophecy came true, and a son named gTsāñ-tsha Jo-tshul was born to him. He (gTsāñ-tsha Jo-tshul) was born when his father was 26 in the year Wood-Female-Sheep (śiñ-mo-lug—1115 A.D.), and was given the name of Tshul-khrims śes-rab. He died at the age of 44 in the year Earth-Male-Tiger (sa-pho-stag—1158 A.D.). The son of Jo-tshul was rNog Kun-dga' rdo-rje. He was born in the year Fire-Female-Ox (me-mo-glañ—1157 A.D.). He attended on Mes (grand-father) mDo-sde, mChe'u Dar-re of Lho-nag lha-mo, dPal-čhen Go-bo, the siddha Sol-po-ba and on Mal Nag-mo. He founded the monastery of sPre'u-žiñ. When he was ten, his grand-father passed away. He himself died at the age of 78 in the year Wood-Male-Horse (śiñ-pho-rtä—1234 A.D.). gZi-brjid grags-pa, son of Kun-dga' was born in the year Water-Male-Dog (čhu-pho-khyi—1202 A.D.) when his father was 46. He studied thoroughly the doctrine under his father and was ordained by Ba-čhat-ba, a disciple of Bya-'dul. He followed on Lo-ras, La-drug, sGrol-sgom mDo-čhen-pa and others, and built the 'northern' palace (gzims-khañ) and a vihāra. He also transported there the tomb of Master Mar-pa and acted as abbot (of the monastery). He died at the age of 80 in the year Iron-Female-Serpent (lčags-mo-sbrul—1281 A.D.). His younger brother the ācārya rGyal-po dga' was born in the year Wood-Female-Ox (śiñ-mo-glañ—1205 A.D.) and died at the age of 80 in the year Wood-Male-Ape (śiñ-pho-spre'u—1284 A.D.). His son the ācārya Sen-ge-sgra was born in the

year Wood-Female-Sheep (śīn-mo-lug—1235 A.D.) when his father was 31. He died at the age of 74 in the year Earth-Male-Ape (sa-pho-spre'u—1308 A.D.) His younger brother the bla-ma Rin-čhen bzañ-po was born in the year Water-Female-Hare (čhu-mo-yos—1243 A.D) when his father was 39. He studied the doctrine under his uncle gZi-brjid and at the age of 10 preached himself the Doctrine. At the age of 18, he was ordained as novice at Zul-phu. At the age of 33 he received full monastic ordination in the presence of the upādhyāya Zul-phu-ba Čhos-grags-dpal, the karmia-ācārya 'Od-zer-dpal and the secret preceptor (gsañ-ston) Ye-śes-dpal. He studied the Doctrine with his father, the ācārya rDo-rje rin-čhen, the ācārya bZan-mo-ba 'Phyon-po-ba and the ācārya Rin-gžon. When he was 27, the bla-ma gZi-brjid passed away. After completing the funeral rites (of gZi-brjid), he became abbot. He visited Khams and toured (the province) for two years. He became a preacher of Yañ-dgon sgom-sde of 'Tshal-pa and priest of the royal household. He prepared a copy of the bKa'-gyur written in gold. (During his tenure of office) the temples and monastery increased (in size). He honoured and supported numerous monastic congregations, headed by those of sPel-bži, Zul and sKyor (Zul-phu and sKyor-mo-luñ). He gave to all the interconnected monastic establishments of dbUs and gTsāñ their respective shares. He was known as a manifestation of Mar-pa and the excellence of his life knew no measures. When he was 42 in the year Wood-Male-Ape (śīn-pho-spre'u—1284 A.D.) Rañ-byuñ rdo-rje was born. When he was 48, in the year Iron-Male-Tiger (lčags-pho-stag—1290 A.D.), Bu Rin-po-čhe (Bu-ston) was born. He laboured greatly for the benefit of living beings and died at the age of 77 in the year Earth-Female-Sheep (sa-mo-lug—1319 A.D.). Rin-čhen bzañ-po's younger brother, the ācārya Čhos-rdor was born in the year Fire-Male-Horse (me-pho-ra—1246 A.D.) and died at the age of 66 in the year Iron-Female-Hog (lčags-mo-phag—1311 A.D.). The eldest of

(5b)

his five sons, the ācārya Chos-kyi rgyal-mtshan was born in the year Water-Female-Sheep (chu-mo-lug—1283 A.D.). When he was 37, bla-ma Rin-čhen bzañ-po passed away. He himself died at the age of 77 in the year Earth-Female-Hog (sa-mo-phag—1359 A.D.). He went to Khams and there gathered numerous disciples, including the Rin-po-čhe of Ri-bo-čhe and others. Journeying as far as Dar-tshe-mdo (Ta-tsien-lu on the Sino-Tibetan border), he received large offerings and sent them to sPre'u-žiñ (near Gyāngtse), where he acted as abbot. Having met the Yar-kluñs lo-tsā-ba Grags-pa rgyal-mtshan, he heard from him the rDo-rje phren-ba (Śrī - Vajramālābhidhānamahāyogatantrasarvatantrahṛdayarahasyavibhaṅga, Kg. rGyud-'bum, No. 445). The inmates of sPre'u-žiñ possess till this day the uninterrupted Lineage of the Vajramālā. Rin-po-čhe Don-grub dpal-pa, son of the ācārya Señ-ge-'bum, the fourth son of the ācārya Chos-rdor, was born in the year Iron-Female-Sheep (lčags-mo-lug—1331 A.D.). When he was 29, Rin-po-čhe Chos-rgyal-ba passed away. He himself died at the age of 68 in the year Earth-Male-Tiger (sa-pho-stag—1398 A.D.) His son Rin-po-čhe Byañ-chub-dpal-pa² was born in the year Iron-Male-Mouse (lčags-pho-byi-ba—1360 A.D.) which is the year following the year of the death of the Rin-po-čhe Chos-rgyal-ba. When he was 9, Rin-po-čhe Don-grub-dpal-pa died. He studied and attended on his father, and became very learned in the system of rNog. After the death of Don-grub-dpal-pa, he occupied the abbot's chair and used to preach annually. Some ingrate individuals slandered him to king Druñ-chen-pa and the king had him punished. While he had no success in his work, he proceeded to meet the Great Master Tsōñ-kha-pa when the latter was preaching at Grum-bu-luñ and was received with respect. Tsōñ-kha-pa inquired about his knowledge and expressed himself again and again amazed at his accomplishments. Because Tsōñ-kha-pa had frequently

(64)

² A contemporary of Tsōñ-kha-pa.

eulogized him, great Tripitakadharas admired him. In this manner he gathered many scholarly disciples, such as the Dharmasvāmin bKra-sīs-dpal-lدان-pa of 'Bras-spūns, the mahā-upādhyāya Pad-ma-bzañ-po and others. The Rin-po-čhe of sTag-lun—dPal Nag-gi dbañ-po also studied under him. Čhe-sa Sañśrgyas rgyal-mtshār (Čhe-sa seems to have been an ancient title) also obtained from him the initiation according to the system of rNog. After that he was invited by king (mi'i bdag-po) Grags-pa 'byuñ-gnas who studied assiduously under him the initiation rite and the exposition of the (Hevajra) Tantra together with its precepts according to the system of rNog. Filled with great devotion, he paid (him) great homage. lDum-čhuñ-ba Don-grub-dpal-pa also studied under him. The Venerable bSod-nams rnam-par rgyal-ba of Byams-gliñ, the great speaker dPal Čhos-kyl grags-pa and Druñ bSod-nams rgyal-mtshan also respected him for his great wisdom. He possessed a copy of the brTag-gñis (the Hevajra Tantra), called rDo-rje-ma (rDo-rje-ma was the name of his copy of the brTag-gñis which was probably marked with the prints of the Vajra) which he used to mark whenever he taught the Doctrine. I had seen 182 such marks. Meanwhile, the Lineage of preaching the gDan-bži (Kg. rGyud-'bum, No. 428) came to an end among the inmates of his monastery (sPre'u-žin). By order of the great Tsōñ-kha-pa who said: "You should at any rate preach (i.e. obtain the permission or luñ) the gDan-bži", he obtained the permission to read the gDan-bži from an old monk named the ācārya Tshul-mgon-pa who was an inmate of sPre'u-žin-gliñ. In this manner he laboured a great deal for the welfare of living beings and passed away at the age of 87 in the year Fire-Male-Tiger (me-mo-stag—1446 A.D.). From that Fire-Male-Tiger (me-mo-stag—1446 A.D.) year to the present Fire-Male Ape (1476 A.D.) 31 years have elapsed.

All the descendants of rNog at sPre'u-žin belong to the clan of gTsāñ-tsha. Now Thogs-med-grags, son of mDo-

(6b)

sde, of the line of rGyal-tsha: He was born in the year Iron-Male-Mouse (lčags-pho-byi-ba—1120 A.D.) when his father was 31. He lived to the age of 37 in the year Fire-Mouse (me-byi-ba—1156 A.D.). He was very learned in his father's doctrines and composed many manuals. Jo'od, a younger brother of Thogs-med-grags, was born in the year Water-Tiger (čhu-stag—1122 A.D.). He lived for 25 years. His younger brother Jo-bsod was born in the year Earth-Hen (sa-bya—1129 A.D.) and lived to the age of 17. His younger sister sTon-čhuñ dbañ-mo was born in the year Water-Ox (čhu-glañ—1133 A.D.) and lived to the age of 13. The younger brother Jo-bde was born in the year Wood-Hare (šin-yos—1135 A.D.), and lived to the age of 11. rGyal-tsha Ra-mo, son of Thogs-med-grags, was born in the year Fire-Male-Tiger (me-pho-stag—1146 A.D.) when his father was 27 and lived to the age of 37 in the year Water-Male-Tiger (čhu-pho-stag—1182 A.D.). His younger brother rDo-rje sen-ge was born in the year Water-Male-Ape (čhu-pho-spre'u—1152 A.D.) when his father was 33. He died at the age of 68. When Ra-mo was 21 and rDor-sen 15, their grand-father passed away. Ra-mo had three sons: lČam-me, Jo-Sāk and Jo-bsod. lČam-me's son Nam-mkha' dbañ-phyug had two sons: Kun-dga' and dBañ-phyug'-bum. Kun-dga's son was Rin-čhen rgyal-po. His sons were Rin-čhen-dpal, Grags-pa rgyal-mtshan and Kun-dga' blo-gros. The latter's son was Kun-dga' bzañ-po. Rin-po-čhe bKra-śis dpal-pa was born in the family of the Precious Byañ-čhub dpal-pa at sPre'u-žiñ. He received ordination in his childhood and attended on the great bLo-gros, phel-ba of rTses-thañ. He studied Logic and after that made a study of the doctrines of his predecessors with the Precious One (Byañ-čhub-dpal-pa), and became a learned man. As the Precious One himself enjoyed a very long life, and as no one came to listen to his instructions, except some persons (who came to listen to his annual preaching), he was installed (as abbot) in the

(7a)

life-time of the Precious One. His son is the present abbot. From the birth of Mar-pa in the year Water-Mouse (čhu-byi-ba—1012 A.D.) to the present Fire-Male-Ape year (me-pho-spre—1476 A.D.) 465 years have elapsed. In general, the preaching of the Doctrine by such great men (māha-puruṣa) as rTṣags, a disciple of rNog mDo-sde, and others spread widely. Their later followers composed commentaries—which filled the valleys (of the country). This lineage of rNog was of great benefit for the preaching Lineage of Mar-pa. The chapter on the Lineage of rNog (7b).

'Tshur dban-ne: the 'Tshur family was one of the two clans named 'Ches and 'Tshur in the Lower part of Dol. He was born to a father who was a great magician and belonged to a line of mantradharas. In his childhood he went to study under the kalyāṇamitra lCe-pa. Because of lack of means, his mother did not agree with his plans and told him: "When you grow up, wealth will come to you. Then you will be able to study, but now return to your own house." The son replied: "All scholars were created through difficulties and exertions! Do not hinder me in my religious studies! When I shall obtain Enlightenment, I shall not eject you because of affection." He greatly exerted himself in the study of the Doctrine and later his fortune increased. Once he asked copyists engaged in the copying of a 'Bum (Satasaḥasrikā-Prajñāpāramitā): "Who is the greatest in possession of the hidden precepts of the Guhyasamāja now-a-days?" The copyists replied: "Mar-pa Lho-brag-pa is the greatest!" Faith was born in him and he at first proceeded to Lho-brag, having taken with him some presents to interview Mar-pa and asked him to bestow on him the precepts of the Guhyasamāja Tantra.

Mar-pa said: "You are endowed with great magic power! My cousin named Mar-pa Mon-nag is greatly harming me. You should perform a magic rite (against

(7b)

him). Should your magic be successful, I shall immediately instruct you (in the Doctrine)." 'Tshur spent one month in retirement and the signs of magic stood out extraordinarily clearly. He accordingly informed Mar-pa that "on the last day of such and such a month, (Mar-pa Mon-nag) would perish and that Mar-pa could tell him about the date." Master Mar-pa then said to Mar-pa Mon-nag: "You just wait till the last day of such and such a month!" On the last day of the month (Mar-pa Mon-nag) happened to stand near a wall and said (to himself): "To-day is the date (fixed) by bLa-ma Mar-pa's magic." Immediately after that, a stone, which was lying on the wooden edge of the upper storey of the house, was carried down by wind together with the wooden edge, and struck his head and killed him. bLa-ma Mar-pa was pleased and bestowed on 'Tshur the lesser precepts, as well as promised to bestow on him complete instructions. Later 'Tshur invited Mar-pa to his own place in Lower Dol. Mar-pa bestowed on him the complete precepts of the Pañcakrama (i.e. the five stages of meditation according to the system of the Guhyasamāja)³ and the Tantra itself (Guhyasamāja). Further, Master Mar-pa was learned in the methods of teaching of Jinadatta (rGyal-bas byin, the Śri-Guhyasamājatantrapañcikā-nāma, Tg. rGyud, No. 1847), Sthagana (Tha-ga-na, the Śri-Guiyasamājatantravivarana, Tg. rGyud, No. 1845) and in that of the sNim-pa'i me-tog (Kusumāñjaliguhiyasamājani-

³ The five stages of meditation according to the Guhyasamāja are: (1) lus-dben, solitude of body. (2) nāg-dben, solitude of speech. (3) sems dben, solitude of Mind. (4) the Shining /ābhāsvata, 'od-gsal/. (5) yuganaddha, zuñ-'Jug, or Supreme Enlightenment, Buddhahood. The utpannakrama degree corresponds to the first half of the lus-dben stage. The second half of the lus-dben stage and the next three stages correspond to the sampannakrama degree. The stage of yuganaddha is characterised by the merging of the physical body into the mental body which, according to the Guhyasamāja-Tantra, means the attainment of Supreme Enlightenment or Buddhahood. The Five Stages of meditation or Pañcakrama are expounded in the Cycles of the Guhyasamāja, Hevajra and Samvara.

bandha-nāma, Tg. rGyud, No. 1851) which belonged to the school of Jñānapāda (Ye-śes-žabs), but in these texts the meaning of the (Guhyasamāja) Tantra was not explained in relation to meditative practice, hence he held in high esteem the precepts of the single Tantra (i.e. the Guhyasamāja without commentary) taught by Nā-to-pa. When 'Tshur had finished his studies, he held a Tantric feast (*gaṇacakra*), during which Master Mar-pa sang a song which told about his search for the Doctrine in India and the difficulties experienced by him. "Thus you will be able to understand my difficulties (in search) of the Doctrine. Meditate on it and do not be idle!" Mar-pa then visited Lho-brag. 'Tshur's name was dBaṅ-gi rdo-rje. Though his disciples were numerous, the chief among them were : Ro-mñam rdo-rje, a native of Khams, mGon Gad-pa Kīrti and Čhes-ston bSod-nams rgyal-mtshan. Now Khams-pa Ro-mñam rdo-rje: He proceeded to India in search of the Guhyasamāja. He was anxious to listen to its exposition by Master Maitrī-pa, but the latter had died, and because of this he was unable to meet him. Because of his inability to find another teacher who could expound the Guhyasamāja to him, he thought of studying it under Mar-pa and therefore returned to Tibet. On his way, he met two a-tsa-ras (<ācārya) and asked them: "You two, where are you going?" They replied: "We are going to attend (the exposition of the text) of the Guhyasamāja by 'Tshur". He understood then that Master Mar-pa had passed away. He then studied the Tantra under 'Tshur in company with 'Khon Gad-pa Kīrti. 'Tshur bestowed on them the (Guhyasamāja) Tantra together with the precepts. Khams-pa composed a commentary on the Tantra (Guhyasamāja) according to the system of 'Tshur. He appears also to have composed a treatise on the rite of initiation according to his commentary. The text appears to be identical with the text on the rite of maṇḍala composed by the ācārya Nāgārjuna (kLu-sgrub, Šrī-Guhyasamājamāṇḍalavidhi, Tg. rGyud, No. 1798). In connection with this

(84)

text, he also wrote a summary (spyi-dor) of the (Guhyasamāja) commentary which had been composed by Master Mar-pa. This "Large" gNis-med rnam-rgyal⁴ was believed by Chag lo-tsā-ba, Bu-ston and others to be a spurious text written by later Tibetan scholars, and some had even said that it had been composed by rGya Pho-ba luñ-pa. However, in the

4 Śrisarvatathāgataguhyatantrayogamahārājadvayasamatāvijaya-nāmavajraśī-varamahākalpādi, Kg. rGyud-'bum, No. 453, or the gNis-med rnam-rgyal čhen-po, translated by Jñānagarbha (Ye-ses sñiñ-po) and Mar-pa Čhos-kyi blo-gros (and not grags-pa as printed in the Tōhoku Catalogue of the Tibetan Buddhist Canon, 1934, p. 81). According to Bu-ston (Bu-ston Čhos-'byuñ, Bu-ston gSuñ-'bum, vol. XXIV/Ya/fl. 177b) : "the gNis-su med-pa mñam-pa-ñid rnam-par rgyal-ba, the Ākhyā-Tantra (bśad-rgyud) of the Śri-Guhyasamāja, had been translated by Čhos-kyi blo-gros. About it Čag Čhos-rje-dpal (i.e. the Čag lo-tsā-ba) and others had said that it had been altered by Tibetans. But the gNis-med rnam-rgyal from which many passages had been quoted in the Nā-ro 'grel-čhen and the sNags-log su-'byin by Rin-čhen bzañ-po ("Refutation of Heretical Tantras", a text containing refutations of rNñiñ-ma-pa Tantras) represents a genuine rNis-med rnam-rgyal, somewhat smaller in size, than the above text. The above text had been composed by rGya Pho-ba luñ-pa. Some maintained that the above gNis-med rnam-rgyal was a genuine work, because it had been translated by Smṛti." These two Tantras are generally known by the names of gNis-med rnam-rgyal čhen-po and gNis-med rnam-rgyal čhuñ-ba. Bu-ston maintained that the "Large" gNis-med rnam-rgyal was not a genuine Tantra and in order to prove his point of view, translated several pages from the "Lesser" gNis-med rnam-rgyal. rGyud-'bum dkar-čzag, Bu-ston gSuñ-'bum, vol. XXVI (La), fl. 5b: "The Ākhyā-Tantra of the Samāja, the gNis-su med-pa mñam-pa-ñid rnam-par rgyal-ba žes-bya-ba'i rtog-pa'i rgyal-po čhen-po, in 22 chapters, was translated by me. It being incomplete in the middle, it was of no great use, but I did the translation in order to prove that the text which contained 77 chapters and was considered to represent the gNis-med rnam-rgyal, was not the gNis-med rnam-rgyal". The gNis-med rnam-rgyal čhuñ-ba (Ārya-Advayasamatāvijayākhyā-kalpamahārāja, Kg. rGyud-'bum, No. 452 translated by Bu-ston Rin-čhen-grub is found in a complete translation in the existing editions of the Tibetan bKa'-gyur, because Guñ mGon-po-skyabs had, at the request of the Emperor K'ang-hsi translated the pages, left untranslated by Bu-ston, from the Chinese text. Rev. dGe-dun Čhos-phel informs me that he had seen the incomplete Sanskrit original manuscript at Žwa-lu among the books which had belonged to Bu-ston Rin-po-čhe, this proving the correctness of Bu-ston's statement quoted above. Bu-ston's refusal to accept the "Large" gNis-med rnam-rgyal as a genuine work caused many attacks on him by Tibetan scholars.

commentary on the Guhyasamāja written by Khams-pa Ro-mñam, there are quotations from the "Large" gNis-med rnam-rgyal, so in any case it could not have been composed by rGya Pho-ba lus-pa (who lived after Ro-mñam). This 'Khon Gad-pa Kirti attended for a long time on Mañ-ra Sen ge rgyal-mtshan, and was a learned disciple in the Guhyasamāja according to the method of Nāgārjuna. He thought : "If I could only obtain its precepts, I would then practise meditation." He then heard that 'Tshur possessed the hidden precepts and went to see him. He brought as presents a horse and some provisions, but (as his presents were not considered adequate), he was not allowed to meet ('Tshur) during the day, and only met him at dusk. (Inside the cell) he saw a corpulent bla-ma, and as soon as he saw him, a strong faith, which did not distinguish between Heaven and Earth, was born in him. He offered him the horse and some pigment. Later he practised meditation according to the Pañcakrama and attained the mystic trance during which he understood all external objects to be of an illusory nature (māyā-upama-samādhi). He had also visions of numerous spheres of Buddhas and taught (the system) to Bya-khañ-pa bSod-nams rin-chen. Bya-khañ-pa and 'Khon were brothers from one mother. He first attended on Bya-khañ-pa, but later he had faith in 'Khon, and received from him the hidden precepts of the Pañcakrama. He pleased 'Khon who told him: "This hidden precept of mine is similar to a horse tied up for feeding. It is similar to a hog digging violently in summer! I, the Teacher, having become Master of the Doctrine, must bestow it on you!" In this manner 'Khon gladly bestowed precepts on him and pronounced an oath (saying, that the precepts were complete. In ancient times Nepalese and Tibetan teachers used to give an oath on the completion of the bestowing of hidden precepts. This custom still exists in some parts of Amdo and Khams). Bya-khañ-pa practised them and attained the māyā-upama-samādhi, and his male

(8b)

organ was drawn inside (according to a Tantric belief the drawing inside of the male organ caused the usñīsa or protuberance on the crown of the head to come forth). At the time of his death a protuberance appeared on the crown of his head. He said on his death-bed: "Do not cremate my body!" The body was accordingly placed in the chapel of Thur-la, facing westwards (towards Srad). Due to this auspicious omen, conditions (on the neighbourhood) became peaceful and no harm arose, whereas formerly people used to say: that rGya-mkhar-stod (name of a place) could not stand up against the horsemen (i.e. robbers) of Srad." He taught to Tshul-khrimis-skyabs of Thur-la, who became learned in all the Sūtras and Tantras. For 12 years he sat on a mat meditating without putting on his belt (i.e. he did not go out of his cell) and developed supernatural powers (siddhi). Having attained steadfastness in the degree of Utpannakrama, he had vivid visions of gods. Signs of the Sampannakrama degree manifested themselves and he became expert in the recitation of the Vajra formula (rDo-rje bzlas-pa, Om-Ah-Hūm; this means that he practised breath-control accompanied by the recitation of the Om-Ah-Hūm formula, in which Om signifies inspiration, Ah—a natural interval between inspiration and expiration, and Hūm—expiration. At the beginning of the practice Om is always long, Hūm—somewhat shorter, and Ah—short. At the end only Ah remains, and both Om and Hūm vanish).

All external objects appeared (to him) illusory and his mind constantly dwelt in a state characterized by brilliancy. He dwelt in the trance of Yukanaddha (zuñ-jug), which drove away all thoughts of differentiation. He was living like a Buddha. He taught the system to Thain-pe-ba 'Phags-pa-skyabs. The latter on receiving ordination, studied hard (lit. "till the ground seemed red"). Then having perceived the meaning of both the Utpannakrama and Sampannakrama degrees, and excellent mystic trance and understanding were born in him. At the time of his death, many wonderful

signs took place, such as three circles of rainbows (which were observed) surrounding his house and others. He taught to gSer-sdiñs-pa gZon-nu·od, who belonged to the family of monks of Sum-pa sKyil-mkhar. In his childhood he was ordained in the presence of 'Dul-dkar gZon-nu tshul-khrims. He heard much (the exposition) of the Lam-rim (Bodhipathapradipa) and its hidden precepts handed down in the Lineage of the Venerable Master (Atīśa), and (the precepts) became impressed on his mind. He obtained final monastic ordination in the presence of the upādhyāya gTsān-nag-pa and others, and became a great Vidyādhara. He studied extensively the texts belonging to the Vinaya class. On one occasion he visited Grub-thabs-dpon, (on the way) his feet ached and he rested at sNa-riñs of Sab, during which gLan-mo čhe-pa entertained him. gLan-mo čhe-pa said: "Teacher! Do you know the system of Nāgārjuna (the Guhyasamāja according to the system of Nāgārjuna)?" gSer-sdiñs-pa replied: "Where can one find upādhyāyas having knowledge of the Guhyasamāja according to the system of Nāgārjuna?" gLan-mo čhes-pa exclaimed: "The old woman of Lha-sa did not see Lha-sa! (meaning: you did not see the teacher who resided besides you). Did you not hear there was a scholar learned in the Guhyasamāja according to the system of Nāgārjuna and a tree of Vajratyāna at Thur-la?" He (gSer-sdiñs-pa) felt somewhat ashamed. On his return, he asked the ācārya gTsān-pa to intercede before 'Phags-pa to give him instructions. 'Phags-pa said: "I shall do everything for him presently!" (Kho-bo-la ma-thogs pa čig bgyid, lit. "I shall relieve myself of my duties towards him") and he gave him a complete exposition of the basic (Samāja) text and its hidden precepts. Further, since he had mastered many doctrines, he gave them freely away. (Without being asked) he also practised the Pañcakrama by remaining imnured. Futher, he obtained the "Six Doctrine" of Nā-ro-pa and the guide to the Māhā-mudrā from a direct disciple of the Master sGam-po-pa,

(94)

named Log-phug-pa. gTsāñ-pa Sat-bo, who was engaged in the teaching of the Mādhyamika system, once asked him to become his assistant preacher, and he agreed to do so, but then discovered that others had become jealous, and so he went away to sPa-gro of Mon (in Bhutan) and other places. From there, he proceeded via Bum-thāñ (Bhutan) to Gro-bo-lun. He also stayed at many holy places, such as sGrags-yāñ-rdzon, rTsibs-ri of rGyal (near Sel-dkar rdzon) and other localities. He said that "at those places knowledge was born in him". Later, when the Kha-čhe pañ-čhen (Śākyāśrī) came to Tibet, they met at kLas-mo-čhe and he put to the pañdita six or seven questions on Doctrine. Later he settled at Ser-bu dben-tsha and founded the monastery of gSer-ldiñs. He used to be interviewed by all scholars and was honoured by all the great men (of his time). He also composed numerous treatises equal in numbers to the three classes of the Prajñāpāramitā. After founding gSer-ldiñs, on the expiration of nine years, he performed the rite of producing a son (he had intercourse) with the nun Ses-rab-rgyan of 'Gar, a sister of his disciple 'Gar Grags-pa dbaiñ-phyug, and 'Gar btsun-ma (nun) became pregnant. Later, during an assembly of the congregation, he insisted that the pregnant woman and the man who had caused pregnancy should be both expelled (from the monastery). The pregnant woman went to live in another place and gave birth to a child, who was able from his birth to imitate the recitation of holy scriptures. When the child was about to leave the mother's womb, the mother saw the 32 gods of the Samāja coming out of her body. When the child was playing, people used to say: "O beloved son of the lady! What is your name?" and the mother replied: "bDag-med rdo-rje," and thus he became known as bDag-med rdo-rje. When he was five, he was characterized by an extraordinary behaviour, and 'Phags-pa (gSer-sdiñs pa) thought that the time for the revealing of the secret (gsañ brtol-ba) had come. He therefore

(9b)

prepared tea to offer to the congregation, as an apology for his own misdeed. The teacher then placed bDag-med rdo-rje in front (of himself) and made him listen to the exposition of the Doctrine. After several days, gSer-ldiñs-pa scolded bDag-med rdo-rje, saying: "O bDag-med rdo-rje, do you feel contempt towards me or my doctrine?" The child sat crouching and joined his hands (before his chest) and asked him: "What do you mean?" The bla-ma replied: "When I begin to preach, you begin to play. When I finish the lesson, you also finish playing." The boy replied: "While listening to the doctrine with one's ears, what harm is there in playing with one's hands and feet?" "Well then", said the bla-ma, "repeat the lesson!" and the boy repeated all the lessons which he heard during three days without omitting even one word. All felt amazed and thought that he must be a great incarnation. Then the bla-ma (gSer-sdiñs-pa) admitted him as his son. Till that time in the colophons of books composed by him, he used to write: "written by the monk gZon-nu-'od," but from that time onwards he wrote: "composed by the yogesvara gZon-nu-'od." This bDag-med rdo-rje on ordination received the name of Chos-kyi 'od-zer, and 'Gro-ba'i mgon-po 'Phags-pa gave him the name of Chos-sku 'od-zer. When he visited religious schools, he became known to be able to memorize a text after listening to it only once. Others had investigated it in order to find out whether this was true, and it proved to be true. He possessed many such faculties and these are too many to enumerate them here. They can be found in his Life-story written by Kun-spañs Zañ. They can also be found in the accounts on the Spiritual Lineage of the Kälacakra. Having attended for a long time on his father, he obtained all (these) qualities. The All-knowing 'Phags-'od, who was endowed with many faculties, received the Doctrine from him. From him obtained (it) Bu Rin-po-čhe. When Bu Rin-po-čhe was studying the Kälacakra system under the bla-ma rDo-rje rgyal mtshan, he

(10a)

said to the bla-ma: "I wished to listen to these doctrines of yoga, but I was unable to find a teacher". rDo-rje rgyal-mtshan replied: "Well, I have a friend, the bla-ma 'Phags-'od, listen to (his exposition of the system)!" After that, when Bu-ston came to Za-lu, he inquired about 'Phags-'od, and the inmates of the monastery, thinking that he was asking about the other 'Phags-'od, replied: "He possesses great knowledge, but he does not observe the moral precepts", and Bu (-ston) felt disgusted. Later, he heard that the real 'Phags-'od was meditating in a small house at Thu-gud. He sent a messenger asking for permission to attend (his) classes on the system. 'Phags-pa replied: "He is the master of a large monastic establishment, how can this small hut of mine accommodate him. I myself will proceed to his place", and journeyed to Za-lu. Bu-ston heard from him many doctrines. Especially when they were studying the Guhyasamāja and its commentary, 'Phags-pa said to him: "You are a scholar, and you do not require an explanation of the words rGya and gar (rGya-gar or India, by this 'Phags-pa meant that there was no need of a word for word interpretation of the text). I shall give you a brief exposition of the system, thus enabling you to study a large number of doctrines within a short time". Bu-ston replied that he had a great desire (to study the Guhyasamāja) and asked the bla-ma to give him a detailed exposition of the system. 'Phags-pa said: "A! Then this will not do! First you must be guided by the Pañcakrama; after that I shall expound the system to you, otherwise you will have difficulties in understanding the Guhyasamājatantra". For six months Bu-ston practised meditation on the Pañcakrama, and saw many wonderful signs, such as Buddhas and Bodhisattvas plunged in trancic meditation, etc. After that he broke his retirement. Bu-ston asked the bla-ma: "I have heard that you had given an order to (your disciples) not to write a manual on this system. Please do not impress this order on me". 'Phags-pa replied: "In general, whenever a manual was composed, it became a

(10b)

mere permission, and omitted all practice (of meditation). Shall I preach it in order to obtain provisions (meaning 'could I do it for the sake of money only?'). I prefer to become a beggar, than to do such a thing! (A beggar) armed with a stick to which a knee-bone is attached and to smash with it the jaw of a dog," and saying so he waved his hands. Following the bla-ma's advice, Bu-ston did not compose a manual (of the system), but he did not forget the object of meditation. Later, he wrote it down at the request of the holy bla-ma Dam-pa bSod-nams rgyal-mtshan.⁵

5 Rim-lha'i dmar-khrid, Bu-ston gShin-bum, Vol. X (Tha), fol. 21a: "bLama Grags-chen-pa said to my Teacher: "I am old. It is difficult for me to memorize the proper meaning and terms. Even, when I succeeded in memorizing (the text), I forgot it quickly. Therefore having offered prayers to the Teacher, Tutelary Deities and däkinis, you should in any case write down notes." Grags-chen-pa has been the Teacher of my Teacher, and therefore, my Teacher was unable to disregard his orders. However he was unable to write it down, being bound by a vow imposed on him by his former teachers. He therefore only wrote its index. As I had heard the above story previously, I have earnestly requested him not to impress this vow on me, while studying the Guide (to the Pañcakrama). My Teacher then said to me: "the writing down of oral precepts is in general similar to the dethronement of a king, or to a king roaming aimlessly through a village. There are many objections to it. The effectiveness of the precepts will vanish. When a man will find this book, he will think that it was not necessary for him to obtain the oral precepts, and that he could obtain them through reading (the book). In the end the exposition of oral precepts would become a mere recitation. In short it would cause the disappearance of oral precepts. If you are anxious to do it (i.e. to write it down,), do it. But, pray do not attempt to change it into a mere recitation! You should not show avarice in regard to this doctrine towards those who had abandoned the World, and were searching after the Doctrine. You should give them the oral precepts complete with heart and limbs. You should not destroy the oral precepts. You should not give them to those who had not the intention of practising them, and who were only trying to obtain a large number of permissions to read the text (lun), who pretended in front of worldly people to be religious hermits and scholars, for profound precepts are useless to them. Do not squander precepts for food and clothing. I prefer to become a beggar who smashes dog jaws and knock at the doors of others," saying so, the Teacher waved his hands. I felt that his words were true, and abandoned my intention of writing them down. Though I was unable to practise them, I did not forget the main points of the precepts. Then the Dharmasvāmin bSod-nams rgyal-mtshan dpal-bzāñ-po, the great Mañju-

From the All-knowing 'Phags-pa, Bu Rin-po-che obtained the initiation into the Yoga-Tantra, the exposition of the commentary on the Tantra, together with its hidden precepts and the Guhyasamāja Cycle according to the systems of Mar-pa and 'Gos lo-tsā-ba. On the completion of his studies, Bu Rin-po-che gathered all that he possessed and presented numerous offerings to 'Phags-pa, but the latter declined to accept them, saying: "These objects are not needed by me! You, who look after this troublesome monastery, will need them! You must promise me to teach these doctrines of mine till your death!" He then gave him permission to compose a manual on the Yoga Tantra, and one on the Guhyasamāja according to the method of Nāgārjuna (Bu-ston gSūn-'bum, vol. IX/Ta./Manuals of the Yoga-Tantra are contained in vols. XI-XIV of the "Collection of Works."). Later Bu Rin-po-che used to say: "If I had practised meditation, I would have become one similar to Man-luñs guru! But I could not transgress the order of 'Phags-pa and therefore spent my life in teaching." Bu-ston was considered to be the greatest Tibetan scholar in the Yoga-Tantra. Since that time, the teaching of the guide-book on the Pañcakrama has been handed down till the present time in regular succession by numerous kalyāṇa-mitras, such as the Dharmasvāmin bLa-ma Dam-pa and others. The great Tsōn-kha-pa expressed doubt about the hidden precepts of the Pañcakrama composed by Bu Rin-po-che, and the hidden precepts of gSer-ldiñs-pa on which the former were based. In general, Tsōn-kha-pa made a thorough investigation of the Tantras and Sūtras, and in particular (he investigated)

(114)

-sī, requested me to write them down. I, unable to refuse his repeated requests, and being afraid to forget them, caused them to be written down by the monk Rin-chen-grub..... May the Teacher and the Tutelary Deities forgive me! I shall object to the showing of the book to those who did not practise meditation. May Vajradhara split the heads of those who granted permission (luā) to such individuals!"

the mūla-tantra of the Guhyasamāja and its Ākhyā-Tantras (Kg. rGyud-'bum, Nos. 444-7, 450, 451, 452), as well as the great commentaries which had originated in India, and Tibetan theories (on the subject). - He composed a guide-book on the Pañcakrama and the Rim-lha gsal-ba'i sgron-me which explained in details the subject (of the Pañcakrama). In this manner he revived the system of the Samāja which had fallen into decay. Again, the exposition of the Tantra (without its commentaries and Ākhyā-Tantra) was obtained by Miñag Žañ-žuñ and La-ba-pa from 'Khon Gad-pa Kīrti. From these three the Dharmarāja Rin-čhen gliñ-pa obtained it. Further, Khams-pa Ro-mñam rdo-rje. He handed it down to rGyal-luñ phu-ba čhen-po, the latter to Me-lha-khañ sna-ba. The latter to rGyal-luñ phu-ba, the "Junior." From the latter the system was obtained by the Dharmarāja Rin-čhen gliñ-pa. Since the year Earth-Male-Tiger (sa-pho-stag—1098 A.D.) which followed the year of the death of Mar-pa (1097 A.D.), to the year Earth-Male-Ape (sa-pho-spre'u—1188 A.D.), when the Dharmarāja Rin-čhen gliñ-pa passed away, 91 years have passed. In this year gLiñ-ras also passed away. rGya Pho-ba-luñ-pa obtained the system from Rin-čhen gliñ-pa. sÑe-mdo, the All-knowing, aged 41, came to Ru-mtshams Pho-ba-luñ and met rGya Pho-ba-luñ-pa. He studied under him the exposition of Tantra of the Guhyasamāja and its Ākhyā-Tantra, the great Advaya-vajra Tantra (gNis-med rnam-rgyal, Kg. rGyud, No. 453). Next year, he came again, and brought offerings, and obtained initiation of the gNis-med rnam-rgyal rigs-bsdus čhen-po (Kg. rGyud-'bum, No. 453) and the exposition of the Hevajra-Tantra according to the system of Mes together with hidden precepts. He also studied the Tantras, initiation rites and hidden precepts belonging to the Tantra class. The Chapter on the Guhyasamāja according to the system of Mar-pa (12a)

(11b)

The yogeśvara (*rnal-'byor-gyi dban-phyug*) Mid-la-ras-pa : At lNag-stag-ris there had been a man belonging to the clan of Khyuñ-po and the family of Mid-la. Once in a gamble he lost all his landed property and had to leave his native place. He settled in Ko-ron-sa. Among his descendants there were two named Mid-la Ser-rgyal and gYuñ-rgyal. The Venerable One (*rJe-btsun*) was born in the year Iron-Male-Dragon (*lcags-pho-'brug*—1040 A.D.) as son of Ser-rgyal and Myañ-gza' dKar-rgyan. He was given the name of Thos-pa *dga'*. Soon after, his father passed away. At that time the Venerable One's mother was 24, and was forced to become the wife of the son of the uncle (this is not mentioned in the *rnam-thar* of Mid-la-ras-pa). She did not agree, and the uncle became angry and took away all her property. They were left in poverty. On one occasion the Venerable One partook of wine in the house of the teacher kLu-brgyad-pa who had taught him reading, and was coming back singing. The mother was displeased with him and told him : "How could a son like you be born to father Ser-rgyal! Can you still think of songs amidst the conditions in which we, mother and son, have found ourselves? Now you must proceed to dbUs and gTsāñ, and study the magic art under an expert magician, and then destroy all our enemies!" The Venerable One replied: "Well mother! I shall follow your words!" The mother gave him adequate provisions according to her means and while he was waiting for some companions on the border of the dPal-me dpal-thāñ, he came across a reliable companion and proceeded (on his journey). When he made inquiries as to who possessed the greatest magic power, he was told that in Yar-kluñs there was one named gNags gYun-ston khro-rgyal. He offered him whatever things he possessed, with the words: "I have come from La-stod. I am oppressed and weak, and have come to ask for instruction in magic". gNags began to boast greatly about his magic powers. Mid-la began the study of magic in the company of five

other students and spent one year there. After completing their studies of hidden precepts, which were described as magic his fellow-students being satisfied with these left the place, and the Venerable One saw them off, and when he returned, the teacher said to him: "You did not go?" (124) Mid-la replied: "They have studied magic only as a pastime, -but I, being oppressed, wish to study in real earnest, and therefore shall not go till I get the genuine precepts." The teacher then said to him: "Well! I and Lha-rje sNubs-čhuṇ of gTsān-roṇ have exchanged magic for the art of sending a hail-storm (ser-ba). I used to send him those who had come here to study magic, and he used to send me those who had come to acquire the art of creating hail-storms. You go to sNubs-čhuṇ and study the art of true magic." He gave him some provisions and a letter in which he wrote: "This son of mine merits pity! Pray teach him real magic." When Mid-la came to sNubs-čhuṇ, the latter said to him: "Well, are you able to retire to a solitary place for the sake of practising magic?" Mid-la replied that he could do so. He then prepared an underground cell and practised magic inside it. During 14 days perfect signs of magic stood out clearly. The teacher having perceived it, went (to see) Mid-la, and said: "Thos-pa dga'! Come to the door! Yesterday dākinis and religious protectors appeared (before me) having assumed a victorious aspect similar to the disk of the moon, and showed the sign of killing thirty-two enemies. Now you should make an offering to the religious protectors and offer thanksgiving". At that time the son of the uncle gYūn-rgyal was taking a wife, and the marriage ceremony was being performed. The house suddenly crumbled down and 35 persons perished underneath, but the uncle and aunt escaped. Then Mid-la received from sNubs-Čhuṇ numerous instructions in the Guhyagarbha, etc. He thought: "I have listened to the words of my mother and have amassed such great sins", and thinking so, he felt sad. His mother sent him a letter, saying that a true son had been born to father Mid-la

Ser-rgyal (Ses-rab rgyal-mtshan) and that thirty-five enemies had perished simultaneously. "I feel satisfied at this. But the countrymen feel enmity towards me. You should send a hail-storm with hail of the size of three lumps of clay. Should this happen, I shall not feel regret, even if I were to die". The teacher on reading through the letter, told Mid-la: "Well then, go to gYun-ston". Mid-la proceeded there and related the matter to gYun-ston. The teacher (gYun-ston) made him retire to a solitary place in a cave of Lan-khar-nañ and to perform there the rite of producing hail-storms. Before a month had passed, perfect signs of the rite of producing a hail-storm stood out clearly. Having selected the proper season (of harvesting), he proceeded to his native place, accompanied by a courageous servant of his teacher. During one night he buried several hail-producing charts in several fields, and then retired to the summit of a mountain. He insisted on his innocence (before his tutelary deity) and wept loudly. A strong hail-storm took place, which changed mountain valleys into ravines. The country folk saw them on the summit of the mountain. The Venerable One fled first and told his companion to rejoin him at Dih-ri. When the country militia had reached the summit, the servant said: "I am Thos-pa dga'! You had shown enmity towards our family. Now are you happy? I shall create such conditions that even a single man will find it difficult to dwell in this locality", and he dashed into the midst of the militiamen, but no one dared seize him. Then both of them proceeded to dbUs and gTsai. Mid-la took up residence with Lha-rje sNubs-čhün and the servant proceeded to Yar-kluñs. Mid-la had a strong longing for religion, but could not reveal it to his teacher. One day a wealthy supporter of the teacher died, and this made the teacher sad, and he said: "Thos-pa dga'! We have amassed great sins! You should consecrate yourself to true religion and liberate me also. Or, I shall practise religion, and you will furnish me with provisions." (Mid-la) replied: "Well, I shall practise the true religion". Then

(12b)

(Mid-la) obtained the Mahāsanti (rDzogs-pa čhen-po) doctrine from 'Bre-ston Lha-dga' at Rōn. Mid-la did not even obtain the power of meditation, and 'Bre-ston' said to him: "I had boasted of my doctrine, and you also had become idle, and thus we were unsuccessful! Now, one named Mar-pa lo-tsā-ba, a disciple of the Master Nā-ro and Maitrī, resides at Chu-khyer in Upper Lho. He is a man who is able to introduce the mind of disciples to the Mother of Ultimate Essence by performing rites (rites of initiation). Go there!" (Mid-la) felt joy on hearing (Mar-pa's) name pronounced and proceeded to Chu-khyer. On seeing the face of the teacher (Mar-pa), his mood changed. The bla-ma Mar-pa made him built numerous stone walls, and plough his fields, etc. Mid-la showed great diligence in the carriage of stones, till his back became bruised. While he was labouring, the bla-ma used to bestow initiations on numerous important personalities and his disciples, such as 'Tshur, rNog and others. Mid-la, believing that he should also be admitted to initiations, requested Mar-pa, but Mar-pa refused to give him anything. Mar-pa's wife could not stand it any longer, and sent (Mid-la) to rNog with a present of a ruby, held dear by Nā-ro-pa, and a letter in which it was said that "since the teacher (Mar-pa) was very busy, you should impart precepts on him (Mid-la)". When the Venerable One reached gZuñ-ri-bo, rNog said to him: "My cattle had been taken away by the Yal-mu-bas! Send a hail-storm (to destroy them)". Mid-la sent a hail-storm, and returning to rNog, said to him: "I had come here for the sake of religion! But, instead, I was compelled to perform sinful deeds!" rNog said: "Never mind!" and then bestowed on him the hidden precepts of the upāya-mārga. He also made Mid-la reside in a solitary cave. After that rNog received an order from the Great Lo-tsā-ba (Mar-pa), which said: "My nine-story house has been completed. You should send some tamarisk bushes (spen-ma) for the edge along the roof (spen-bad, a border made of tamarisk brushwood below the roof of Tibetan temples)."

(134)

rNog, having taken with him Mid-la, as his attendant, went to collect many offerings, including a Ratnakūṭa-sūtra, and on their way collected about eighty loads of tamarisk wood. They presented the offerings and the tamarisk wood to Mar-pa. When they had finished the work, the teacher (Mar-pa) told (his wife) bDag-med-ma to prepare a Tantric feast (gaṇacakra). When the Teacher and his disciples were partaking of the feast, (Mar-pa) stared angrily at rNog, and cried out to him: "You wicked one called rNog ! Why did you give the hidden precepts to my Thos-pa dga'?" rNog replied: "I had received (the Teacher's) order accompanied by your seal". (Mar-pa) looked at Mid-la and asked him: "Who gave you the present ?" Mid-la replied: "The Mother gave it to me !" The Teacher rose suddenly from his seat and in anger seized an Acacia stick. bDag-med-me ran out. The Teacher then sat again on his mat, smiled and said: "Call bDag-med-ma!" When bDag-med-ma came back, he said: "Now serve wine liberally ! The Teacher and disciples will converse !" To Mid-la he said: "I knew when you had come that you were a fortunate disciple, but since you were a great sinner, I had to purify you!" Now repeat in my presence the hidden precepts which were given to you by rNog" (this passage is not found in the rnam-thar of Mid-la). After rNog's departure, Mid-la saw him off to a considerable distance. After that, the Teacher Mar-pa bestowed on Mid-la the complete hidden precepts. "There is more than this", said Mar-pa, and pronounced an oath, calling as witnesses the dākinīs. Above Gro-bo-lun there was a place called rTa-nag phug and Mid-la was placed there in retirement. Though he practised meditation with great diligence, great knowledge was not born in him. Afterwards he related these events in a song to Zi-ba-'od (Mid-la's disciple and well-known poet):

"O child, of beautiful face ! You of inquisitive mind.
listen to me here ! Do you recognize me or not ?

If you do not recognize me,

(13b)

(I shall tell you), I am Mid-la ras-pa of Guṇ-thān !

My navel-string was cut in lower Guṇ-thān.

I had studied in dbUs and gTsāñ,

I had about ten gracious teachers, beginning with Nar-ston
and Nab-mi and, in particular, I had obtained from Lha-rje
sNubs-čhuñ, the fierce mantra of the “Black and Red faced
Rāhula” (gZa'-gdoñ dmar-nag).

Though he possessed a lofty wisdom in both theory and
understanding, and was a scholar of lucid method,

my doubts (on the nature of mind) were not removed
entirely (by him).

It was said that at Chu-khyer in Upper Lho, there was one
who was blessed by the Master Nā-ro and Maitrī,
who had vitalized the vital centres of one’s physical body,
who had directed the mind towards Mother-Nature.

The fame of this father lo-tsā-ba I heard from a distance.

On the mere hearing of his name, the hair of my body
stood erect.

Regardless of the difficulties of the road, I proceeded
towards him,

on the mere seeing of his face, my mood was changed.

It seemed to me that he had been my teacher in former
lives.

In the presence of this my gracious father.

I spent six years and about eight months,

my body followed his body like a shadow.

though I did not possess presents of worldly things,
in the service of body and speech (to him), I reduced
myself to atoms.

From the bottom of his mind, thus gladdened,

he bestowed on me the complete oral and hidden
precepts”.....

Up-to this, I had written the life-story (of Mid-la) in detail,
because I had seen many spurious accounts. I believe that
the above account by myself corresponds to actual facts.

According to another account, the Venerable One came to

Mar-pa, aged 38, and resided with him till the age of 44. Since the age of 45, he had practised meditation. This agrees with a statement by 'Bri-khun Chos-rje who had said : "The Venerable One did not part with the meditative string for forty years, till his death". After that he left Mar-pa and on the way paid his respects to rNog. When he had returned to his native place, he found that his mother had died, and in a corner of the empty house, he discovered her remains—a heap of bones covered by some rags. He used it as a pillow for a night and concentrated his mind, purified her of her sins and afterwards cremated the body. He had a sister, who had wandered away. There was also his share of a field which had belonged to the mother and her son, but no one dared cultivate it. (His) aunt, though an old enemy, met the Venerable One with soft words and pretended to be glad. She promised to give him some provisions and cultivate his field. Mid-la spent six months in meditation at the foot of a mountain situated above the village. When his 'inner heat' did not increase, a dākinī taught him physical exercises and his 'inner heat' increased. Then a thought came to him that he was able to practise austerities and he left his native place. He went towards the mountain peaks of sKyi-roh (on the Nepalese border). The famous "Six forts of Mid-la" (Mid-la'i rdzon-drug) were also found in the mountains of sKyi-roh. There during nine years he subsisted on nettles, meditated with great assiduity and (in the end) mastered breath-control (prāṇāyāma). The Wisdom of the Ultimate Essence was produced in him. To outsiders (who were observing his outer appearance only), he seemed to be overcome by weariness, but the Venerable One himself remained firmly plunged in the trance of Great Beatitude (Mahāsukha, bDe-ba čhen-po). He used to sing the song on the six happinesses. After nine years had passed, he realized the trance of self-realization, and in order to labour for the benefit of the crowds of nomads, he went towards Ti-se

(14b)

(Kailāsa). There was a Bon-po adept who had mounted a drum, and was about to proceed to the snowy summit. The Venerable One reached the snowy summit within a single moment, and then having spread his linen garment, he sent the Bon-po adept down with his drum, and showed many other similar miracles. After that he came down (from the summit) and numerous supporters, such as rDor-mo and others attended on him. He went towards La-phyi. Heavy snow having fallen, it did not melt for a whole year. When the snow had melted a little, some of his supporters, including the lady rDor-mo and others, thought that the Venerable One must have run short of provisions, and was probably dead. They thought of going in search of his body and proceeded (to La-phyi). On the edge of a mountain slope, a snow leopard was seen watching after them. When he had gone, they resumed their way. On the path, by which the snow leopard had gone, they saw human footsteps. A little further on, they saw smoke coming out from a cave and heard a song. When they came before Mid-la, he exclaimed: "Idiots! Why did you linger so long? I was looking at you from that mountain slope and saw you reach the spot over there, but you did not reach here until now." They said: "We did not see the Venerable One; there was a snow leopard." Mid-la said: "This snow leopard, was—I." At the time of his departure (for La-phyi), he did not take with him more than three measures of parched-barley flour and one leg of stag. (During his stay) he did not consume more than four handfuls of parched barley flour. What remained of the parched-barley and of the stag meat he gave them away. They begged him to come down, saying that the country folk were worried over him and so Mid-la came down. The country people inquired after his health, and he composed a song which began with the words: "I, the yogin, have been of good health. Supporters, are you also in good health?" He proceeded towards Chu-

bar, and subdued a host of gods and demons. After that he visited various villages and solitary places, and maintained disciples. When he came to meet the Indian Dharmabodhi, the latter prostrated himself in veneration before the Venerable One. Dam-pa Sañs-rgyas, while staying at Diñ-ri, also met the Venerable One and discussed with him. According to Nam-rdzon ston-pa the war of demons in Chu-bar took place in the year Water-Male-Dragon (čhu-pho'-brug—1112 A.D.), when the Venerable One was 73. The disciples of the Venerable One were known as the "Eight Brothers clad in woolen cloth" (Ras-pa mched-brgyad): gNan-čhuñ ras-pa of Guñ-thañ, Nam-rdzon ras-pa of lCam-luñ, 'Bri-sgom ras-pa of rTa-mo, Se-ban ras-pa of 'Od-khri, Khyi-ra ras-pa of sNi-śañ, Ras-pa Ži-ba'-od, bDe-ba-skyon and Ra-rdzi ras-pa. According to Khyun-tshañ-pa Ye-śes bla-ma, Mid-la had the following disciples: Ras-čhuñ-pa, who became the head of Mid-la's sons, Master sGam-po-pa, the Great, the manifestation of a Bodhisattva, who had to live through one rebirth only before attaining Buddhahood, Roñ-čhuñ ras-pa, who showed great diligence in meditation, the yogin Ži-ba-skyon, who had attained the power of 'inner heat', 'Bri-sgom yañ-legs, who possessed faith and devotion, Jo-rdor, Žañ-nag, Se-ban ston-čhuñ, Lu-skam Ras-pa, the lady-supporter Legs-se, the yogini lCam-me, sGron-ne and many others who had perceived the meaning of the Ultimate Essence; Ras-pa Ži-ba'-od, Sañs-rgyas skyabs and Roñ-čhuñ ras-pa proceeded to Heaven (without leaving their physical bodies behind); the sister Pé-ta, mDzes-se (Mid-la's wife), Čhos-kyi byañ-čhub and 'Brin-msthams-ma sPa-tshab-gza' also proceeded to Heaven (without leaving behind their physical bodies). Further, the Master sGam-po-pa, the best among the subduers of men, bKra-sis, Tshe-rin-ma, the best among the subduers of asuras, and sNags-skyes Lhan-čig skyes-pa'i sgron-me, the best among the subduers of dākinīs. The above is but a rough abridgement, for who will be able to give a complete list of the 'disciples of

(15b)

this great Venerable One, who had laboured for the welfare of living beings by pervading numerous countries within a single moment, and appearing in each country in various forms. Great seers had said that this great Venerable One had been (previously) the ācārya 'Jam-dpal bses-gñen (Mañjuśrīmitra). The Venerable One lived to the age of 84, and showed signs of passing away in the year Water-Female-Hare (čhu-mo-yos—1123 A.D.). No relics were left behind by him. It is said, that some followers had once inquired from Ma-gčig Za-ma, herself a manifestation of Tārā, whether Mid-la had attained Buddhahood or not, and that she had answered them that "since his perseverance was greater than that of others, he surely should be considered to be a Buddha" (i.e. as having attained Buddhahood). Now the Master Ras-čhuṇ-pa: He was born in the year Wood-Male-Mouse (śin-pho-byi-ba—1083 A.D.) at Khab Guñ-thān, when the Venerable One was performing austerities for the first time. His name was rDo-rje grags. His father died early and his uncle married his mother. He worked as domestic servant for his uncle. In his youth he thoroughly mastered reading, and gladdened his uncle and mother with presents received by him (as remuneration) for reading books in the village. When he reached the age of 11, in the year Wood-Male-Dog (śin-pho-khyi—1094 A.D.), which was the following year after the ninth year of the Venerable One's solitary life, he met the Venerable One, who was staying in a ravine of Guñ-thān. He gave presents (received by him as remuneration) to the Venerable One. His mother and uncle expressed their disapproval at this to the Venerable One and him. After that the Venerable One plunged him into the trance which caused "inner heat" (gtum-mo) to arise and he was successful in it. While he was staying with the Venerable One and had reached the age of 15, he fell ill with leprosy, because his uncle had formerly made him plough fields and in doing so he had come across a nāga.

After that, he did not stay with the Venerable One, but spent nights in empty houses. About that time, there came three a-tsa-ras (Indian ascetics) who had pity on him, and took him with them to India where he met the guru Balacandra who bestowed on him the mantra of gTum-po khyun-sam-čan (mantra of Vajrapāṇi which ends with a mantra to Garuda. gTum-po, cāñdāla, a form of Vajrapāṇi). He recited it and within a short period of time his leprosy was cured without leaving traces. Again he returned to Népāl and heard the exposition of several Tantras, including the Samvara—Tantra as well as other Tantras, from Atu-la-da-sa (Atulyadāsa) and others. After that he again rejoined the Venerable One who said to him: "In India there exist nine classes of doctrines of formless dākinīs. Mar-pa had said that I had not obtained more than five (the Sānskrit originals are preserved at the Grobo-luṇ dgon-pa in Lho-brag) out of the nine classes of these doctrines, and he had suggested to me to bring the complete doctrines from India. Now Ras-čhuṇ-pa, you should go to India and bring back all of these doctrines." (Lus-med mkha'-gro'i čhos-skor, the mūla contains only 9 pādas. Ras-čhuṇ-pa composed a commentary on each pāda.). Ras-čhuṇ-pa followed the Teacher's advice, and proceeded to India, and there obtained all the doctrines from Ti-pu-ba (Pārāvatapada; Ti-phu—Te-phu-pa—Te-pu-pa—Ti-bu-žabs. See J. Bacot: "La Vie de Marpa", Paris, 1937, pp. 57, 105), a direct disciple of both Nā-ro and Maitrī (Ti-pu-ba or the "Pigeon" was considered to be an incarnation of Mar-pa's son). Further, he searched for many precepts and then returned to his Teacher. He offered the Teacher the nine classes of doctrines. The Teacher (Mid-la) bestowed them on Nam-rdzon ston-pa, who composed a guide-book on them. After this, the Lineage which was founded by him became known as "The Lineage of Oral Instructions of Samvara" (bDe-mčhog sñan-brgyud) but the Lineage which was founded by Ras-čhuṇ-pa himself is known as "The Lineage of Oral

Instructions of Ras-čhūn” (Ras-čhūn Sñan-brgyud). It was in this manner that Ras-čhūn-pa, attending on the Venerable Mid-la, had obtained a special yogic insight (rtogs-pa). He also possessed numerous precepts obtained by him from India. He then requested the Venerable One to allow him to go to dbUs. The Venerable One having perceived that great benefit will arise from it, allowed him (to go there). When he was about to leave the hermitage, the Venerable One saw him off for a considerable distance and said : “henceforth you should behave in the following manner”, and gave him his instructions. Then Ras-čhūn-pa spent five years at Čuñ-mchog-dkar labouring for the benefit of some disciples. After that he proceeded to dbUs, and reached the northern part of dbU-ru, where he met the Nepalese Asu and approached him for precepts. Asu said : “Well, I shall give you the precepts. But I must maintain my wife and child, therefore you should beg on my behalf and whatever barley you will obtain, you must give it to me!” Ras-čhūn-pa went on a begging tour as far as Lower sKyi and succeeded in gathering a large quantity of barley which he offered to Asu. About that time he came to Bya-yul and while he was begging a priest got hold (of his foot) in the door (of the temple), and he sang a song : “You, without hidden precepts of the teacher, you hope to obtain Buddhahood by rinsing your mouth with water” (he referred to the Vinaya rule of rinsing the mouth after taking food). When Bya-yul-pa heard this, he shed tears and said to the cook : “There is much smoke (here)”. After that he proceeded towards Lho and spent some time at Khat-čhu. There he hid underground the books containing the six classes of Ro-sñoms (Ro-sñoms skor-drug) by Nā-ro-pa. After that he returned to Nams-śod. He possessed a magic precept of life-taking, but he thought its spread would cause great harm to others, and therefore he hid it in a crack in a rock of rDzoñ-ri. He also spent some time at sKyi-tshañ of 'Phyos. After that he spent some time at Yar-kluñs. He

(16b)

had a mudrā which belonged to a princely family, who had intercourse with another man, and he felt sad and fled away, and stayed for some time in the snows of Sambu. After that he went towards gNal, and visited gNal, Byar and Lo-ro, but spent most of his time at Lo-ro. Afterwards, when he was residing at Byar, he was met by Khyuñ-tshañ-pa. When he was residing at Lo-ro, he was met by the Dharmarāja Rin-chen gliñ-pa and the latter obtained from him the precepts of the Oral Tradition (sñan-brgyud). In general, he had numerous disciples and thirteen spiritual sons: Lo-byi mGo-ba, gTsāñ-pa Sum-pa, Byar-po-ba Ra-śer-snañ, Lo-ro gLan-byi mGo-ba, the bla-ma sGom-čhos, Sum-ston čhos-dar of Lo-ro mi-sna, Bur-sgom nag-po, La-stod-pa Zañs-ri ras-pa, gYe-čhen-mo-ba 'Bri-sgom Don-grub, Grā-phyi-ba gNal rDo-rje'-od, gNal-smad-pa Čuñ-ston rgyan-ne, gNal-smad-pa Čuñ-ston rgyas-pa, gYe-čhuñ-pa dGe-bses Khyuñ-po (Khyuñ-tshañ-pa); these 12 (possessed) complete initiation and had penetrated their Mind (ye-śes nos-zin, a cardinal doctrine of the bKa'-brgyud-pas, consisting of an introspective study of one's own Mind. Another term is rañ-no zin-pa, lit. "seeing one's own face". This method forms the base of the fourth initiation/Tantric/). Yar-kluñs-pa Lha-rje Lha is said to have possessed complete initiation, but did not penetrate his own mind. Further, Ne-gnas Rin-chen grags, gNags-gcer-phu-ba, also called rTa-śon ras-pa, sGom-čhen sMon-lam, Mal Yer-pa-ba, mNa'-ris-pa gSal-mčhog, Jo-mo sGre-mo, Lho-pa Byañ-ston, 'Tshur-ston dBañ-ne, Dus-gsum mkhyen-pa, Tsa-ri sgom-čhuñ and others. He had formerly met five girls at mTsho-sna Dril-čhuñ. While they were singing, the girl who stood in the centre of them became a pupil of Ras-čhuñ-pa, and practised meditation. She is known to have passed to Heaven without leaving behind her physical body from Se-mo-do. Thus he laboured for the benefit of living beings. He died at the age of 78 in the year Iron-Female-Serpent (lcags-mo-sbrul—1161 A.D.). In the history of the Grub-rgyal-ma'i tshe-sgrub (ceremony of

(174)

securing a long life according to the dākiṇī Grub-pa'i rgyal-mo, one of the female Teachers of Ras-čhuṇ-pa), which had originated in the Lineage of Ras-čhuṇ-pa, it is said that Ras-čhuṇ-pa lived till the age of 82. According to the Buddhist chronology, composed by his direct disciples, it is clear that he lived to 78. Lo-byi mGo-ba was a native of upper gÑal. He offered Ras-čhuṇ-pa a golden maṇḍala and obtained from him the complete precepts and initiation. He was able to direct his vital breath (prāṇa) into the avadhūti, and had numerous visions of Buddhas and Bodhisatravas. He also had a vision of bDe-mchog dPa'-bo gčig-pa (Tutelary deities without their śaktis are called dPa'-bo gčig-pa, ekavīra). He lived as a great master of Yoga (māhāyogeśvara). A daughter of Ma-gčig Yañ-dgos attended on him, and he himself for 25 years acted as assistant (grel-dpon) to Ras-čhuṇ-pa, and supervised the latter's retinue. The Venerable gTsāṇ-pa was born at Sum-pa Ne'u-mkhar in the Lower part of Las-stod-čuṇ-pa, as the eldest son of the five sons of father Sum-pa dBañ-phyug and mother rMa-mo Khye-mkhar. He ran away before his marriage ceremony, taking with him a large turquoise, and proceeded to sTag-tshal in Upper Myāñ to the school of sTod-luṇ-pa rGya-dmar-pa and Rog mNōn-pa. After his ordination, he spent one year there. After that he came to the Master Ras-čhuṇ-pa and was filled with devotion. Having cut the fourth finger (srin-lag) of his right hand, he made an (offering) lamp out of it and offered it (to Ras-čhuṇ-pa). He met Ras-čhuṇ-pa when he was 21 or 22, and served as his domestic attendant. Every time he saw Ras-čhuṇ-pa's face, he used to prostrate himself three times before him. He promised to prostrate himself a hundred times every day. Because his parents had become the lay-supporters of the Venerable One (Ras-čhuṇ-pa) and because he had come from afar to study the Doctrine, it was said, that Ras-čhuṇ-pa had abstained from giving to others even a single lesson on the Doctrine and hidden precepts during his absence. After the death of Ras-čhuṇ-pa, he occupied his

(17b)

chair. About that time, he became famous on this side of the river Gaṅgā. He was great in the possession of hidden precepts in India and Tibet.

He was characterized by mercy in giving help to all living beings. There was not a single man, from Tripitakadharas to women and children, who had slandered him or had mistrust towards him. By the mere observance of his behaviour, the mind was benefitted. A single explanation by him was better than the listening to many hidden precepts and doctrines at the feet of other teachers. Though endowed with great knowledge, he was humble in speech. The Master Pag-mo gru-pa had said: "he had been also (an incarnation) of a great Indian siddha, but because of the absence of auspicious omens, his benefit was not great". He and Ras-čhuṇ-pa had several disciples in common. Bur-sgom was the teacher of both the Master Phag-mo-gru-pa and rMog-čog-pa. He had prophesied to Phag-mo-gru-pa that four dākinīs were following after him and that he would build such and such a monastery. It was said that this prophecy was fulfilled.

Khyuṇ-tshaiṇ-pa was born at sTod-luṇs in the year Wood-Female-Sheep (śin-mo-lug—1115 A.D.). He was ordained in the presence of Bya-dul-pa and received the final monastic ordination in the presence of rGya-dmar-pa. He heard the exposition of the Mādhyamaka system at the feet of sPa-tshab lo-tsā-ba, but did not have sufficient time to complete his studies under him, and heard (the exposition) of the "Six Treatises" (Rigs-tshogs-drug: the Prajñāmūla, the Śūnyatā-saptati, the Yukti-ṣaṭṭikā, the Vigraha-vyāvartanī, the Vaidalya-sūtra and the Vyavahāra-siddhi) by Nāgārjuna from Dar Yon-tan-grags. From bZaṇ-ba dBaṇ-rdor he obtained the "Domain of Practice" (spyod-phyogs). From rGya-dmar-pa he heard the Mādhyamaka doctrine and Logic (Nyāya). With Se he studied the Prajñāpāramitā and the Guhyasamāja according to the system of Mañjuśrī ('Jam-dpal, system of Ye-śes-žabs, Jñānapāda), the Ra-li

(18a)

Cycle (the 32 Tantras, Kg. rGyud-'bum, Nos. 383 and fol.) and the Guhyasamāja according to the method of Nāgārjuna, with Phug-pa-ba. He studied with Jo-sras the Samvara-Tantra and the Kriyā-Tantras; with Lho-pa he studied the Kha-rag Class (the system Kha-rag-sgom-čhuṇ, also called Kha-rag skor-gsum).

With Nañ-pa and Rwa-lo (he studied) the Kālacakra and the Nag-'Jigs (Nag stands for dgra nag-po, Kg. rGyud-'bum, No. 473—gŚin-rje'i gśed dgra-nag-po'i 'khor-lo-las thams-čad grub-par byed-pa žes-bya-ba'i rgyud-kyi rgyal-po, Yamārikṛṣṇakarmasarvacakrasiddhikara-nāma-tantrarāja; 'Jigs—stands for dPal rDo-rje 'Jigs-byed čhen-po'i rgyud čes-bya-ba, Śrī-Vajramahābhairava-nāma-tantra, Kg. rGyud-'bum, No. 468). With gNam'-phar-ba the bKa'-gdams doctrine. With the sister of 'Khon-phu-ba the Lam'-bras (Path and Fruit) doctrine. With gLiñ-kha-pa the gZer-lha (name of a precept). With the kalyāṇa-mitra rGya the Pañcakrama (rim-lha). With rNog the Cycle of Hevajra. At that time he was unable to get the hidden precepts. He then visited 'Bri-sgom gLiñ-kha-pa, and met him on the seventh day after the latter's coming out of immurement. He asked for hidden precepts and obtained the system of gTum-mo sgyu-lus rmi-lam (the three sections of the "Six Doctrines" of Nā-ro-pa) to serve as his guide. The remaining (three) he only heard being recited. He said: "You natives of dbUs are foolish! Ras-čhuṇ-pa is residing in dbUs (instead you have come to me)". He then visited Ras-čhuṇ-pa and requested that he might be granted an interview. People said to him: "The Venerable One is disgusted with priests! Most probably you will be unable to meet him." He met him however and Ras-čhuṇ-pa said to him: "In my dream, I saw a moon of little lustre which told me: "A shining sun is approaching." The moon indicates your disciple, the sun—youself. I shall give you the hidden precepts." Within 90 days he gave him all the oral instructions and he held nine Tantric feasts (gaṇacakra). Ras-čhuṇ-pa

said to him: "Now do not stay here, but go! Till my death, you should keep in secret your Teacher and the hidden precepts. Afterwards, you can bestow them from kings to lepers, whoever will be fit to receive them. But do not sell these precepts!" Then he stayed for seven years at Khyuñ-tsheñ-brag in Lan-gro. No one paid homage to him. He also stayed in the snowy mountains of He-bo (bSam-yas). At Khyuñ-tshañ he performed the rite of the transference of the conscious principle into a pigeon and said (on that occasion): "There is no hindrance in these visual objects." Further, he had numerous visions of tutelary deities. His blood turned into milk, his bodily defilements vanished and he acquired the trance which did not differentiate between samāhita-jñāna and prsthā-labdha-jñāna, as well as innumerable faculties. He died at the age of 62 in the year Fire-Male-Ape (mo-pho-spre'u—1176 A.D.) at sGa-gon. After his cremation numerous relics were left behind.

(18b)

Ma-gčig Oi-Jo, a disciple of Khyuñ-tshañ-pa, was born at O-yug. Her family was rGya. In general, she studied and meditated from her childhood, and, in particular, having met Khyuñ-tshañ-pa, she obtained complete hidden precepts of the Oral Tradition. She obtained excellent knowledge of the state of Nature (gnas-lugs rtogs-pa). She was endowed with the six pāramitās. As her dāna-pāramitā she offered to her Teacher all (her) possessions and acted as (his) Tantric assistant (prajñā or mudrā) during the performance of initiation rites, and a mystic trance was produced in her. As her śīla-pāramitā she observed the moral precepts of the three kinds of vows (the So-sor thatpa'i sdom-pa or Pratimokṣa vow, the Bodhisattva vow or Byañ-čhub sems-dpa'i bslab-pa and the Tantric vow or sNags-kyi dam-tshig). As her kṣanti-pāramitā she was endowed by an intuition into the state of Nature. As her vīrya-pāramitā she constantly practised the Utpannakrama and Sampannakrama degrees. As her dhyāna-pāra-

mitā she was endowed with a mental concentration during which she could contemplate the non-differentiated nature of gods and the Teacher in the pure mirror of her own Mind. As her prajñā-pāramitā she possessed Wisdom which by the grace of her Teacher could grasp that the elements of Phenomenal Existence had no origination and no characteristic marks. Further, dGe-sdiñs-pa, a disciple of Khyuñ-tshañ-pa, was born as son of Zi-ston Ma-ri-tse at Lha-phu of Sañs, and was named Jo-sras A-sen. He was ordained in his youth and heard extensively the Mādhyamaka system and the "Domain of Practice" (sPyod-phyogs) at the feet of many scholars, including Gañs-pa Se'u and others. He also heard many Tantras and the Yoga Class, as well as other texts at the feet of the ācārya rGya-ma-pa and others. He obtained from Khyuñ-tshañ-pa the Oral Tradition (sNan-brgyud), acquired the understanding of the Ultimate Essence, and developed a permanent concentration. Further, Mar-ston Tishul-khrims 'byun-gnas was born in the year of the Serpent (sbrul-lo), as son of Mar-pa 'Bar-ba rgyal-mtshan at Brud-kyi Dad-mo-stens of Sañs. In his youth he took up ordination. When he came of age (i.e. reached the age of 20), he received the final monastic ordination. He studied the bKa'-gdams-pa doctrine and the Vinaya, as well as texts belonging to the "Domain of Practice" (sPyod-phyogs), such as the Śikṣāsamuccya and other texts, with 'Dzan-pa Byan-skyabs. He heard many Tantras from Sum-ston dGe-'dun. From Khyuñ-tshañ-pa he heard the complete Oral Tradition. He became expert in the understanding of the Ultimate Essence⁶

(194)

6 According to the Tantra every man perceives the Ultimate Essence (chos-nid, dharmatā) at the moment of his death. An adept practising meditation reaches this stage in his meditation without passing out. In some Tantric systems meditation is even compared to death or 'chi-ba, and the awakening from meditation is likened to the entry into the Intermediate Stage or bar-do.

and in the practice of transforming the Intermediate Stage (bar-do-la rtsal-'byoñs-pa means the transformation of death /'chi-ba/ into the Dharma-kāya, of illusions peculiar to the Intermediate State or bar-do snañ-ba into the Sañbhoga-kāya, and of the entry into the womb or mñal-du žugs-pa into the Nirmāña-kāya). Through his clear vision ('od-gsal, ābhāsva) he was able to perceive the time of the passing of his Teacher. Through his Bodhicitta he laboured extensively for the welfare of others. He preached extensively the Oral Tradition and propagated it. Žañ lotsā-ba, a disciple of Sañs-pa Mar-ston and dGe-sdiñs-pa, was born at dBUs-sde as son of Žañ mDo-sde-grags. He was named Phur-pa skyabs. At the age of 14, he learned to read from the acārya rGya-sgom and entered the Gate of Religion. He also studied the "Six Doctrines" of Nāro and other texts. He obtained from the acārya Myañ (the sādhana) of the Great Merciful One (Thugs-rje čhenpo, Avalokiteśvara) according to the method of Mar. From mNa'-bdag Myañ-ral (his real name was Ni-ma 'od-zer. He was one of the two famous gter-bton of the rNīñ-mapa school, the second being Guru Chos-dbañ. Both are designated by the name of gTer-ka gon-'og) he obtained the secret doctrine of hidden scriptures (gter-ma). From Rwa Sañs-rgyas kun-dga' he heard the Hevajra-Tantra according to the system of rNog and the bsTan-bsruñs by sNubs (a rite of propitiations of Dharmapālas according to sNubs-chen Sañs-rgyas ye-ses).

He also obtained the initiation of cittotpāda and that of its mystic trance from Žañ 'Tshal-pa. From Ras-pa dBañ-ñe he obtained numerous precepts of Ras-čhuñ-pa, including the Yan-lag bdun-ldan and others. From Bañ-so-ba he obtained the three classes of sPuñs-pa (sPuñs-pa skor-gsum). The Cycle of Sañvara according to Mar-Do (Mar-pa Do-pa) he obtained from Lho-pa rTa-sgom and the dbon-po Jo-bsod. From Rwa Jo-dar he obtained the Kālacakra system and the Cycle of Yamāri. From the Mādhyamaka-

ācārya bSod-rgyal he obtained the Cycle of Hevajra according to Ram and the gSañ-Idan (Tg. rGyud, No. 2593). From the bla-ma rDo-rje skyabs the system of rMog-čog-pa. From Śaṅs-pa Mar-ston and dGe-sdīns-pa he obtained the Oral Tradition. From rTa-sgom he obtained the Oral Tradition of the "Father" Class (pha-rgyud) of the Tantras, together with the initiation into the Grol-lam (mukti-mārga = ābhāsvara, practice of ābhāsvara). From a disciple of gÑal-pa gSuñ-géad ("The Silent") he obtained the Oral Tradition according to the system of Nam-rdzon and the "Lus-med mkha'-gro'i čhos." Having learnt that Ma-gčig Oñ-Jo was keeping the initiation rite and precepts of the Oral Tradition, he made a request to her, but she did not bestow them on him. He received ordination in the presence of the mahā-paṇḍita (Kha-čhe pan-čhen) Śākyāśrī and the dPyal lo-tsāba, and was given the name of Grub-pa-dPal-bzāñ-po. He attended for one year on the mahā-paṇḍita (Śākyāśrī) and obtained (from him) instruction in the Doctrine. He heard the "Domain of Practice" (sPyod-phyogs) and the Vinaya from the ācārya rGyañ-ro gŽon-riñ. On three occasions he invited Ma-gčig Oñ-Jo and on the last occasion she imparted to him (the complete) Oral Tradition. She also gave him a book which had belonged to Khyuñ-tshañ-pa, a pill made of sacred ingredients (dam-rdzas), six bone-ornaments (rus-rgyan) and other objects, as well as foretold him the future. From gÑos-sgom, a disciple of Śaṅs-pa Mar-ston, he obtained an introduction (khrid) into the upāya-mārga (thabs-lam—mudrā practice among the rNīñ-mapas and the bKa'-brgyud-pas). From Ba-ri-ba he obtained the bLo'-phel (Mañjuśrī-sādhana, Jām-dbyāñs blo'-phel). From kLog-skya-ba of dGyer-phu he obtained the Cycle of Samvara according to the system of Atīśa, the Guhyasa-māja according to the method of Nāgārjuna. From the bla-ma Ko-brag-pa he obtained the Lam'-bras (Path & Fruit Doctrine) according to the system of Ža-ma. From Khirophu lo-tsāba—the sādhana of Vaiśravaṇa (rNam-sras) and

(19b)

other texts. He had seventy teachers from whom he obtained instructions in the Doctrine. He journeyed to India and Nepāl (Lho-Bal), and at Ye-rañ in Nepāl studied Sanskrit Grammar and Logic (Nyāya) with the mahā-paṇḍita Katnarakṣita. He used to say that he had obtained more than two hundred Tantras and their respective commentaries, and some eighty-four complete rites of initiation. He also obtained from the paṇḍita Śrī-Vimalakīrti many initiations into the Cycle of the Venerable Tārā, as well as her mandala rites and other ceremonies. While he was teaching the commentary on the Tantra to Thāñ-ston, he discovered that he had left the text of the commentary in some other place and was unable to bring it. He offered prayers to (his) teacher, and within a single moment the knots of the symbolical language of all the Tantras and commentaries were revealed to him (rDo-rje tshig-gi mdud-pa, symbolical language, cf. saṃḍhyā-bhāṣā). He offered prayers to Khyūñ-tshañ-pa and was initiated in his dream, and then became an excellent poet. When he was being initiated into the Cycle of Saṃvara by the mahā-paṇḍita (Śākyāśī), an earthquake took place. When he was listening to the exposition of the Guhyasamājā, Saṃvara himself expounded the Tantra to him. When he was listening to the Yamāri-Tantra, the yellow faced Great Merciful One (Avalokiteśvara) preached the Doctrine to him assuming different postures. When he was listening to the exposition of the Saṃvara-Tantra, a dākinī gave him the permission (to read the text). While he was preaching, music used to resound by itself. When he was initiating Bhā-ro, he subdued dākinīs with an offering (gtor-ma, balin). During the initiation into the sTod-'grel (bDe-mchog stod'-grēl, Tg. rGyud, No. 1402), a jackal appeared (a sign of the presence of dākinīs). When he was translating the 'Phren-ba (rDo-rje 'phren-ba) wonderful signs were observed. In his dream he met the great brāhmaṇa Saraha, who preached the Doctrine to him. He drove away

(204)

the magic influence of the leprosy demon (*sa-gdon*) with the help of the *bDud-skor-bzlog* ceremony (rite of driving away demons). One of the oldest rite in Tibet). He removed harm caused by *dPe-dkar* with the help of a fierce exertion (*agra-vrata*). In Nepāl he defeated the magic influence of heretics by the means of a courageous deed. He made many translations, including that of the *rDo-rje 'phreñ-ba* and other texts, as well as composed many hidden precepts, etc., such as the *Man-nag sñe-ma'i tṣkā rin-po-čhe'i gter mdzod* (*Man-nag-gi sñe-ma*, Tg. *rGyud*, No. 1198), the *brTag-gnis-kyi mtha'-gnis rnam-sel*, the *Rab-gnas* and the *bDun-tshigs gzer-lha*. He made a solemn vow at the monastery of Bon-gron, the hermitage of *Tshoñ-dus 'Gur-mo*. At the time of his immurement, the *dākinīs* sang praise to him. At Bon-gron he had a vision of *Cakrasamvara*. He obtained an inseparable understanding of the undifferentiated relation between subject and object of all the elements of Phenomenal Existence. He proceeded to the Paradise of Heruka in the year Fire-Female-Hen (*Me-mo-bya*—1237 A.D.). *Se-ston Jo-khro*, a disciple of *Zan-ston* and *gNes-sgom*, was born at *rGyañ-ro* of *gTsāñ*. His name was *rDo-rje khro-bo*. From his childhood he had heard from his mother the Life-story of *Mid-la*, and used to spend his time alone in a cave. At the age of 12, he learnt reading. At the age of 18, he studied under the *bla-ma gSan-ston* the Cycle of *Māyā* and the *Yañdag* (one of the *rTñin-ma bka'-brgyad*). He listened to the exposition of the *Nam-mkha'-čhe* (name of a book on the system of "Mental" Class of the Great Achievement, *rDzogs-chen sems-phyogs*) and thus understood the nature of the Mind. He obtained the Guide on *brDa-rtsa* (symbolical language taught by *Nā-ro-pa* to *Mar-pa*) and penetrated the meaning of the *Mahāmudrā* (Great Seal). He also listened to instructions in the *Lam-'bras* (Path & Fruit), etc. From father *sNubs-ston* he obtained the *sādhana* and initiation into the rite of *Vajrakīla*, as well as some minor branches of the *Māyā* (*Guhhyagarbha*). At the age of 30, he obtained from *gSen-*

sgom Zig-po the four initiations into the Sahaja system. At the age of 32, he obtained from gNos-sgom the Oral Tradition (bDe-mchog sñan brgyud), as well as the initiation into the Cycles of Samvara and Vajravárahi (Jo-mo). He also obtained the 'Six Doctrines' of Nā-ro, the system of sPyod-yul (gCod) and the system of bLo-sbyon ("Mind purification"). At the age of 37, he obtained from Zañ lo-tsā-ba at Cog-ro Lha-sdins the "Oral Tradition". All his doubts concerning the precepts which had originated from Khyun-tshaiñ-pa were removed. He also heard the rDo-rje 'phren-ba and understood all the elements of phenomenal existence to be a dream and illusion. He became an expert in the mudrā practice, and thus subdued the thought of considering the antidote (gñen-pa) to be superior (i.e. considering good to be superior to evil). All his actions belonged to the sphere of the bodhicitta. Now Nam-rdzöñ ston-pa Bodhirāja: (His) native country was mDo-khra lčim-luñ. (His) family name was Nam-rdzöñ. He was called ston-pa, "a scholar", because he was learned in the "Five Treatises" of Maitreya (Byams-chos). He obtained the complete precepts from the Venerable One (Mid-la), as well as composed a compendium of the teachings of the Venerable One. He bestowed on Guñ-thañ Ras-pa the complete Oral Precepts of Samvara. The latter bestowed them on rGya Pho-ba luñ-pa. The latter composed many books on the Cycle of Samvara. His secret name was Rol-pa'i rdo-rje. Further, gNal-pa gSuñ-bčad-pa, a disciple of Nam-rdzöñ-pa: His native place was gNal-roñ. At the age of 19, he fled to Gog-dor (to obtain instruction in the Doctrine). From the bla-ma mGon he obtained the Khams-gsum yonis-grol (an introduction into the Mahāmudrā system) together with its precepts. After that he proceeded on a begging round to La-stod. He met Nam-rdzöñ-pa who was residing at La-so of Brin (sNe-nam). He offered him half of a golden strāns. He said that "he was practising religion through fear of death and rebirth, and felt revulsion towards this Phenomenal World. May I

(20b)

obtain from you the initiation together with the hidden precepts?" Nam-rdzon said: "All the precepts of the Master Mid-la should be divided into two classes: the class of precepts on the upāya-mārga which belongs to the Tantra, and that of the precepts of the Oral Tradition which belongs to the Cycle of Initiation. The hidden precepts belonging to the Oral Tradition were not imparted to others (by the Venerable One), but it was said that they had been imparted to the Venerable Ras-čhūn-pa. However he had bestowed on me the complete Eight Doctrines of the Master Nā-ro-pa". He bestowed the complete special Eight Doctrines with their hidden precepts (Mar-pa'i mgur-chen brgyad). He introduced him to the understanding of the Sahaja doctrine and said: "You should practise it with a secret rite. Those who are able to preach the Tantra are very few, therefore you should give the complete instruction to only one suitable person, who will be able to continue the Lineage". In general, he stayed with him on two occasions, in all during 15 months. After that he made a short visit to Lha-sa in dBuS and to Srin-po-ri. Though he had come on foot to the monastery of 'Chad-po-čhe of 'Chin-ri, he pretended to have become lame. He also abstained from speaking, and pretended to be deaf and mute. For 18 years he kept to his cell and meditated intensely. One year was spent by him at a place situated at a little distance from his residence, and several years were spent at lČan-sar ser-ma brag-gdon. Afterwards he obtained realization and supernatural powers, and developed the faculty of prescience. He died at the age of 70. gNal-pa gSuṅ-
gčad-pa Ni-ma sèn-ge taught the "Oral Tradition" of the Cycle of Samvara to dMar-bu brag-pa gŽon-nu śes-rab, who in his turn taught it to 'Brom-ston Rin-chen śes-rab, dGyer-sgom Ri-ba Rin-chen Tshul-khrims, gYan-skyon-ba rGyal-ba don-grub, gSer-gliñ-pa bKra-sis-dpal, the Dharmasvāmin dKon-mčhog rdo-rje, mKhas-grub Ahūmvajra and sPre'u-žin riñ-
čhe Byaň-čhub-dpal. He bestowed on me and the mahā-

(214)

upādhyāya Señ-ge-dpal-pa the initiation into the "Oral Tradition" of the Sañvara Cycle and many precepts.

rGya-po-ba Luñ-pa transmitted the precepts to gTsaiñ-phrañ-pa čhen-po, dGe-ba sPañ-kha-ba, mTha'i-bži Bya-bral-pa, bla-ma gZi-brJid-pa, bla-ma dKon-mčhog bzañ-po, mkhan-čhen Šes-rdor-ba, Čhos-sgo-ba Čhos-dpal šes-rab and rGod-phrug Grags-pa 'byuñ-gnas. The precepts exist now-a-days without interruption. Though the "Lives" of the former teachers contain accounts about their study of the "Oral Tradition", their Lineages are unknown. I have written only about the Lineages which were known to me. Three hundred years after the Nirvāṇa of the Buddha, the mahā-brāhmaṇa (Saraha) appeared (in this World). After he had reached the age of 300, he met the Master Ri-khrod-pa (Sa-ba-ri-pa). After the lapse of 2400 years, he was met by Maitrī-pa. After this, 170 years have passed till the death of gLiñ-ras. Since that date 188 years have passed till the year Fire-Male-Ape (me-pho-spre'u—1476 A.D.). In general, according to the chronology of Ras-čhuñ-pa: 3458 years have passed since the passing of the Teacher till the year Fire-Male-Ape (mephō-spre'u—1476 A.D.). The chapter on the "Oral Tradition of Sañvara" (bDe-mčhog sñan-brgyud) and the "Oral Tradition of Ras-čhuñ-pa"

(21b)

The Master sGam-po-pa, who was known to have been the best among the disciples of the Venerable Mid-la: As stated by rGyal-ba Yañ-dgon-pa, sGam-po-pa, an incarnation and holder of the Lineage of incarnations, after he had been born as Candraprabhakumāra, the noble son of a rich householder in Rājagṛha, had requested the Munīndra, residing on the Vulture Peak, to recite the SamādhiraJa-sūtra (Ārya Sarvadharmaśvabhāvasamatāvipañcita-samādhiraJa-nāma-mahāyāna-sūtra. Kg. mDo-sde, No. 127).⁷ At that time he had

⁷ See Skrt. text of the SamādhiraJa-sūtra edited by Dr. Nalinaksha Dutt and Vidyavaridhi Shiv Nath Sharma in Gilgit Manuscripts," Vol. III (Srinagar, 1941). p. II.

invited the Teacher and his retinue to his home, and paid homage to them in a fitting manner. The Teacher said: "In this degenerate age, you should keep to this sūtrānta." Candraprabhakumāra then promised to observe this sūtrānta, even at the cost of his life. The Teacher then said: "When you will keep this Sūtrānta, I myself shall act as your friend". This Bodhisattva Candraprabhakumāra was the Master sGam-po-pa. One must also add that the Muni who had promised to help, was the teacher Phag-mo gru-pa.

This Candraprabhakumāra, before numberless kalpas (asamkheya-kalpa), when the Doctrine of the Tathāgata Ratnapadmacandra-viśuddhyabhyudgatarāja (Rin-po-čhe Pad-ma'i zla-ba rnam-par dag-pa mnön-par 'phags-pa'i tgyal-po) had declined, had been the Bodhisattva Supuṣpacandra (Me-tog zlamdzes). He preached the Doctrine to numerous Bodhisattvas in a grove called Samantabhadra (Kun-du bzañ-po). At a later time, he preached the Doctrine to a crowd of people near to the palace of the king. The king Śūradatta (dPa'-ba-sbyin) ordered his executioner, who killed Supuṣpacandra and cut his body into pieces. During a long time these pieces did not change their colour. The full story of the king's repentence and confession is clearly told in the sūtra itself. King Śūradatta was the Munīndra himself. Supuṣpacandra was Candraprabhakumāra himself. Numerous fortunate persons believed that Candraprabhakumāra had become the Dharmasvāmin sGam-po-pa. For this reason the followers of the teaching held in high esteem the Samādhira-jā-sūtra and worshipped it. In connection with this, the kalyāṇa-mitra Po-to-ba had said: "The so-called Mahāmudrā of the present time, represents the subject-matter of the Samādhira-jā-sūtra. We should neither belittle it, nor follow it!" He said this, being of the opinion that sGam-po-pa had been Candraprabhakumāra (the keeper of the Samādhira-jā-sūtra). Hence the great faculties of sGam-po-pa represent qualities peculiar to a Buddha which are related in scriptures, and what kind of discussion there can be about his faculties? I shall

relate here a fragment of the story of his life, which was manifested by him to ordinary people : His family name was sNi-ba. His father was sNi-ba rgyal-po and his mother So-mo-gza' Čhe-lčam. He (bLo-gros-grags Lha-rje sGam-po-pa) was born as the second of their three sons in the year Earth-Female-Sheep (sa-mo-lug—1079 A.D.). In this youth he studied medicine and became a scholar (in medical science). He married. His wife died when Lha-rje himself was past twenty. He was very sad. At the age of 26, he received simultaneously the novitiate and the final monastic ordination in the presence of the kalyāna-mitra Šab-pa gliñ-pa. He heard numerous rites of initiations at Lower Dags-po into the Cycle of Sañvara and the Rin-chen rgyan drug-ma (a text belonging to the Sañvara Cycle) from Mar-yul bLo-lđan. After that he proceeded towards Northern dbU-ru ('Phan-yul in dbUs) and heard the bKa'-gdams-pa doctrine from Bya-yul-pa, sNug-rum-pa and lCags-ri Goñ-kha-pa. He received instructions in the practice of meditation from the ācārya Bodhisattva (Byañ-čhub semis-dpa'). He practised meditation and a concentrated trance which lasted for 13 days, was born in him. After that he returned to his native place. While he was meditating, he noticed three beggars in the vicinity, one of whom said: "How I would like to possess a large quantity of barley flour and a cup of vegetables"! Another said: "If you express your desire, you had better wish to be reborn a king like king rTse-lde". The eldest among them said: "One had better express a wish to become a Mid-la ras-pa who had no desire for food or clothing, and who was able to fly through sky". sGam-po-pa on hearing the name of Mid-la being pronounced, was filled with a strong faith. He gave some food to the beggars and inquired as to where such a yogin could be found. The beggars said: "This yogin was residing on the peak of Brin sNe-nam. When some people had gone there, they failed to see him, but others had seen him as a caitya." When sGam-po-pa was meditating in the evening, he saw in his dream that he was

(22b)

beating a large drum, the sound of which was heard throughout a vast area, he saw himself blowing a brass trumpet which emitted a powerful sound, and was told that in the whole of Tibet, there was no other brass trumpet of similar sound. He thought that this must have been the sign of his (forthcoming) meeting with the Venerable Teacher (Mid-la). He then started on his journey and went to pay homage to the teachers of dbU-ru. He said to them that he had heard of the name of a certain Teacher, and that he was going to meet him. Some said: "Are our precepts not enough for you"? But he repeated his request and then got permission to proceed. One of the teachers (Po-to-ba?) said to him: "You should not abandon our signs!" (meaning the monastic robe of the sect). He continued his journey accompanied by one named 'Gonis-ston. When they had reached Tshon-dus of gTsān, 'Gonis-ston fell ill, and had to be left there and sGam-po-pa resumed his journey alone. At a distance of one and a half day's journey from the residence of the Venerable One, he fell seriously ill, and was at the point of dying, but he offered prayers to the Venerable One and soon recovered. When he reached Brin, a monk came out to meet him and said to him: "Your fortune is great!" sGam-po-pa asked to explain (these words) and the monk said to him: "Because the Teacher had indicated your coming since last year, and now he had told me to go to receive you!" Then sGam-po-pa thought that he was fortunate and felt somewhat proud at it. The Teacher (Mid-la) having perceived (his pride) did not receive him for half a month. Then one day, he sent word to him. When sGam-po-pa came, the Venerable One was sitting on the top of a boulder. sGam-po-pa offered him a piece of gold and a package of tea. Regarding the gold, the Venerable One said (jokingly): "This and I do not agree in respect of years" (meaning that his year of birth did not agree with that of the gold. In Tibet some years are considered nefarious to each other. For example, a young man born in the Hog year

(23a)

should not be betrothed to a girl born in the year of the Mouse. Phag-la byi blañs kha-nicchu mañ. Baidūrya-dkar-po, fol. 229 a). Regarding the package of tea, the Venerable One said that he did not possess the necessary implements (to prepare tea) and gave it back to sGani-po-pa. The Teacher then gave him a skull-cup full of wine. sGani-po-pa thought that being a monk it was improper to drink it. The Teacher having perceived (his thought), insisted that he should drink it. After he had drunk it all, the Teacher inquired about his name. sGani-po-pa said that his name was bSod-nams rin-chen (Puñyaratna, "Gem of Merit"). The Teacher then repeated three times: "Merit, merit, merit", and sang: "Come out of the Accumulation of Merit (puñyavarga, bsod-nams tshogs), Gem of Living Beings", and then added: "This will be your welcome!" sGani-po-pa then made his request: "Pray bestow on me the hidden precepts". (Mid-la) said to him: "Were you initiated?" sGani-po-pa replied: "I received many initiations into the Rin-chen rgyan-drug, the Cycle of Samvata, etc. from Mar-yul bLo-l丹. I also listened to many expositions of the hidden precepts of the bKa'-gdams-pas in Northern dbU-ru. I have experienced for thirteen days a mystic trance characterized by the absence of sensations" (The Teacher) emitted a loud laugh "Ha, ha", and said: "Better than this trance, is the trance of the gods of the rūpa and arūpa dhātus who are able to meditate throughout an entire cosmic period (kalpa). But it is of no benefit for Enlightenment. It is similar to (the saying): 'Sand when pressed, will not become liquid butter'. The bKa'-gdams-pas possess hidden precepts (gdams-ñag), but they have no secret instructions (man-ñag, here Mid-la distinguishes between gdams-ñag and man-ñag, though both words mean upadeśa, or "precept"). Because a demon had penetrated the heart of Tibet, the Venerable Master (Atiśa) was not allowed to preach the Vajrayāna (by 'Brom-ston who objected to it, when the Master was about to begin the preaching of the Dohā), but

(23b)

if he were allowed to do it, by now Tibet would have been filled by Saints ! The bKa'-gdams-pas' utpannakrama degree consists only of meditations on tutelary deities in the "widower" aspect (i. e. without their saktis; lha-pho-reñ-po/the Text, fol. 24a has lha-pho-reñ-po/), and their sampannakrama degree consists only of meditations on the merging of the World and its inhabitants into the sphere of abhāsvara (here śūnyatā is meant). Now you should meditate on my gTum-mo A-thuñ (according to Tibetan yogins the current of the "Inner heat" or gtum-mo assumes the shape of a line, and is therefore often likened to a needle, or to the letter τ of the Indian Devanāgarī alphabet, which is called "a-thuñ")." sGami-po-pa then gave two gold žos to a householder at Brin who promised to supply him with provisions. He also built for himself a small hut from wood and earth at the foot of the boulder, and then requested that the hidden precepts might be given to him now. But Mid-la said: "Though I recognize the initiations received by you previously, but now you should act according to my system." He then bestowed on him the initiation into the Cycle of (Vajra)-vārahī. sGam-po-pa practised meditation on the precepts bestowed on him by the Teacher, and when all the signs had appeared in due succession, he reported (the results) to the Teacher and the latter said to him: "All these are the signs of attracting the vital breath (rluñ, prāṇa) and health into certain centres of the physical body. There is neither harm, nor merit (in it). You should continue your meditation." sGam-po-pa continued meditation. After that, he reported to the Teacher that he was able to subsist by making one breath only every day, and that he was able to breathe through the tips of his fingers. Mid-la said: "This does not mean that you have acquired control of your breath, it merely shows a stage in your ability (to develop such control)." When sGam-po-pa had a vision of the Sun and Moon seized by Rāhu (gZa'), (Mid-la) said

thrice: "Now, now, now," and bestowed on him the highest (degree) of "Inner Heat" (gtum-mo), adding: "When its sign (rtags) will become clear, then you will achieve success!" (lit. "you will become a great hero"). Thus sGam-po-pa spent thirteen months in the presence (of the Teacher). After that the Teacher said to sGam-po-pa: "Now the scholar from dbUs should return to his own country" and saw him off as far as the bridge, and there said to sGam-po-pa: "Now you must give up worldly life and practise meditation only! Do not befriend persons imbued with the three kinds of poisons ('doč čags, lust; že-sdañ, anger; gri-mug, sloth.), because their breath will cause your practice to deteriorate. You should keep to hermitages and solitary places, and after three years a real ability to meditate will be born in you. At that time a trust in me, different from the present one, will be born in you". sGam-po-pa proceeded to gNal and took up residence at the monastery of Se-ba-luñ, where many monks belonging to the bKa'-gdams-pa sect were in residence. He thought—should he disagree with their religious vows, it would be considered sinful (by them). So he kept to their religious practices, but his meditation was slightly affected (by it). He thought that this was improper, and for three years he earnestly practised meditation without leaving his mat. Then for the first time he perceived the nature of his Mind and the Ultimate Nature of all the elements of Phenomenal Existence. He thought that this must be the true attainment mentioned by the Teacher, and he then understood that the Venerable Teacher himself was a dharmakāya (spiritual body belonging to the Ultimate Nature), but that he was mistaken for a great siddha. Then, according to instructions given by the Venerable Teacher, he renounced all associations with men, and spent his time in numerous solitary places. In the end, when he was staying amidst the snows of 'O-de Guñ-rgyal, after the lapse of many years, he saw

(244)

one day a vision of an old man wearing a turban and a beautiful garment who said to him: "I was thinking of helping you here, but my son Dags-lha sGam-po is going to invite you. Go there!" when he had said so, he vanished. When he met the Venerable One, Mid-la was in his 71st year. It was his own 32nd year, the year Iron-Male-Tiger (lčags-pho-stag—1110 A.D.). He came back in the Iron-Female-Hare year (lčags-mo-yos—1111 A.D.). At his departure, the Venerable One told him to come back to the mountains of Brin after 12 years. While residing at this hermitage, he recollected the Teacher's words and thought that he should proceed to Brin. On his way (the text should read lam-du žugs-nas, fol. 24b), when he had reached Yar-kluñs, he heard that the Venerable One had passed away. He was given his share of sacred relics. He retraced his steps, and dākiñs created a mansion, and special food for him and offered it to him. When he had finished the food, he saw that the mansion, etc, had disappeared. Then again he practised meditation in a solitary place. From 'O-de Guñ-rgyal he proceeded towards sGam-po. He had met the teachers of dbU-rū during the period which had preceded his stay at 'O-de Guñ-rgyal. At that time they had told him to work for the welfare of living beings, but he replied that he had no thought of working for the welfare of living beings (i.e. to train disciples), for he did not have more than three years to live. sNug-rum-pa advised him to perform a propitiation rite, adding: "Never mind, even if your tomb was to be dug out." He imparted to him a sādhana of the White Tārā, and thus his life-span was increased. When he came to gYer to interview the kalyāṇa-mitra sGre-pa, the latter said to him: "Should you accept the Religious Protector of our Lan-pa monastery, he would favour you a great deal". At that time sGam-po-pa did not accept this Religious Protector. Later, when he had gone to sGam-po, and when the number (of his) hermitages

(24b)

had increased, he sent two of his disciples with a request to (sGre-pa), who said to them : "If you had accepted (him before), he would have swept your ashes (meaning he would have served you humbly), but you preferred not to accept (him). Now take this lump of butter, and give it to the kalyāṇa-mitra himself", and saying so he gave them a lump of butter. (sGam-po-pa) followed his advice, and from inside the lump of butter, there appeared numerous sādhanas of the Protector (Nātha, Mahākāla). (sGam-po-pa) also composed several manuals (on these sādhanas). Later he became of the opinion that this Religious Protector was of a fierce nature, and with the words: "My writings are somewhat incorrect. Bring each of them separately!", he compiled (a manual). These writings he did not give to others, and found a way of pacifying the wrathful nature of the Protector (Nātha). The books which had been with a man named dGe-bṣes Nan-pa could not be brought back (to him), and thus it is said that there has been a Lineage of the propitiation rite to the Protector (Mahākāla) founded by him (Nan-pa). Then he proceeded to sGam-po. In the preface (glen-gži) of the Dhāraṇīśvararājaparipṛcchā-sūtra (gZuṇs-kyi dbaṇ-phyug rgyal-pos žus-pa'i mdo) it was said that the Blessed One was a Buddha who had first perceived the ultimate unity of all the elements of Phenomenal Existence. Accordingly, sGam-po-pa's understanding of the Mahāmudrā doctrine became excellent, and, as told in the above sūtra that the Buddha had revolved the Wheel of the Doctrine, so also he revolved the Wheel of the great hidden precepts continuously throughout day and night. Now the Venerable Mid-la did not teach the upāya-mārga and the Mahāmudrā separately, but sGam-po-pa used to preach the hidden precepts of the upāya-mārga to those only whom he considered fit to receive Tantric initiations. (On the other hand) he used to bestow the hidden precepts of the Mahāmudrā on those who were fit to receive the pāramitās, though they did not get any (Tantric) initiation. He also composed a 'Graded Guide'

(254)

(Khrid-rim) called Lhan-čig skyes-sbyor which was also called Dags-po'i rtogs-čhos. He said that "the scriptures (sūtras) contain many characteristics of the Teacher and disciple, but a disciple does not require many characteristics, one characteristic—devotion is enough." The understanding of the Mahāmudrā doctrine was even produced by him in some individuals of weak intellect, poor ones and sinners without delay. sGam-po-pa also composed treatises (śāstras) on the doctrine of the bKa'-gdams-pas, as well as preached the hidden precepts (of the sect). It is said since that time the streams of the bKa'-gdams-pas and those of the Mahāmudrā became united. His fame of being unequal to other kalyāṇa-mitras spread throughout all quarters. As stated in the above mentioned sūtra, as Buddha had numberless noble disciples, so also sGam-po-pa had numberless disciples, who possessed the faculty of austerity (sbyāns-pa'i yon-tan, dhūta-guṇa, Mhvpt No. 1127) had faith in their teacher, had removed the attachment towards the World, and had concentrated on meditative practices in such places as abodes of snow, rocks, slate rocks, forests and other solitary places. Among the priests also, he bestowed on many novices the understanding of the Mahāmudrā without a previous study by them. Some great kalyāṇa-mitras (learned) in the Abhidharma censured him, saying that many intelligent men had been misled by sGam-po-pa. To this he used to say that "though philosophers (mtshan-ñid-pa) had rebuked me, these novices of mine will be able to labour for the welfare of living being". While he was residing at sGam-po, he used frequently to spend his time in seclusion but some people saw him performing consecration rites, some saw him presiding over religious festivals, others saw him preaching religion (simultaneously) at various places. Thus he was able to perform different works simultaneously. At his residence, some saw him as a saint (muni), others saw him in the form of Avalokiteśvara, some saw his seat empty, and then suddenly the Teacher's form

(25b)

became visible, and similar inconceivable miracles were exhibited by him. Grol-sgom once lost consciousness (*rluñ-log*) on the shores of the lake of Se-mo-do, and fell backwards. When sGrol-sgom fell senseless, sGam-po-pa-said: "Find a nutmeg for my tea!" and drank it. When Grol-sgom recovered consciousness, he felt a rising in his stomach which had the taste of nutmeg. Later when Grol-sgom was paying homage to sGam-po-pa, some one who knew what had happened, inquired from Grol-sgom: "Teacher what happened to you on such a day of such a month last year?" Grol-sgom replied: "On that day I lost consciousness (*rluñ-log*)", and that man said: "The Teacher and disciple are one and the same person. How wonderful it is!" sGam-po-pa's disiples like Grol-sgom who possessed supernatural powers, were many. When dPal-chen rGwa-lo was practising at Se-mo-do the lifting of his body on his thumb, Grol-sgom said: "This was said to be the medium pliability (*gñan-lčug*) by the Dharmasvāmin sGam-po-pa. He intended to subdue me by the exhibition of this miracle, and therefore I must use the same means towards him". He then entered the dead body of a goose, and circled thrice round the edge of Se-mo-do (lake), and emitted a cackling sound in front of dPal rGwa-lo. Then having left the dead body of the goose in its former place, he again transformed himself into Grol-sgom and discussed (the Doctrine) at length with dPal čhen-po. Further, when (his disciple) the yogin Chos-gyun was offering in his turn a Tantric feast (*gañacakra*) to (sGam-po-pa), he produced some divine nectar (*devāmṛta*) from the Heaven of the Thirty-three gods, and offered it to (the Teacher). He performed also many other similar miracles.

(264)

The above is enough to obtain an idea about them. During a considerable time sGam-po-pa looked after a crowd of disciples. In the end, when he was passing into Nirvāṇa, in the year Water-Female-Hen (*čhu-mo-bya*—1153 A.D.), two monks holding an stor-ma offering (balin) in their hands, cried out to him: "We hereby request you to bestow on us (the

exposition) of the upāya-mārga. Pray have mercy on us !” sGam-po-pa then said (to his attendant): “Let them not interfere !” The attendant told the two: “Shout for the Mahāmudrā (and not for the upāya-mārga)”. The two then shouted: “We request for the Mahāmudrā !” Then sGam-po-pa said to his attendant: “Let them enter at once !” and bestowed on them the hidden precepts of the Mahāmudrā. In this manner he had become the Leader in the Mahāmudrā, among his other doctrines. He passed away at the age of 75 in the early morning of the 15th day of the middle autumn month of the year Water-Female-Hen (čhu-mo-bya—1153 A.D.). After the cremation of his remains, his heart was recovered (from the ashes) unburnt (by fire). Many miracles (accompanied the cremation), such as the assembly of dākinīs and the wailing of amanusyas, and the appearance of a rainbow which seemed to fill the entire valley. Each of the officials came (to receive) his share of relics. The Teacher sGom-tshul distributed the relics to each of them, measuring the shares with the help of a horn, and all were satisfied. The great disciples brought up by the teaching of sGam-po-pa were: So-rom 'Phags-pa, Zim-sin Ye-ses sñiñ-po, gSer-sgemi Ye-ses sñiñ-po, Ram-ni-ba Chos-kyi gyuñ-druñ, (known) as the “Four Saints” (siddhas), Dags-po sGom-tshul, Phag-mo gru-pa, 'Ba'-rom-pa, Dus-gsum makhyen-pa—the four “Holders of the Spiritual Lineage”, Dags-po 'Dul-'dzin, 'Gar-sgom dkar-po, La-yag Jo-sras, SKye-po Ye-r dor—the four “Assistant Holders of the Lineage”, Jo-ston, Legs-mdzes, gSal-byani, gSal-yes—the “Four Attendants.” The above were known as the “Sixteen Great Sons of sGam-po-pa”. Further, rMog-čog-pa, Khyun-tshañ-pa, gNags-nag, gNags-dmar-po, gSal-!don Sor-re, Žan-sum Thog-pa, bla-ma 'Ol-kha-ba Grol-sgom, Lho-pa Dar-sgom, rDzi-sgom skyes-se, Bja-sgom rDo-rje sei-ge, 'Bro-dmar-yu, Nam-pa 'phan-ne, bČad-po Lha-sgom and the ācārya sGom-čhuñ, and many others. Many saints (siddha-puruṣa) followed in regular succession on Khams-pa dbUs-se. The monk Tshul-khrims-dpal, a disciple of the

(26b)

Master sGam-po-pa, has been also a disciple of dbUs-se. He died at the age of 37. Later, having taken rebirth as the monk Nam-mkha'-od, the stream of rebirths became uninterrupted. At a later time he also became a disciple of the Master sGam-po-pa. His story will be told later. The nephew of rJe Dags-po Rin-po-čhe was named the ācārya sGom-pa. The Master sGam-po-pa's elder brother rGya-pa Se-re and his wife Tshe-lčam (had three sons): the ācārya sGom-pa, sGom-pa Grags-mdzes and sGom-čhuṇ. The middle son, Grags-mdzes, possessed a great aptitude for meditation, but died early. The eldest son, the ācārya sGom-pa, was born at gÑal-boñ-sñi in the year Fire-Male-Ape (me-pho-spre'u—1116 A.D.). His birth was accompanied by an extraordinary dream seen by his mother. When he was 11, he met the Master sGam-po-pa, who said: "He is a great Indian pandita!" As soon as the boy had seen sGam-po-pa, the Māyā-upama-samādhi was born in him. At the age of 17, he was ordained in the presence of the kalyāṇa-mitra mNa'-ris-pa. In the same year, the Master sGam-po-pa initiated him into the "Vermilion" maṇḍala (this maṇḍala belongs to the Cycle of Vajravārahī). He also bestowed on him the precepts of the Utpannakrama and Sampannakrama degrees, and he practised meditation. At the age of 18, the understanding of the Mahāmudrā, which could not be the subject of meditation, was born in him. He was also an expert in the practice of the upāya-mārga. Thus, at the age of 20, while he was residing in the snows of gNags Lha-byar-ma he felt warm, though staying on the very summit of the peak. He clearly perceived the colour of the breath of the four elements (sa-rluṇ, me-rluṇ, čhu-rluṇ, rluṇ-rluṇ) and it was not difficult for him to interchange the upper and lower, and the right and left breaths (that is inhaling through the right and left nostril). He could also draw his breath through his fingers and through the pores (of his body), at will. He reported all these developments to the Master at 'Phar-tshad. In answer the Master sGam-po-pa hung his monastic robe on

the sun ray. In the same year, he received final monastic ordination at Šab-pa glīn, and was given the name of Tshul-khrims sñin-po. The Master sGam-po-pa bestowed on him the complete hidden precepts. Then he proceeded towards Lam-phug and Ša'-ug stag-sgo, and other places, where he stayed for two years, and then went to sGam-po. At Zañs-luñ, the Teacher held a Tantric feast (gañacakra) to welcome him, and asked him: "O So-sgom 'phags-pa did you understand the rising degree ('čhat-lugs) of perception?" In reply, he sang a song: "(For me) perception and understanding became of one nature. I am neither the same, nor different from the spiritual body (dharmakāya). I do not interest myself in those who possess either perception or understanding, etc." It is said that 'Phags-pa wept (from joy), and sGam-po-pa said: "Now we could not defeat him! Better go and take a rest!" He spent three years at gČan-čhen-srañs and gSar-len. At the age of 35, in the year Fire Male-Horse (me-pho-rtā—1126 A.D.) he was nominated to the chair. sGam-po-pa said: "I have grown old! You should go and see Tshul-khrims sñin-po." Then in the year Iron-Female-Sheep (lčags-mo-lug—1151 A.D.) he taught some hidden precepts. After the lapse of two years, sGam-po-pa died in the year Water-Female-Hen (čhu-mo-bya—1153 A.D.). After the cremation of his remains, sGam-po-pa's heart was found in (Tshul-khrims sñin-po's) hand. He built a golden caitya (bkra-sis sgom-pa) to enshrine the relic. He also did some construction work on old chapels (mchod-khañ) and meditative monasteries (sgom-sde). After that he proceeded towards gSañ-phu and gathered there about a hundred monks. There he had a vision of Hevajra accompanied by nine goddesses (dGyes-rdor lha-dgu). He reported the matter to gNal-ston, who requested him to show him the vision, and was able to see it also. After that he was invited to sTod-luñs (north of Lha-sa) by the sthavira Ses-rab-grags and founded the monastery of 'Tshur Lha-luñ. He gathered

(274)

round himself a large group of monks from dbUs, gTsāñ and Khams. When he came to Lha-sa, he thought that because of internal feuds there, the Jo-khan was falling in ruins and that he would be able to repair it. In his dream, he saw the Master sGam-po-pa who asked him : "Are you leaving me behind?" The image of the Lord Śākyā shed real tears, and he remained there, repaired the temple, and adorned it with rich ornaments. After that he proceeded towards Yar'-brog and other monasteries which were suffering from internal disorders, and acted successfully as mediator and pacifier. Numberless were his visions of his inner protecting deity, which he also manifested to his disciples. Having mastered the Mahāmudrā doctrine, he was freed from the defilements of the Mind and became a great preacher of all the Scriptures. He was venerated by scholars (bahuśrutiyas), such as Phyas-sor-pa and others. The great scholar gTsāñ-nag-pa composed a stotra (in his honour): "Though reviled by unfortunate beings from afar, you suppressed a hundred prides and arrogances of those persons who had seen and befriended you, and produced faith in them. I take refuge in this form possessed of the brilliance of fortune!" He preached extensively the Doctrine for one year at mGar-phug of 'Ol-kha. Then in the autumn he proceeded towards sGam-po, and told the monks of his intention of residing in seclusion without seeing anyone. He told them: "You should follow either after the kalyāṇa-mitras Khams-pa or mNa'-ris-pa, and others towards whomsoever you feel devotion." He passed away on the 29th day of the ninth month of the year Earth-Female-Ox. (sa-mo-glañ—1169 A.D.) in his 54th year. The ācārya Phyā-pa died during the same year, and gYam-bzañ Chos-rje was born. After seven days, the cremation of Tshul-khriins sñiñ-po's remains took place; his heart and tongue (were found) unburnt (by fire), and through this many living beings became converted.

After him, the chair was maintained by the ācārya sGom-čhuñ who had obtained complete hidden precepts and instruc-

(27b)

tions from the Master sGam-po-pa himself. He was endowed with immeasurable knowledge, and occupied the chair for two years. His name was Ses-rab byan-chub. He died at the age of 44. After the cremation of his remains, his heart and tongue were recovered (from the ashes). After him the chair was occupied by Dags-po 'Dul-dzin who was the disciple of the Master, uncle and nephews (rJe Khu-dbon). He was born in a Bon-po family at Dags-po Zes-dkar. The eldest of the three brothers was gNal-sde. The next was Ser-'byun (Ses-rab 'byun-gnas). The youngest was mKhan-po. The two elder brothers were disciples of the Dharmasvāmin sGam-po-pa. Once when mKhan-po came to fetch them provisions, he came across sGam-po-pa. sGam-po-pa bestowed on him the primary initiation (rjes-gnañ, anujñā) of the white Tāra and that of Mahākāla, as well as an introduction to the Mahāmudrā Cycle. He received the noviciate and the final monastic ordination at gNas-mkhar in the presence of sNubs sGom-chuñ. The same night in a dream, he saw himself ferrying a large crowd of people across the gTsai-po. Later this prophecy came true. As he had ordained too many disciples, people used to talk among themselves: "Were you also ordained by Dags-po 'Dul-dzin, and you also, and you also?" He studied the Prajñāpāramitā with mDo-khar-ba. Then having become very restless, he visited Sa-mi 'Dul-dzin. He met him while the latter was preaching, and studied well the entire Vinaya. For a short time he acted also as assistant preacher (zur-chos), but he had to discontinue his preaching, because of a serious illness. He visited the ācārya sGom-pa who bestowed on him the complete doctrines of sGam-po-pa. For a considerable time he stayed with him as attendant. When the ācārya sGom-pa held a Tantric feast at Na-mo-kha, two of his supporters, named mDo-sde dkar-po and Srad-ma dkar-po, quarrelled between themselves, and made a big noise. The ācārya sGom-pa became displeased, and having called 'Dul-ba 'dzin-pa said: "From now on I shall abstain from holding religious feasts.

(28a)

I confess before you the holding of religious feasts previously. You should act as abbot." 'Dul-ba 'dzin-pa begged the Teacher not to abstain from holding religious feasts, but the Teacher did not agree. While he was thinking how to become abbot, after a few years, the ācārya sGom-pa passed away. After him sGom-chuṇ came to the chair, but did not occupy it for more than two years (and died). Though there were many other great men, such as So-sgom-pa and others, the chair was entrusted to 'Dul-ba 'dzin-pa. He occupied the chair, but the work (of abbot) became difficult for him. Monks used to go to other places. He thought: "This must be due to a lack of virtue on my part." Then for eight years he stayed in seclusion and practised meditation, and monks began to gather (round him). After that gNal-pa Byaṇ-chub-bum poisoned him and he fell ill. He proceeded to 'Tshur-phu, and there a clever physician treated him, and he recovered. While he was residing on the Northern Upland, a large crowd gathered round him. When he was staying at Grol, the Master (rje)'Bri-khuṇ-pa sent him a large quantity of presents accompanied by a message saying that "there was no one able, except yourself, to occupy the chair! You should in any case maintain the chair." Again he settled at sGam-po. Later when the Master 'Bri-khuṇ-pa came to sGam-po, he addressed him with the following poem: "O Spiritual Son of the Three (the Uncle and 2 Nephews)! The possessor of the three precepts, Vajradhara! The knower of the meaning of non-origination, the Yigin, the Upādhyāya, I salute you, the kalyāṇa-mitra!" He expounded a guide-book (khrid-yig) and preached the Vinaya. After he had held a council with the elder priests, they resolved to build a vihāra with sixteen columns, but instead mKhan-po-ba laid the foundation of one with forty columns. They completed the work in three years. The Master 'Bri-khuṇ-pa also provided funds towards the building of the vihāra, such as a horse called "Red Bird Airy Lasso" (Bya-dmar

(28b)

rluñ-žags), etc. On one occasion he had a dream, and obtained the permission to move the images from the old vihāra to the newly built chapel. The Master 'Bri-khuñ-pa brought the books which had belonged to Phag-mo-gru, and one side (of the temple) was filled by them. He had many disciples, such as Rin-po-che 'Grol-pa and others. He used to assist (people) in worldly matters, such as settling law-suits. In the end, he passed away at the age of 75. On the cremation of his remains, his heart, tongue and his left hand were left unburnt, and were enshrined in the "Crocodile Tomb" (Na-kra'i gduñ-khañ, Skrt. nakra). The chair was occupied by his nephew Ses-rab 'byuñ-gnas, who was known as 'Bri-khuñ-gliñ-pa. After that Dam-čhos gliñ-pa, sPyan-sha Chos-tshul-pa, Rin-po-che Lha-luñ-pa, Rin-po-che Bon-gnas-pa, Rin-po-che Chos-dbañ and others. The Chapter about sGam-po-pa and the abbots of his monastery.

The Master sGam-po-pa's great disciple rNal-'byor Chos-gyuñ was born in the year Iron-Male-Dragon (lcags-pho-'brug — 1100 A.D.) as son of Yo-mi kLu-phyug at Nal-mdā' of the valley of kl.uñs-śon. At the age of 19, he was ordained by Bya-yul-pa. At the age of 22, he met sGam-po-pa. He developed extraordinary faculties. During the life-time of sGom-pa and his brother, he did not maintain a class of disciples, but after that for seven years, he started a class. He died at the age of 78 in the year Fire-Female-Hen (me-mo-bya — 1177 A.D.). Further, Grol-sgom Chos-gyuñ, who was great in supernatural deeds (siddhi), a disciple of Dags-po (sGam-po-pa): He was a native of 'Ol-kha (in Lho-kha) and was born in the year Water-Female-Sheep (čhu-mo-lug — 1103 A.D.). His father was Lha-rje (physician) sMon-lam-bar and his mother rNam-ses-skyid. This was the 25th year of Master sGam-po-pa. When Grol-sgom was ten, he studied his father's Tantric Doctrine and medicine. At the age of 15, he married, but lost his bride during the same year. He was filled with grief, and took up religious vows in the presence of the kalyāṇa-mitra Brag-rtsa-pa. Soon after

that he proceeded to 'Dul-gro and studied profoundly the Vinaya with Zañ-ston Ses-rab-'bar. He developed great faith in sGam-po-pa and offered him all his possessions. He obtained precepts from him. He developed an extraordinary aptitude for concentration, and was able to meditate on the ābhāsvara throughout the day. He subdued all the loka-dākinīs (fairies). He gave away his property to a friend, and received the "Oral Tradition" of Ras-čhuiñ-pa at Lo-ro. He had a vision of Mañjuśrī, who directed him to proceed to dbU-ru. He spent two years at Phya-yul, and during his stay there had a vision of Hayagrīva, who prophesied that a disciple was coming to him. In this manner 'Gromgon Zañ (bla-ma Zañ) came to him. When rGwa-lo was thinking of making him his disciple, he (Chos-gyuñ) exhibited the rite of entering into the (dead) body of a goose (groñ-'Jug), and rGwa-lo was filled with faith, and begged to be instructed in the Teaching about the Intermediate stage. During that time he (Chos-gyuñ) developed the great power of restoring life after destroying it and of controlling others by his Tantric gaze (Ita-stañs). From Ba-ri lo-tsā-ba he obtained the "Hundred Sādhanas" (Ba-ri brGya-tsha). Chos-gyuñ died at the age of 97 in the year Earth-Female-Sheep (sa-mo-lug — 1199 A.D.) amidst wonderful signs. The Dharmasvāmin 'Bab-rom-pa Dar-ma dbañ-phyug was born in the clan of mDar-ka-ba in 'Phan-yul. In his youth a young Tantric bla-ma came to his residence and greatly praised the Master sGam-po-pa to him, saying: "You also should visit him!" — "Well, will you accompany me?" asked 'Bab-rom-pa, and the Tantric agreed to do so. They proceeded to sGam-po, but before they had reached sGam-po, the young Tantric disappeared, and no one knew where he had gone. He was said to have been a manifestation of the Master sGam-po-pa. He met sGam-po-pa, the Teacher liked him, and bestowed on him detailed guidance. An excellent understanding was born in him. In the North he founded the monastery of 'Bab-rom. He enjoyed a long life and gathered round him numerous

(29b)

disciples. As that place ('Bab-rom) was rich in bird life, it was known to have been frequented by dākinīs. His Spiritual Lineage was continued by his descendants. In later times his descendants quarrelled between themselves, and there were (frequent) changes of abbots. Ti-sři (<ti-shih, Imperial preceptor) Ras-pa had been a disciple of 'Bab-rom-pa. He acted as supporter in the construction of a large silver stūpa to enshrine the "inner" relics, and which still stands undamaged. Further, the Master sGam-po-pa's disciple Lho-la-yag-pa Byaň-čhub dños-grub: his grandfather sTär-ka Bodhirāja, was learned in the "Old" Tantras, and having developed supernatural powers (siddhi), lived for 112 years. (Byaň-čhub dños-grub) was born to his son sTär-ka dPal-skyid, who had extensively studied the Abhidharma and the 'New' and 'Old' Tantras, and mother sTag-lo Zla-sgron, who was known as a manifestation of a jñāna-dākinī. He was given the name of Chos-kyi dños-grub. When he was a small child, there was no one to look after him, and a white hand wearing ornaments (lag-pa dkar-po rgyan-čan) acted as his nurse. At the age of 3, when his father began to teach him the alphabet, he said: "O father! I also know it", and he mastered it without the slightest effort. At the age of 5, a boy friend burnt a flea and he fell senseless. From his birth, he possessed a great commiseration, and was afraid of committing even the slightest transgression. At the age of ten, he studied extensively under the kalyāṇa-mitra sMon-mda'-ba the sGyu'-phrul Zi-khro (42 gods of the mild aspect and 68 gods of the fierce aspect) and the Yaň-dag (one of the eight sections of the "Old" Tantras), and practised them. From an uncle, who was residing at Chu-khyer mda', he heard the "Treatises of Maitreya" (Byams-čhos), the Abhidharma and the "Domain of Practice" (sPyod-phyogs, Caryā-pakṣa, i.e. the Bodhicaryāvatāra, the Suhrllekha and other texts), together with their minutiae. After reading twice he was able to repeat by heart the Sūtrālamkāra and complete the study of the "Treatises of Maitreya". At the

(304)

age of 17, he proceeded towards gTsān, and heard on one occasion the "Treatises of Maitreya" and the "Domain of Practice" (sPyod-phyogs) at the residence of the kalyāṇa-mitra lČāñ-ra-ba lDum-stor and mDar-skyogs-me. There he met a novice named Pa-ra-ga-te who had developed supernatural powers. The latter gave him a scarf of superior silk from Hor (Mongolia) with fringes, and uttered a prophecy: "You will go towards sunrise, and the sun of happiness will shine on you. Do not feel sad!" He then returned to his native place, and met La-stod dKon-mchog mkhar and bSam-yas-pa who were invited to attend an assembly on the occasion of the funeral ceremony for the kalyāṇa-mitra Čha-ba. He heard from them a pañjikā (dka'-grel) on the Prajñāpāramitā. He then participated in a philosophical debate, and people said about him: "Indeed this old and dwarf Tantric bla-ma had studied many doctrines!" The kalyāṇa-mitra La-stod-pa said to him: "Come with me! Within one year I shall make out of you a scholar in the Prajuñāpāramitā doctrine!" It is said that when he was about to go along, an ascetic, who had been a disciple of sGam-po-pa and was residing in his native place, took him to sGam-po. He spent some time in his native place, and then led by the ascetic, went to sGam-po. The man who led him was named sGom-pa Zi-mdzes. The Master sGam-po-pa said (to him): "I am the last light of the Sun! This southerner and myself have a karmic bound (las-brel), similar to that which had existed between the Venerable Master (Mid-la) and me." He then said to sGom-tshul: "Open quickly the gate of religion for him!" He was admitted in the hermitage of the Dharmasvāmin and was given initiations and precepts. sGam-po-pa said to him: "You, Son of a Priest (Jo-sras), are the incarnation of a disciple of my early life, who had died and was reborn in you, but this time you should live long!" Then blessed by the Teacher, he perceived the Mahāmudrā, as if he had met an old friend. The Teacher also gave him (instructions) in the various (forms) of the "Inner Heat"

(30b)

(gtum-mo, cāñdali) and said: "Take down notes on these". But he replied: "I shall practise meditation only. I do not require these various things!"—"This wouldn't do", said the Teacher and prophesied: "You will have a very long life and will have to act as teacher of about a hundred gray-headed ascetics". And again (the Teacher) said: "I first studied the Cycle of Sañvara according to the method of Ba-ri (lo-tsā-ba). I had neither a book, nor did I teach it. Son of a Priest (jo-sras), you should also obtain the Cycle of Sañvara from one belonging to the spiritual line of Śrī Nāropa." He gave him the permission (luñ) and a book containing the commentary on Lü-yi-pa (name of a Sādhana of Sañvara, Tg. rGyud, No. 1427) according to the method of the Master (Atīsa), composed by the lo-tsā-ba Rin-čhen bzañ-po. Since sGam-po-pa was staying in seclusion, and because he was afraid to meet him, he was asked to come by an attendant. At the time of their meeting, (sGam-po-pa) said to him: "I have entered seclusion for your sake! You can come at any time." He reported to sGam-po-pa about his results in the practice of the subtle body, etc., and sGam-po-pa said: "All this is unimportant, but now you have succeeded in your intention." After that he returned to his native place and gathered many presents. He presented (to the Teacher) several coats of mail, and the latter pretended to be very pleased. At that time he spent one year, and in all four years. He satisfied his mind with hidden precepts, mystic trance and cognition of the Truth. At the age of 22, he took up final monastic ordination in the presence of the Bodhisattva Žla-ba rgyal-meshan, and a Mental Creative Effort towards Enlightenment was produced in him. The upādhyāya said to him: "From now on, you should do your utmost for sentient beings."

(314)

Thoughts of a selfish nature were never produced in him, because from the outset he had placed all sentient beings in the innermost of his own heart. He continuously

practised propitiation rites at Gro-bo-lun, Grub-pa'i gnas-bdun (The Seven Saintly Places), Pho-ma lha-khan and elsewhere. When he was residing on a rock in the neighbourhood of Pho-ma, numerous gods and demons having assembled, erected two catapults (sgyogs) and were ready to shower stones on him, but seeing fires lit on the slopes of the rock, on which the Teacher was dwelling, the devas and demons did not dare draw nearer. He thus subdued evil devas and demons residing in the country. After that he proceeded to the residence of rNog at Ri-bo in order to listen (to the exposition) of the Hevajra-Tantra in supplement to the "Six Doctrines" of Nā-ro-pa. He listened (to the exposition) of many Tantras and hidden precepts. After that he proceeded to the residence of the bla-ma Do-pa, and listened attentively to the Saṃvara-Tantra and its initiation rite. Then having taken with him numerous presents, including two horses, he proceeded towards Iha-sa. Before the ācārya sGom-pa had reached it, he saw in a dream that the latter was soon to arrive. Soon after meeting him, he made offerings to him, and the ācārya sGom-pa said: "Stay with me! You will have the greatest fortune among these men!" In general, this bla-ma performed wonderful deeds, such as visions of protecting deities, the production of understanding in others and the subduing of insane persons by the mere hearing of his name. Here I have given a brief account only. The Chapter on sGam-po-pa's direct disciples.

The Master sGam-po-pa's greatest disciple Dus-gsum nkhyan-pa: He was a Bodhisattva of the Blessed Kalpa (Bhadrakalpa) who after the Blessed Maitreya was (pre-destined) to become the Tathāgata Simha (Señ-ge; the sixth of the Thousand Buddhas). As stated in the Saddharma-puṇḍarīka (Kg. mDo-sde, Nos. 111-113), all the Buddhas of the Blessed Kalpa after having attained Supreme Enlightenment, were again to manifest themselves as Bodhisattvas. For this reason, the number of births of these Bodhisattvas (of Bhadrakalpa) is difficult to ascertain

even by Bodhisattvas, who had attained the Tenth Stage (Dharmamegha, Chos-sprin). Because they were already Buddhas, I shall relate here only the well-known parts of his birth-story: Formerly (he had) been Prajñālamkāra, a disciple of Nāgārjuna (kLu-sgrub). Then Kāmadhanu, a disciple of Saroruha (mTshe-skyes). After that (he had been) one named Dharmabodhi in South-Western Jambudvīpa, who had obtained the siddhi of Avalokiteśvara. After that (he had been) rGyal-ba mChog-dbyāns (a Tibetan, one of the 25 chief disciples of Padmasambhava), who had been a minister of the religious king (dharma-rāja) Khri-sron lde-btsan, had been initiated by the ācārya Padma (sambhava), and had obtained supernatural powers (siddhi) of Śrī Hayagrīva. In later times he became the kalyāṇamitra Po-to-ba Rin-chen-gsal. After his death, he reincarnated as Dus-gsum mkhyen-pa, who was born in the Snow Range of Tre-śod in Lower Khamis (mDo-Khams) in the year Iron-Male-Tiger (lčags-pho-sfag—1110 A.D.). His father was sGom-pa rDo-rje-mgon, a yogin-devotee of Yamāntaka, and his mother Lha-thog-gza' sGah-lcam miñ-'dren, a natural yoginī. He and dPal Phag-mo-gru-pa were born in the same year. He was given the name of dGe-'phel. He received from his father the mantra called "The Heart of Rañ-'byuñ rgyal-mo" (a name of Ekājati of the rNin-mapa sect), and propitiated the goddess, and soon after that obtained supernatural powers (siddhi) of the goddess. Having met bla-ma rGya-gar Bai-ro and dPal-'dzin ('Bri-khuñ dPal-'dzin, the chief opponent of the rNin-ma-pas?), he heard from them many hidden precepts. He also obtained the propitiation rite (sādhana) of Mahākāla (mGon-po) and propitiated the deity. He made a clear imprint of his hand and foot on a rock. At the age of 16, he received ordination in the presence of the upādhyāya Tre-bo mChoggi bLa-ma, aged 70, a disciple of rNog lo-tsā-ba, and an ordained disciple of rNog Legs-pa'i śes-rab and the ācārya Chag Señ-ge grags, and was given the name of Chos-kyi

(31b)

grags-pa. During two years he established saṅghāramās (dge-dun-gyi gnas-gži), and studied the initiation rite of the Saṃvata Cycle according to the method of Atīśa with Yol Chos-dbañ, a disciple of Atīśa, and with Kra-ra-ba and his brother, disciples of Yol Chos-dbañ. He also obtained from them many sādhanas of the Vajrayāna, of Acala, etc., according to the method of Atīśa. He propitiated these deities and numerous signs of supernatural powers, as described in the respective texts, were manifested. At the age of 19, he proceeded to dbUs. At the age of 20, he visited sTod-luñs Sa-thañ. He heard from sTod-luñs rGya-dmar-pa and his disciple—the teacher and scholar Phyā-pa, who was learned in the Tibetan language only, the “Doctrine of Maitreya” (Byams-čhos) and the dbU-ma śer-gsum (now-a-days written—Śat-gsum : Prajñāmūla, dbU-ma rTsa-ba śes rab; the Mādhyamakāvatāra, dbU-ma-la 'Jug-pa; the Catuhśataka, dbU-ma bži-brgya-pa). After that he followed for six years on Śar-ba-pa and the latter's disciple, the yogin Śes-rab rdo-rje, and heard from them many doctrines of the bKa'-dgams-pas. He heard the “Six Treatises of Ārya Nāgārjuna” (Rigs-tshogs drug) from sPa-tshab lo-tsā-ba. He received the final monastic ordination in the presence of Mal 'Dul-dzin-pa who acted as upādhyāya, Ye-śes blo-gros acting as karma-ācārya (las-kyi slob-dpon) and the younger brother of Mal acting as Secret Preceptor (gsan-ston). He studied thoroughly the Vinaya, and also preached it to others. He obtained the sByor-drug (Six Yoga Practices of the Cycle of Kālacakra) and the mGen-po Bya-gdon (the sādhana of Mahākāla-kākamukha, “Crow-headed Mahākāla”), from the teacher rGwa lo-tsā-ba and Khams-pa A-seri who were residing at rGyal lha-khañ. At the age of 30, he intended to meet sGam-po-pa and proceeded there. At Dags-po-brag-kha he met the ācārya sGom-tshul and Sa-pa-gliñ-pa who were residing there. From the ācārya sGom-pa he heard the gDan-bži (Sūcatuhpīthamahāyoginītantrāraja, Kg. rGyud-'bum, No.

(32a)

928), and had a vision of the White Tārā. After that he proceeded to sGam-po and met the Dharmasvāmin, Uncle and nephew. He presented them with silk scarf, etc. and obtained precepts. The Teacher expounded to him the Lam-rim of the bKa'-gdams-pas, and said : "I had also meditated on it. You should also meditate on it!" The Teacher sGom-pa helped him and introduced him (to the practice). Soon after that, he requested the Dharmasvāmin (sGam-po-pa) to initiate him. The Dharmasvāmin bestowed on him the hidden precepts of the upāya-mārga and he meditated on them. From the ninth day, through the practice of hatha-yoga (btsan-thabs) he felt a strong feeling of well-being and warmth (bTson-thabs rnal-'byor, hatha-yoga. bTsang-thabs-kyi rig-pa, hatha-vidyā). He put on a single cotton cloth and continued his meditation. For nine months he continued his meditation, so that his hand was constantly covered with perspiration. Among eight hundred ascetics he became known as one possessing the greatest fortitude in meditation. An immeasurable faculty for concentrated trance was born in him. The Dharmasvāmin (sGam-po-pa) uttered a prophecy to him, and he proceeded towards Zañs-ri to continue his meditation. He meditated for four months in the cave of Til, and for a month and five days at Phag-mo-gru. He attained the power of fixing his mind and an extensive practice of breath control (prāṇāyāma). His transcendental analysis (vipaśyanā, lhag-mthoṇi) became like the Sun amidst clouds. He again returned to his Teacher and spent three years with him. He met Ras-čhuṇ-pa at Lo-ro. He heard (the exposition) of all the extant precepts of Nā-ro and Maitrī, such as the "Six Doctrines" of Nā-ro, the Thun-Jog (the fixing of time for meditation) and other texts. Ras-čhuṇ-pa preached the upāya-mārga with detailed instructions (dmar-khrid), and he perceived the Wisdom whose natural state is Bliss and Non-substantiality (sukha-śūnya-abhinna-sahaja-jñāna) as clearly as he used to see

(32b)

his own face reflected in a mirror. From rTsi-mo Nam-nikha'-gsal he obtained the hidden precepts and developed his power. From sTon-rgyal of sPon-phug, a disciple of Roñ-pa 'Gar-dge-ba, he obtained the Cycle of Vajravārahī, the Āchos-spyod (a book of prayers), the 'Grel-pa Rin-čhen rgyan-drug (a Tantric work) and the "Method of meditating on the four initiations" (dBañ-bzī'i ñams-sgom). From rKyai-mo sPañ-kha-ba, a disciple of Mes-tshon-po (a disciple of Mar-pa, one of the "Four Pillars"), he obtained the exposition and the precepts of the Cycle of Hevajra. From gŠen-pa rDo-rje seiṅ-ge at Yar-kluis Phug-mo-čhe he obtained the "Path and Fruit Doctrine" (Lam'-bras). From Brag-dkar-mo-ba he obtained the "Oral Tradition" of A-ro (rDzogs-čhen-gyi chos-kyi miñ). From Ral-lčags ston-tshul of Dar-yul he heard the Cycles of Sañvara, Hevajra and Mahāmudrā, as well as other Tantras, together with their precepts. As indicated by sGam-po-pa, he stayed in a cave at Brag-gu Ri-bo-čhe of 'Ol-kha (Lho-kha). A woman said to him (in his vision): "You should not stay here, my mother is coming back". He spent there 14 months and practised meditation on compassion (maitri), karuṇā and the bodhicitta. He attained complete control over his "Inner Heat" (gtum-mo), and many wonderful signs manifested themselves. A particular kind of realization was born in him, and he proceeded to the Dharmasvāmin who was residing at Bya-lkog monastery, and related to him about his yogic insight (rtogs-pa). (The Dharmasvāmin) said: "Your realization is wrong! I had great hopes in you (but you have been a failure). You should continue your meditation!" He practised meditation for six months, but his realization did not change from that of the initial stage. Again he reported the matter (to sGam-po-pa), who placed his hand on his head and said: "Son, you have already severed (your) bond with the World of Phenomenal Existence (Samsāra)". He then bestowed on him the Introduction to the state of Nature which elucidates one's own Mind (guas-

lugs don-gyi no-sprod). There Mu dlon had many excellent visions. According to a prophecy by sGam-po, (Dus-gsum nikkhyen-pa) took with him five measures of salt (as his provision) and went to the residence of Ga-thun, king of Mon. (The king) became his supporter. He proceeded towards Sa'ug stag-sgo and spent some time there. He attained the understanding of the non-differentiation of the Phenomenal (*sam&sara*) and Transcendental (*nirv&na*) Aspects. Afterwards he came to sGam-po and spent there one year. After that he took leave (of the congregation) and proceeded on a pilgrimage. He visited sPa-gro (in Bhutan). In an earth cave/sa-phug/at Las-stod resided two novice-brothers, direct disciples of Mid-la. From them he obtained the precepts. He spent three summers and winters on a rock at Bya-bzañ in 'Phan-yul. He exhibited supernatural powers, such as passing through rocks and prescience, and became known as the "Rock Teacher" (bla-ma Brag-pa). Then his Teacher directed him to proceed towards Gañs-dkar, and he went there. He spent four months at Pha-boñ dkar-leb (the "Flat White Boulder"), which had been the seat of Padma (sambhava), and was fed by dakinis. When he was coming down via the gorge of sNe-mo, a dakin showed him the way into a house and fed him. Following on this (occurrence) frequent mystic trances were produced in him. After that he met a direct disciple of Nā-ro, who was residing at the monastery called gZu-sñe'i bar-rdzon. The latter gave him many prophecies and he obtained many hidden precepts of Phyag-chen thog-babs (name of a book), and those of the upāya-mārga. He also gave him instructions and advised him to follow the advice of the bla-ma Lha-rje (sGam-po-pa). He also visited Lha-ri rgyan-po rJug-po and paid a visit to gYag-sde and 'Phan-yul. Afterwards he took up his residence at Gru-bzi dgon and later proceeded towards sGam-po. (The Teacher) told him that he had visited rDzon-pa and other places (before he himself had spoken about it). He spent one summer there. Then the Teacher told him: "You

(334)

should meditate at sKam-po gnas-nañ. Great benefit for living beings will arise". After that he spent some time at Chu-bo-ri (near Lha-sa) and Gru-bži-ma. There he heard that sGam-po-pa had passed away. He went there, and met the ācārya sGom-pa and 'Phags-pa. He clutched the Dharmasvāmin's garment, prayed and shed tears. Thereupon he and (his) two disciples, the three, saw the Dharmasvāmin who had manifested himself in the sky. Then, when he proceeded to Gru-bži-dgon, he thought of visiting sKam-po gnas-nañ. sKam-po rDo-rje dpal-rtsegs also came there to receive him. He took with him several horses and coats of mail (in ancient Tibet a coat of mail was a valuable present), and proceeded to pay his last homage to the ācārya sGom-pa who was residing at Lha-luñ. He stayed for a short time at 'Tshur-nos-bzañs. In all, he spent thirty years in dbUs and gTsāñ, and practised study, reflection and meditation (thos-bsam-sgrub gsum). In his fiftieth year he proceeded to Khams and stayed at sKam-po gnas-nañ. Then he went to Tre (Tre-bo in Khams) and gathered round himself about a thousand monks. He acted as mediator during internal disorders in that country. He sent presents to sGam-po: seven big turquoises and seventy yaks (mdzo) loaded with tea. After that he proceeded towards Lho-rgyud (south region). Having reached dbUs, he sent as offerings to sGam-po: four copies of the Satasāhasrikā-Prajñāpāramitā written in gold, a copy of the mDo-mañs, a hundred and eight volumes, ten big turquoises, and about fifty horses and yaks (mdzo), etc., He also made rich presents to the monasteries of dbUs and gTsāñ. He said: "The purpose of my coming to dbUs, is to fulfil sGom-tshul's command, who had told me that regardless of what might happen to me, I should return from Khams and establish monasteries between gŽu and 'Tshur, and to offer a hundred volumes written in gold to Dags-lha sGam-po, and to ask bla-ma Žañ not to cause troubles, which made people displeased. I have come for this purpose." He then asked bla-ma Žañ not to create troubles. Žañ then

(33b)

grasping his (Kar-ma-pa's) finger, danced wildly, and henceforth did not cause trouble. He founded the monastery of 'Tshur-phu. At the time of his death, he told his senior attendant to perform the rite of offering to the sacred images and the monastic community, using for this purpose the considerable wealth (which he had amassed). After giving these instructions, he passed away at the age of 84 in the year Water-Female-Ox (chu-mo-glan—1193 A. D.) and was received by numerous dākinis. Many wonderful signs manifested themselves, but I did not write them down in detail. His disciple Sañs-rgyas Ras-chen: he belonged to the Gru-gu(Gru-gu—a clan of this name still exists in Amdo. In ancient times designated Central Asian Turks) clan, and was born in Yar-kluñs, to father gTsāñ-pa dPal-grags and mother bTsun-chūn-ma (in Tibet, if a second daughter is to be born after the death of the first, she is called 'nun', to protect her life from misfortunes. Similarly a boy is called Bande, "monk"). In his childhood, wherever he went, a rainbow appeared. Four dākinis adorned with gold ornaments, followed after him. At the age of nine, he came to Zañs-ri Ras-pa and heard from him hidden precepts received from Ras-chūn-pa. Thereupon a feeling of well-being, clearness and an absence of all constructive thoughts, was produced in him. He used to wear a single cotton cloth and became known by the name of Ras-chen. When he reached the age of 15, Zañs-ri-pa died, before he could complete his studies. At the time of the death of his Teacher he lamented and said: "I have not finished my study and the Dharmasvāmin is passing away." Then (the Teacher) said to him: "Now meet rGya-sgom! In any case (ji-ltar byas-kyāñ) you will be happy!" Afterwards he met Phag-mo-gru-pa and obtained from him instruction in religion. After that he obtained many precepts of the "New" and "Old" Tantras from 'Tshur dbari-ne (a disciple of Mar-pa) at Dol. He practised meditation at rDo-rgyus-brag. He had a vision of Vajra-

(34a)

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vārahī (The Venerable One with two faces) and could subdue illnesses and people possessed by demons by the mere fixing of his mind. At gNal he heard many doctrines from gTsān-ston dKon-ne, father and son. At that time he had a vision of Sukhasiddhi (name of a dākini). At Za-čhu'-dus he obtained many precepts and initiation from Dar-ma Ses-rab, a disciple of sGam-po-pa, who was meditating without interruption on the ābhāsvara ('od-gsal rgyun-čhad-med-pa). He practised meditation at Grog-phugs-šāñ of gNal. The (five) eyes (spyan-lhā, see S. C. Das' Dictionary, p. 804) and the (five) supernatural powers (abhiññas) were born in him. Later he proceeded to Yar-kluñs and obtained from the Master (rje) sGom Zig-po the complete precepts of Vimala (sNiñ-thig). He considered that the proximity of his native place was harming his meditation. He obtained from Thod-pa bSam-grub (one of Ma-gčig's sons) at gYes the system of the Lady of the school of gČod (Jo-mo Ma-gčig Lab-sgron-ma). After that he proceeded towards Koñ-po and met the bla-ma mNa'-ris-pa, from whom he heard many precepts. From gNal-pa Jo-sras at sPo-bo he obtained the Cycle of Vajravārahī, the "Six Doctrines" of Nā-ro and especially the mGon-po Ber-nag-čan (the Mahākāla "wearing a black mantle"). His mother sent from Yar-kluñs a man named Ro-zan nag-po ("the black corpse-eater" or "black vulture") to invite him, but he did not go. Instead he proceeded to Tsha-ba-sgāñ and dMar-khams. There his fortune increased. He established a Tantric school and acted as mediator in many disputes. Then he heard that Dus-gsum mkhyen-pa was residing at sGam-po gNas-nañ. He thought that he should proceed there to see his face and obtain his blessing, but that it was not necessary to request him for religious instruction. When he came there, an upāsaka named rDo-rje dpal-rtsegs received him. When he met Dus-gsum mkhyen-pa, the latter said to him: "You being a wise young Tantric, you can become my disciple." He inquired: "What sort of disciples have you?"

(34b)

Dus-gsum mkhyen-pa said: “‘Bal-tsha sTag-dol-pa, ‘De-čhūn Sañś-rgyas and others. You go to the latter’s place.’” He went to ‘De-čhūn Sañś-rgyas who told him: “‘You being a wise young Tantric, you can become a disciple of my Teacher. Now go to ‘Bal-tsha sTag-dol-pa.’” He went to him, and saw a large tiger in a cave, and being frightened, fled away. He was told to go again, and so went once more (to see him). He saw a lake and went round it and threw small pebbles into it. Then again he was told to go, and he went. (This time) he saw an ascetic holding in his lap the pebbles thrown (by him, during the previous visit). The ascetic said to him: “‘You being a wise young Tantric, you can become a disciple of my Teacher!’” He thought: “Even his disciples possess such (extraordinary) faculties.” Again he proceeded to Dus-gsum mkhyen-pa and heard precepts (from him). He made a vow not to place his head on a pillow for seven years. He then removed all errors in connection with precepts. The Precious Dharmasvāmin said: “‘Among the natives of dbUs, who are looking for advantages, you and the ācārya bKa'-gdams-pa are the wealthiest !’” Accordingly he was not allowed to stay in solitude, and because of this the goal of his labours became extensive. He practised meditation for three years in the presence of the ācārya bKa'-gdams-pa. Having received Dus-gsum mkhyen-pa’s advice to take up ordination, and at the suggestion of the ācārya bKa'-gdams-pa, at the age of 37, he took up ordination as novice and monk from the upādhyāya Ma-drel-ba and the ācārya bKa'-gdams-pa, and was given the name of bSod-nams grags-pa. At Kar-ma he met the Precious One (Dus-gsum mkhyen-pa) and spent with him three years. When Dus-gsum mkhyen-pa was going to dbUs, he saw him off as far as Tre-śod rNa-rgyañ. After that he himself proceeded to dMar-Khams, and while he was engaged in extensive labours for the welfare of living beings, he perceived that the Dharmasvāmin Dus-gsum mkhyen-pa had passed away. Later he

(35a)

rendered great services to his monastery. It is impossible to describe all his visions of Teachers, siddhas and tutelary deities. At the end of his excellent labours for the welfare of living beings, he passed away into the Holy Sphere on the 25th day of the first summer month (dbyar-zla-ra-ba), aged 70. After (his death) also he appeared to his disciples in many forms. After the cremation of his remains, numerous sacred images and relics were recovered (from the ashes). His disciple the Dharmasvāmin sPom-brag-pa in a former incarnation has been the Bodhisattva Jñānamati (Ye-ses blo-gros) who had attained the degree of the Bodhisattvabhūmi, and had been born between the Vulture Peak and Vajrāsana. (In Tibet) he was reborn as 'Bri-rgyal Dam-pa Chos-phyug. He mastered the alphabet from the age of five. About nine, he heard many Tantric doctrines, such as the Cycles of Saṃvara and Hevajra from the bla-ma gNan lha-khaṇ-sgāṇ-pa, father and son. At the age of 14, he heard about the many accomplishments of Ras-čhuṇ-pa, and through faith only the many gates of mystic trance were opened (before him). Once in a dream a tall red woman, surrounded by numerous maidens, told him: "Your Teacher Sañś-rgyas Ras-čhen is an incarnation of Dags-po sGom-čhuṇ." About ten days later, he met Sañś-rgyas Ras-čhen at 'Bob-sa-dkar-sgāṇ. The thought came to him that the (Teacher) was Vajrapāni himself. Along with sNubs-ston Tshul he obtained the initiation into the Cycle of Vajravārahī. When he was being initiated (byin-rlabs phab-pa, means possession by the deity of the initiated), there appeared clearly in all directions, above and below, mandalas of Vajravārahī. The Teacher said: "This young priest (mchod-čhuṇ) has obtained my initiation!" Henceforth, the Teacher kept him in his mind, as a father his son. While he was residing at Kuṇḍ dgon-pa, he had a vision of the mandala of Śri-Cakrasamvara and when he was gazing in amazement at it, the understanding of the nature of the Mind was produced in him. Soon after that, the understanding characterized by the absence of

(35b)

trance was born in him. He then requested (his Teacher) that he might be permitted to go to another place, but the Teacher did not allow it. During that time he had numerous visions of devas, religious protectors, etc.. When Ras-chen was passing into Nirvāna, he asked him: "Who will maintain your Doctrine?" Ras-chen answered: "My disciples can guide themselves! Among them, I had great hopes in you and in bLo-gros rin-chen. Between you two, you will be greater in work. The labours of your disciples and those of their disciples will be great." As told by Ras-chen, his labours were extensive. When he intended going to another place, Dus-gsum mkhyen-pa appeared to him and said to him: "Don't go anywhere else, but meditate in this very place! There will arise benefit for both yourself and others." According to this advice, he settled in sPel-sgo dgon-pa and for sixteen years practised meditations and a pure insight immeasurable by thought shone in him. His fame encompassed all quarters. Once a thought came to him: "The fame of gTsān-ston of Ka-thog is great. What sort of man is he?" Thinking thus, he saw him in the Body of Glory (Loñ-spypod rdzogs-pa'i sku) residing in the Heavenly Sphere. After that he listened to the exposition of the Doctrine by gTsān-ston and became very learned. Later, he took over the monastery of Khra-śon sPom-brag. There he had a vision of the Buddha Akṣobhya (Mi-khrugs-pa, in the Tantra the name Akṣobhya is translated Mi-bskyod-pa) and many wonderful signs manifested themselves. Then Sañsrgyas Ras-chen said to him: "Do not go to dMar-Khams sgañ!" But he went there, and felt indisposed. When he was treated by the bla-ma Kar-ma-pa, he said: "The present illness will cause my departure for I had disobeyed the orders of Sañsrgyas Ras-chen who had said: 'Do not go to dMar-khams.' To me it does not make any difference, to die or not to die!" At the time of his passing into Nirvāna, he said to the Master Kar-ma-pa desirous of spreading the doctrine of rJe Dus-gsum mkhyen-pa: "I did what I could.

Now it is for you to maintain the Doctrine of the master Dus-gsum mkhyen-pa as far as 'Tshur-phu.' Kar-ma-pa inquired: "Where are you going?" and he replied: "I am going to Tuṣita. You should address your prayers to that abode! In the country of Kārttika lives a manifestation of Dus-gsum mkhyen-pa. I shall act as his successor for a long period of time." Kar-ma-pa then asked him: "Can I continue your work?"—"In this Lineage the deeds of disciples will be greater than those of their teachers. You will be greater in deeds, than all those who preceded me in this Lineage." After that he passed away in the month of Viśākha (Sa-ga zla-ba.) At the time of his death, the earth shook accompanied by a strong noise. Relics, such as his heart and tongue, were recovered (from the ashes). His disciple the Precious Kar-ma-pa was born as son of father rGya-dbaṇ Tshur-tsha sPraṇ-dar and mother Seṇ-gza' Maṇ-skyid, of the family of king U at 'Bri-luṇ dam-pa čhos-phyug, in the year Wood-Male-Mouse (śiṇ-pho-byi-ba—1204 A.D.), the tenth year since the death of Dus-gsum mkhyen-pa (some authors maintain that Dus-gsum mkhyen-pa had been the first incarnated lama in Tibet to be installed after the death of this predecessor). In the same year the Kha-čhe paṇ-chen came to Tibet. He was given the name of Čhos-'dzin. He mastered the alphabet at the age of five or six. At the age of nine or ten, he was able to understand the various scriptures of the Buddha after glancing them over. He understood the Mind to be of an unchangeable nature and meditate on it as an unmoving state like an ocean, but was unable to grasp it completely, and the Precious sBom-brag-pa explained it to him. At the time of his meeting with sBom-brag-pa, the bla-ma said to him: "To-day the heroes (viras) and dākinīs appeared in the sky like a mass of clouds. You will be a man blessed by dākinīs." The same night the Teacher initiated him, and said: "You are fortunate! All the bKa'-brgyud-pa teachers, including Dus-gsum mkhyen-pa, have appeared. Now you should practise

(36b)

these doctrines of mine." After that he was ordained by Kha-thog-pa Byams-pa'-bum and lČāñ-māñ Phu-ba, and was given the name of Chos-kyi bla-ma. When he obtained instruction of the Precious One and offered him the cost of one recital of the *Satasāhasrikā-Prajñāpāramitā*, the Precious One said: "For me, an ascetic, who had perceived his own Mind, is better, than the offering of wealth, enough to fill this country of Khra-sod sBom-rag-sna." He meditated properly and the Teacher became very pleased. He practised meditation for ten years without interruption, and he saw visions of himself attended by gods, worldly gods and demons. He gathered round himself about five hundred monks in Khams, and preached the Doctrine to them. He exhibited his magic powers as far as the country of lJai, and prohibited hunting. Having come to 'Tshur-phu, he spent six years there. The great gods, including the goddess Gañs-dkār-ma and the gods of Thāñ-lha, became his attendants. His fame having spread far, the Mongol Emperor sent an Imperial Envoy (gser-yig-pa) with a letter of invitation. He proceeded to China, and on his way performed extensive labours, such as assisting monastic communities and repairing ruined temples, etc. He bestowed on the Emperor and his retinue the cittotpāda rite, and introduced them to the Path of the Highest Enlightenment. He visited China and Mongolia (Hor). In particular, he built a large temple in the country of the Mi-ñag-'ga' (Ning-hsia). At the same time he exhibited numberless signs of supernatural powers and miracles in all these regions. He converted many followers of evil doctrines of heretics and those who abided in darkness. At the time of the War, he again came to China. (The Emperor) treated him in an improper manner, such as exiling him to the shores of the ocean, but he overcame all these attempts and curbed (the Emperor). The fame of Kar-ma-pa became even greater. In particular, when he was thrown into a fort, the door of which was locked with lead, and he was kept inside without food. He fearlessly exhibited his

(37^a)

supernatural powers and the Emperor Go-pe-la (Qubilai) became his disciple. The Emperor then promulgated a gracious edict saying that "in Tibet and other countries you may practise your own religion according to desire, and let you offer prayers for me." It took him eight years to reach 'Tshur-phu from Coñ-tu mukhar (<Chung-tu). Having returned to 'Tshur-phu, he erected many images, such as the "great image" (lha-čhen). He was able to perform all this through the power of his mystic trance, similar to the Dharmarāja Sroñ-btsan sgam-po.

His labours were extensive. The actions of a man named rGyal-ba Gais-pa having caused his slight displeasure, he passed away at the age of 80, in the year Water-Female-Sheep (čhu-mo-lug—1283 A. D.) in the third month. The cremation rite was performed on the ninth day, his heart, tongue and eye were recovered (from the ashes). Also there appeared numerous relics of different colours, mostly white, in the form of three conches wound towards the right and interconnected, images, letters, symbolic signs, etc. Most of them were enshrined in the caityas of the "Upper" and "Lower" monasteries. Fragments of (his) garments, boots (phyags), etc. filled the hands of the devotees. Thus the entire World was blessed. His disciple was the Mahāsiddha U-rgyan-pa. On coming to 'Tshur-phu, he became a disciple of the Dharmasvāmin Kar-ma-pa, and heard from him the (exposition) of many hidden precepts. At a later date, he became the guide ('dren-pa) of the next rebirth (of Kar-ma-pa /Rañ-byuñ-rdo-rje/). His greatness will be described in the chapter on the 'Brug-pa (sub-sect). His disciple was the Dharmasvāmin Rañ-byuñ-ba. The Dharmasvāmin Kar-ma-pa-śi (<bayśi>) passed away on the 3rd day of the third month of the year Water-Female-Sheep (čhu-mo-lug—1283 A.D.). He performed the rite of transference of the conscious principle (para-kāya-pravesa, 'gron-Jug) at sTod-luñs 'Phar tshan (into the body of a boy who had died). The boy's parents thought that the boy having died,

(37b)

it was improper to return him to life again, therefore the parents pierced the boy's eye with a needle, and so the omens did not agree (i. e. he did not succeed to incarnate in this body). Then the Dharmasvāmin in the form of a being of the Intermediate Stage (bar-do-ba) proceeded towards Tsā'i phu-gaṇs-žur-mo, the birth place of the Venerable Mid-la, and was initiated into the Maṇḍala of the 62 deities of Śrī-Saṃvara. After that, he perceived the womb of (his future) mother as a crystal palace. Recollected and controlled he settled in it and thoughts of distress did not arise in him. Then he was born on the 8th day of the first half of the month of the year Wood-Male-Ape (śin-pho-spre'u—1284 A. D.). Though the child could speak, he pretended not to be able to speak. The parents and son journeyed gradually to Diñ-ri. He perceived the image of Dam-pa (Saṅs-rgyas) as a rainbow, which merged into him. Then his father bestowed on him the doctrine of Zi-byed. He also heard the Yañ-phur (name of a tNīn-ma Tantra) from snags'-chan No-nag and dbU-rtse-ba. He learnt the alphabet by himself, without having studied it with any one else. In his dreams he saw many pure visions (dag-snai). Having visited Phags-pa of sKyid-groñ (name of a famous image of Avalokiteśvara in sKyid-groñ), he was blessed by Avalokiteśvara, and a thought occurred to him that he would have occasion to labour for the welfare of living beings. When the Venerable scholar gSer-khañ-pa respectfully questioned him, he related to him many stories about the Intermediate Stage (bar-do), etc. At the age of five, the mahāsiddha U-rgyan-pa said: "To-morrow my Teacher Kar-ma-pa will be coming", and he arranged for him a high seat. Then, when the boy came to the residence of the mahāsiddha, he at once without hesitation climbed on the seat, and sat on it. The mahāsiddha said to him: "You child, why did you sit down on the seat of my Teacher?" (The boy replied): "I am the Teacher! But now I expect your help!" saying so he came down. Then U-rgyan-pa bestowed on him a Mental Creative Effort

towards Enlightenment and initiated him into the system of Śrī Cakrasaṃvara, according to the system of the siddha Drii-bu-pa (Vajraghaṇṭa) and the initiation rite of Ma-phur (Ma-gśen and Phur-pa, two rNiñ-ma-pa Tantras). He also taught him the Tantra of dgYes-mdzد (Hevajra?), the sGyu-phrul dra-ba (name of a rNiñ-ma Tantra), the Kālacakra and the 'Byuñ-po 'dul-byed (a Tantra of the Vajrapāṇi class). He also bestowed on him many doctrines; such as the Ro-sñoms skor-drug (a system of Ras-čhuñ-pa), the 'Stre-pho-skor-dgu (name of a system of Mar-pa), the sKu-gsum nō-sprod (Introduction to the three Kāyas), the Khrid-čhen brgyad (the "Eight Great Guides"), the rGyal-ba rgya-mtsho (a rite of the maṇḍala of Avalokiteśvara belonging to the rNiñ ma class), the Dohā (of Saraha), the Lhan-čig skyes-sbyor (a system of Maitrī-pa). At the age of seven, he was ordained in the presence of the upādhyāya Kun-l丹 śes-rab and mastered well the hidden precepts. About that time also, several kalyāṇa-mitras had visions of Avalokiteśvara, who told them about the faculties (of this child), and they conveyed this message to him. At La-stod gro-luñ he was initiated by U-rgyan-guru and saw his Teacher as Samvara. While he was residing at La-stod sPu-tra, Mahākāla and sNags-bdag (Ekajaṭi) appeared to him and told him to proceed quickly to 'Tshur-phu. He accordingly proceeded to the monastery of 'Tshur-phu, and heard the doctrine at the feet of gÑan-ras, and had a vision of the Teacher surrounded by the teachers of the Lineage. After that sNags-bdag (Ekajaṭi) presented him with a new spring, and he planted a dry tree which grew and became a large tree. When he was asked for a blessing by Dar-ma sgañ-pa at bKra-sis gsar-ma, the bKa'-brgyud-pa teachers appeared. The continuation of his study of the Doctrine: From the bla-ma Ses-rab-dpal he obtained the sDud-pa'i dka'-grel (Tg. Ser-phyin, No. 3798) and the pañjikā Pad-ma-čan (Tg. rGyud, No. 1420). From dGe-ba'i bses-gñien rgyal-ba he obtained the Cycle of Hevajra and other texts. From gÑan-ras

(384)

dGe'-dun-'bum he heard numerous Tantras of the "New" and "Old" classes, sādhanas and precepts. From gNam-mtsho-ba Mi-bskyod rdo-rje he obtained instructions in the method of gCod (sPyod-yul) of Ma-gčig and other doctrines. At the age of 18, he took up final monastic ordination in the presence of the upādhyāya gŽon-nu byan-čhub and the ācārya dGe'-dun Rin-čhen-pa. He heard many expositions of the Vinaya class, such as the "Four Āgamas" (Luñ-sde bži) of the Vinaya (Luñ-rnam'-byed, Luñ-gži /Vinayavastu/, Luñ-žu-ba and Luñ 'phran-tshegs, Kg. 'Dul-ba, Nos. 1, 3, 6, 7. See kLoñ-rdol gsuñ-'bum, Book XII (Na), fol. 4a), and other texts. He also obtained the sādhana of the Tārā, etc., together with several minor texts. From Sākya gŽon-nu, the abbot of the "Lower" monastery of gSañ-phu, the texts belonging to the Mādhyamaka system, the "Five Doctrines of Maitreya" (Byams-čhos), the Abhidharmasamuccaya, the Abhidharmakośa (mNon-pa Goñ'-og), and the Five Divisions of the Yogacaryābhūmi of Asaṅga (Sa-sde), the Nyāya and other texts. After that he proceeded to Kar-ma in Khams and founded the hermitage of Lha-sten. He also visited Tsha-ba sgān. The local gods held a great reception for him. He subdued asuras and brought to an end the great war of Kol-ti. Then, when he was coming to dbUs, the gods of Thañ-lhā arranged a reception for him. When he arrived at 'Tshur-phu, the religious protectors (dharmapālas) showed their delight. While presenting a canopy to the Lord (Jo-bo) of Lha-sa, he had a vision of himself presenting offerings in front of the Tathāgatas of the Worlds of the Ten Quarters. In order to comply with the wish of Śri U-rgyan-pa, he also heard a detailed exposition of the Kālacakra from Kun-dga' don-grub of sÑe-mdo. He further heard from him many precepts and initiation rites belonging to the "New" and "Old" classes of the Tantras, and their commentaries. He was also given the permission (luñ) of numerous sūtras, such as the Ratnakūṭa (dKon-mčhog rtsegs) and the Saddharma-puṇḍarīka (Dam-čhos Pad dkar), the Abhidharmasamuccaya, the Abhidharmakośa

(38b)

and other texts. From sBa-ras he heard the basic text on medicine (gso-ba rig-pa). From Tshul-khrims rin-chen he heard many "New" and "Old" Tantras, including the Guhyasamāja, according to the method of Nāgārjuna, and other texts. From gZon-nu-'bum he heard many precepts of the Guardians of the Doctrine (bsTan-bsruṇs-kyi bka'), the Ro-sñoms (samārasa), the Thub-lha (name of a system), etc. From Jñānaśrī he heard the 'Grel-pa mTha'-drug (six different ways of explaining a single Tantric text), etc. From Rig-'dzin Kumārarāja he heard the rDzogs-chen sNīn-thig (the doctrine of Mahāsanti according to Vimalamitra) together with its minor texts and the Ne-gu (Ne-gu chos-drug; Ne-gu was the name of Nā-ro-pa's sister, one of the 84 mahāsiddhas). He also studied the same doctrines under Ri-khor Ras-pa. After that, he visited sGam-po and Koñ-po and laboured extensively for the benefit of others. He also visited Tsari gYum-mtsho. On the whole, he spent three years in Koñ-po. In front of the snows of Sambu, he saw many auspicious signs of the "Inner" and "Outer" (phyi-nañ) spheres (Nañ or "inner" signs include signs observed by the devotee in his own body, as for example the entry of the breath into the avadhi, etc. "Outer" signs include auspicious signs observed round a person practising meditation, such as rainbows, etc.). While residing at Jo-mo-gañs, he had a vision of the ācārya Padma and received his blessing. While residing at 'Tshur-phu-kuñs, he saw the planets and stars (the planets and stars of the "Inner" sphere symbolize in the Kālacakra and other Tantras the flow of psychic energy into the centres of the body) of the "Outer" and "Inner" spheres agree between themselves, and composed a treatise on astrology. After that he founded the monastery of bDe-čhen-stenś, where he had many visions. On his way to sNīn-khuñ and other hermitages of Kha-rag-śar, he also had many visions. At bDe-čhen-stenś he discovered that the signs of the "Outer" and "Inner" spheres had been purified and composed a treatise called "the Hidden Inner Meaning"

(39a)

(Zab-mo nañ-don). He visited many localities of gTsāñ, such as Sa-skya, bTsan-brag, Myān-stod and other places, and laboured extensively for the benefit of others. Having again proceeded to Koñ-po, he founded numerous nonasteries there. He established many disciples in salvation, and stayed at Nags-phu and other places. While he was staying at lKog-phren, he composed a commentary on the Zab-mo nañ-don. In the year of the Tiger (stag-lo—1326 A. D.) he came to Lha-sa. Afterwards he proceeded to Kar-ma and there rebuilt temples and preached the Doctrine extensively. He also composed a commentary (*tikā*) on the Dharmadhatustotra (Chos-dbyiñs bstod-pa, Chos-kyi dbyiñs-su bstod-pa, Tg. bsTod-tshogs, No. 1118) by Nāgārjuna. In the year of the Dragon ('brug-lo—1328 A. D.) he built Sog-zam. He then proceeded to Nags-phu and a thought came to him on the necessity of going to Mongolia (Hor-yul). He founded the hermitage (*ri-khrod*) of Lhun-grub-steis. In the year of the Sheep (lug-lo—1331 A. D.) he proceeded to dbUs. In the year of the Ape (spre'u-lo—1332 A. D.) he was invited by the Mongol Emperor (Hor rgyal-po) to Mongolia and proceeded there. In the tenth month he reached the Imperial Palace (Peking, Chung-tu) and initiated the Emperor and the Empress, as well as made a prophecy of the accidents which were to befall Emperor Rin-chen-dpal (d. 1332 A. D.). He laboured extensively for the benefit of others. On his return journey to Tibet, in the year of the Dog (khyi-lo—1334 A. D.), he visited Ri-bo rtse-lha (Wu-t'ai-shan in Shan-hsi). Having reached the Mi-nag-'ga' country (Ning-hsia), he preached religion extensively. Having reached Khams, he quelled numerous feuds in Khams. After that he journeyed to dbUs, and was received by the gods of Thāñ-lha ann Gañs-ikar. He recited for meditation to 'Chims-phu of bSam-yas. There, after having prepared a copy of the bKa'-gyur and bSTan'-gyur, and having performed the rite of consecration, he got a vision of the recital of these Scriptures by many Bodhisattvas. He again proceeded to China, and there

passed away. The Dharmasvāmin himself appeared sitting inside the mandala of the Moon, and the Emperor and his retinue were filled with faith. This happened in his 56th year, in the year Earth-Female-Hare (sa-mo-yos—1339 A.D.). Accounts about his studies of numerous doctrines beginning with his birth, his many visions seen while staying in a trance and studying religion, can be found in the story of his Life (*rnam-thar*). Here I give only a brief account. The Chronology of the Doctrine composed by the Dharmasvāmin Rañ-byuñ-ba is by 182 (leg-pa gdiñs-čan zla-ba, the symbols of numbers should be read from right to left) years shorter than the dates (*lo-graňs*) given by the other writers on the Kālacakra. It agrees with the Chronology of the mahā-siddha U-rgyan-pa. The disciple of the Dharmasvāmin Rañ-byuñ-ba was gYuñ-ston rdo-rje-dpal (one of the four principal disciples of Bu-ston). He heard the Doctrine from the Dharmasvāmin Rañ-byuñ-ba. Later he himself handed down the doctrine of his former life to the Dharmasvāmin Rol-pa'i rdo-rje who was a boy then. I have already given a brief account of the Life of gYuñ-ston-pa in the Chapter on the Māyā Cycle (*sGyu-'phrul*). The Dharmasvāmin Rol-pa'i rdo-rje: The Dharmasvāmin Rañ-byuñ rdo-rje himself incarnated in him. When Ta-dbon Gu-śri (<Ta-Yüan Kuo-shih) asked the Dharmasvāmin: "Your Holiness (druñ-nas), I also wish to go to that place where Your Holiness will be reborn presently! Please confirm this to me!" "If you are filled with such devotion, (I may tell you) I shall be coming to Koñ-po." In accordance with this he came to Koñ-po as a child. When his parents bSod-nams don-grub of Lha-mdö and his mother 'Dzob-gza' brTson'-grus-rgyan, a jñāna-dākini, were staying at the lofty fort of Go-čhen sPañ-dkar in the valley of A-la in the country of iNod, the Venerable One was residing in the Tuṣita Heaven. Having been properly instructed by the Blessed Maitreya, he entered (his) mother's womb. Now no question arises about the change of the (mother's) womb into a palace (because he

(404)

had reached the Bodhisattva stage, in which one enters the mother's womb having transformed it into a palace, as in the case of the Buddha, related in the Lalitavistara). While the child was in the womb, he recited the Maṇi, and used to assume various postures which caused the mother's body to shake. (The Venerable One) was born on the 8th day of the third month of the year Iron-Male-Dragon (lčags-pho-brug—1340 A. D.). On his birth, the child uttered the Maṇi formula and named letters of the Indian alphabet, so that his father felt doubtful, but the mother said: "You shouldn't doubt! Many auspicious dreams have been seen by me", and thus the father's doubts were removed. When he was three, they proceeded to Myān-po. At that time, the child said to his mother: "I am Kar-ma pa-śi's reincarnation! I shall have numerous disciples in this Jambudvīpa. You just see!", and saying so, he assumed the posture of Amitābha. "Do not talk about it!" added the child. His mother then said: "Now we must go to Lha-sa"! The child inquired: "Is it possible for us to proceed now?" and then added: We should (first) go to Zo-kha of Koi-po, to Brag-phyi and Nags-phu, and see them. Under the "Hole of Yamāntaka" (the place where the gTsān-po is said to sink below the surface), there is situated the edge of the 'Cauldron of Hell,'⁸ I must lead the living beings out of Hell. After seeing my face, they will not go to damnation. I shall gradually go to Tshur-phu, Kar-ma and the Imperial Palace. In the Imperial Palace I have countless disciples." "Your Holiness," said the mother, "if you are an incarnation of Kar-ma pa-śi, are you not the Dharmasvāmin Ratnabyūḥ rdo-rje?", "The two are not different, but do not tell of it to common people!" replied the child. When the mother got a cataract on her eye and was complaining (about her condition), the child said to her: "You should not be distressed, for you are one of the 108 jñāna-dākinīs.

⁸ dMyal-ba'i zañs-kha.

Next year, about the same time as now, numerous people will pay homage to you. We shall build a new house behind the golden temple of Koñ-bu-čhen and shall reside in it. Beginning with the year of the Mouse (byi-bal—1348 A. D.) great disciples will flock to me." Visiting various places in Koñ-yul' and Myan-po, he used to relate to people his recollections of his former existences, saying: "You were such and such (a man). Your house was similar to this. You had presented me with such and such an offering, etc." People were filled with great faith. He preached the Doctrine extensively. On being told: "If you are a siddha, you must exhibit signs of your supernatural powers", he showed himself sitting on the screen (bya-rgya) of the chapel, etc. On being thrown into the mouth of a bear, the bear assumed a devotional posture. When he came to rTa-bar rgyal-'dzin, the ascetic (rtogs-ldan) mGong-rgyal-ba of La-stod came to him, and the child addressed him during an assembly: "Make fire!" The latter lit the fire. Then the child said again: "It is very hot, bring me a fan!" A fan was offered to him, and the child said, while fanning himself: "It is similar to China! (There) one used to feel hot even when fanning oneself, similarly here also one feels hot." "His Holiness had promised to live till the age of 84, but did not live more than 56 years", they inquired. The child replied: "It was due to the sinful conduct of bLa-ma-pa." They remarked that at the time of the passing of His Holiness, the saint was seen by people sitting inside the disc of the Moon. "Did you appear inside the disc of the Moon?" they inquired, and the child replied: "They had seen this because of their faith (in me) and my compassion towards them! (While I was sitting inside the mandala of the Moon), they used to look at me in this manner", and here the child imitated the manner of the Mongols. Then the child sat down on a mat and said: "It was I who was sitting inside the disc of the Moon, on an elephant, on a lion, and so on." They asked: "When

(40b)

your Holiness had passed away in the early morning of the 14th, the ascetic Grags-sen had a vision: he saw Your Holiness wearing a white loin-cloth, sitting inside a halo and rainbow in the sky. He asked you: 'Why did not Your Holiness look after us, the disciples, and instead proceeded to the Blissful State?' Your Holiness thus replied: 'Though I had a good intention, but my wish couldn't be fulfilled because of the fate of living beings in these evil times. I felt sad because of the many sinful actions, so now I am going to Tuṣita!' Did Your Holiness say such words to the ascetic?" they inquired. The child replied: "Why not? I had gone there, feeling sad. I had gone there in the form of a unicorn (čañ-śes-kyi rta), of a vulture, etc. On the whole, Tuṣita is not far off!" Then in order to make people believe, they jokingly asked him some questions, offered him wine and said: "Please partake of it! Is there anything like it in Tuṣita?" The child replied: "No, there are no intoxicating drinks, except amṛta!" They again asked: "Is it true, as some say, that the amṛta of black colour is the best?" The child replied: "I haven't seen amṛta being of black colour. It was of white colour and of different taste." They again said: "We do not believe that in Tuṣita there exist articles for offering ceremonies, such as, for example, the silk parasol of Guṇ-thān." The child replied: "O bLa-ma-pa, the things of men have no value in Tuṣita! Each flower is of the size of Kog'-phren (probably the name of a place)." They again said: "We do not think that in Tuṣita one finds rivers similar to the Yar-čhab gTsān-po (the ancient name of the Ya-ru gTsān-po), or that the houses are similar to those of Koñ-po-srañ and rTa-myog, and that there are no stones similar to those of our human world." The child replied: "O bLa-ma-pa, the waters of Tuṣita are amṛta. They differ from those of Yar-čhab gTsān-po of the World of Men. In Tuṣita there are no stones or soils similar to those of the World of Men. The soils and stones of Tuṣita are jewels. The palace of the Blessed Maitreya,

(41a)

and the palace of the Bodhisattva Matiratna (bLo-gros rin-chen), or the Vijaya Palace of the Thirty Three gods are built of various kinds of jewels. The houses and buildings of the World of Men are valueless!" They again inquired: "Are there any good horses in Tusita, similar to those of rTa-myog?" The child replied: "If one has no time for religion, he is considered a good-for-nothing old priest!" (the boy did not answer the question). Though he was able to keep in his mind different kinds of doctrines, he, in order to demonstrate the link between teacher and disciple, heard from the ascetic mGon-rgyal-ba the "Six Doctrines" of Nā-ro, the "Six Practices" (sByor-drug, Kālacakra) and other texts, as well as numerous minor precepts of the uppannakrama and sampannakrama degrees, and many rites of initiations. During that time, as well as on later occasions, he saw many visions of gods, religious protectors and other deities. Though the authors of his Biographies (rnam-thar) wrote about these visions, in my opinion, he being a Buddha who had perceived all that is knowable, it is unnecessary to relate here the lesser visions of this kind, and it is better to give here an account of his labours for the benefit of living beings. In former times the Dharmasvāmin Rañ-byuñ rdo-rje had planted a dry branch of a Juniper tree behind the chair for preaching religion (chos-khri). Rañ-byuñ rdo-rje said: "When the tree will reach the curtain behind the chair, I shall come here." Accordingly he proceeded to rNam-thos-tshal-gyi gnas (the Place of the Vaiśravaṇa grove), sat on the chair and preached extensively the Doctrine, as well as laboured greatly for the welfare of numerous living beings. At the mansion (gzims-khañ) of Nags-phu he heard from the ascetic (rtogs-ldan) Ye-rgyal-ba the "New" class of Tantras, such as the Tantra of mKha'-gro rgya-mtsho (Śrī Dākārṇavamahāyoginītantrarāja, Kg. rGyud-'bum, No. 372) with its commentary (Tg. rGyud, No. 1419) and other texts, the mKha'-gro sñiñ-thig (name of a rNñiñ-ma text), the Vimala-sñiñ-thig (the sñiñ-thig according to Vimalamitra) and other

(41b)

precepts of the "Old" class of Tantras. By the bla-ma tDza-gšoñ-pa Šes-rab-dpal he was given permission (lun) of the entire bKa'-gyur and of many śāstras (in the bsTan'-gyur). From the ācārya bLo-gros sen-ge he heard all the five "Treatises of Maitreya" (Byams-chos). After that he proceeded to sNe-bo and said: "Do not cross the river, an accident may happen!" When they did not pay attention (to his words), and went ahead, a slight accident happened to them, but no one was hurt. When he was journeying to Khe-nañ, accidents did not befall him. After that he proceeded towards Tsa-ri, and had many visions of bKa'-brgyud-pa teachers and gods. For the sake of the ascetic mGong-rgyal-ba and others, he sang many psalms. From one named Tsa-ri sNon-snion he heard the sādhana of Kurukulla (a number of sādhanas is contained in the Tg. rGyud, Nos. 1315, 1318, 1319). After that he was invited to the chair of 'Tshur-phu. He began his journey at Dags-po and had numerous visions on his way to sGam.po. After that he journeyed to Phag-mo-gru and manifested his knowledge of non-duality. After that he proceeded towards 'Ontshoñ-dus. When questioned by mKhas-grub-pa of bSam-yas, he replied: "I had (formerly) answered these questions at Lha-sa rKyañ-thai" (when he had been Rañ-byuñ rdo-rje), and the latter was filled with faith. He was greatly honoured by Ta'i Si-tu Byañ-čhub rgyal-ba who was filled with faith. After that he proceeded to Lha-sa and had numberless visions. He was invited to Guñ-thañ by Si-tu dGe-blo-ba and was honoured by him. He related the story of his former incarnations and Si-tu dGe-blo-ba was filled with faith. He then proceeded to gNas-nañ. On reaching gNas-nañ, he told the bla-ma Dar-rgyal-ba: "This morning I thought that Avalokiteśvara was residing in the centre of a cloud. I found him surrounded by many Buddhas and Bodhisattvas." When the child remarked: "In former times there were huts like that for individual monks (at gNas-nañ)," and made other similar statements, (his incarna-

(424)

tion) was established with certainty (in the mind of the bla-ma Dar-rgyal-ba). He then went to 'Tshur-phu and there manifested the manner of being ordained in the presence of the mahā-upādhyāya Don-grub-dpal and the ācārya bSod-nams-'bum, and was given the name of Śrī Dharmakīrti. From the upādhyāya he heard many texts belonging to the Vinaya class. From the Dharmasvāmin bSod-nams rgyal-mtshan dpal-bzañ-po he obtained the 'Jam-dbyanis dmar-po'i čhos'-grel (Initiation of the Red Mañjughoṣa). After that he proceeded towards bDe-čhen near Lha-sa. At the time of his meeting with rGyal-ba gYun-ston-pa, he had a vision of many maṇḍalas of benign and wrathful deities. When he met gYun-ston-pa, the latter said to him: "I have come (here) full of faith and veneration towards the former bla-ma (bla-ma goñ-ma). Pray give me a proof about your former reincarnation." The boy then told him that he had been born as Kar-ma pa-ši, the story of how he had converted Mongols and other peoples, and how he had journeyed as far as the ocean. gYun-ston-pa was filled with faith and wept profusely. Then the boy heard from gYun-ston-pa the Vajramāla (rDo-rje phreñ-ba), the mKha'-gro rgya-mtsho (Kg. rGyud-'bum, No. 372), the mDo-Sems (the mDo class and the "Mind" class), the Cycle of Māyā and other rites of initiation. Then in the year Fire-Female-Hen (me-mo-bya—1357 A. D.), at the age of 18, he received final monastic ordination in the presence of his former upādhyāya and ācārya, and of a Time-Keeper (dus-bsgo-ba, the monk who announces the exact time of the ordination ceremony). The ācārya gZon-nu-dpal acted as Secret Preceptor (gsañ-ston). From that time onwards he observed even the minutest prescriptions of the Vinaya. He forbade the bringing into his presence of meat and wine even of the size of the hair's end. He kept many books around himself, and was able to read them in his dream, and grasp their meaning. He also knew about sixty different kinds of scripts. After that he journeyed to Se-mo-do, as well as towards the North, to mTsho-

(42b)

mo-ru Khyuṇ and other localities. Then at dDe-čhen he gave to the mahā-ācārya a description of the Imperial Palace at Ta'i-tu (Tai-tu), stating the number of inhabitants, etc. He said: "Keep this in your mind, and later when you will reach there, you will find it to be true!" Then the great Emperor Tho-gan The-mur (To-yon Temür, d. 1370 A. D.) and his son having heard of the fame of the Dharmasvāmin, sent many Mongol and Tibetan envoys to him, such as the Diñ-hu dbEn-dpon and the sde-dpon dKon-mčhog rgyal-mtshan and others, with an Imperial command and great presents from the royal prince 'I-li-Ji (< I-lin-chih < mong. Erinčin. I-lin-chih-pan < mong. Erinčin-bal < Rin-čhen-dpal. See Krause: Cingis-Han, Table, 11), inviting him to visit (the Imperial Court). Mindful of the great benefit for living beings, the Dharmasvāmin left 'Tshur-phu on the 20th day of the fifth month of the year Earth-Male-Dog (sa-pho-khyi—1358 A. D.), aged 19. When a lightning struck at gNam, sNiñ-drūñ and other places, without doing harm to either the inhabitants, or their cattle, he understood it to be an auspicious omen. At the court of the Emperor and in the countries of the North he laboured extensively for the benefit of others, as well as composed numberless treatises. After that he returned to Kar-ma, where he showed that his usual preoccupations were not disturbed (by such journeys), etc. The regional chiefs of Khams received him well and attended on him. They begged him to remove the threat of locusts (cha-ga-ba) and immediately he removed it. After that he proceeded to Tre and composed a treatise named the Chos-kyi gtam-dam-pa dGes-pa'i sgron-ma (included in his gsuñ-'bum, printed at 'Tshur-phu; he was a prolific writer on Nyāya). When he visited Kam-čhu gliñ (Kanchou in Kan-su), there appeared near the preacher's chair (chos-khri) a flower unseen previously in that region, with a hundred stalks springing up from one root, each stalk having a hundred flowers, each flower having a thousand golden leaves with a red centre and yellow stamen. All onlookers

on seeing it became filled with amazement. The region was afflicted by plague (lhog-nad, usually said to be cancer, but in this case probably an epidemic of some skin disease; in some early books stands for plague). He subdued the disease for many years. When he had reached Ga-čhu⁹ he received another invitation from the Emperor, but thought that a change (gyur-bzlog) of events was imminent. Journeying through the country of Tsha'-phrañ nag-po, he reached the Mi-ñag rab-sgañ. He arranged for a twenty-five years' truce in the war between sGo and lDoñ. When he was residing on the mountain of 'An'-ga-bo, many officials came to him with an invitation from the Emperor, among them Ses-rab Gu-śri and others, who brought with them large presents. He then proceeded towards Amdo (mDo-smad). In the Imperial letter brought by 'Jam-dbyāns Gu-śri it was said: "Great ācārya Rol-pa'i rdo-rje, please come for the benefit of us and of the multitude of living beings...." He started immediately from Rab-sgañ. On reaching Sīn-kun mkhar (Liang-chou), he established in salvation numberless people, headed by the (monastery's) abbot dPal-l丹-mchog. Then he proceeded towards sPrul-pa'i sde (one of the four monasteries in the vicinity of Liang-chou), the residence of the Sa-skya pañ-čhen. Before a multitude of people speaking different languages (he delivered a sermon). On the right side of (his) throne stood Mongol (Sog) and Uighur (Yu-gur) translators, to the left side of the throne stood Mi-ñag (Hsi-hsia) and Chinese translators. The interpreters translated (his sermon) into each language separately, and thus his disciples were able to understand his words. After that, in the year Iron-Male-Mouse (lcags-pho-byi-ba—1360 A. D.) he proceeded to Ta'i-tu (Tai-tu). On the mere seeing of his face and hearing of his voice, the Emperor and his retinue were filled with faith. In particular, he bestowed on the Emperor and his son the initiation into the Vajravārahī

⁹ Ga-čhu is the Tibetan name of the district of Lin-hsia in Kan-su.

(Yoginī, rNal-r'byor-ma) Cycle, the upāya-mārga of the "Six Doctrines" of Nā-ro and other texts. To the eldest Imperial Prince (rGyal-bu čhen-po), he expounded the sKyes-rabs brgya-rtsa (addenda to the Jātakamāla composed by Karma Rañ-byuñ rdo-rje), the basic text of the Uttaratantra and its commentary (rGyud-bla rtsa'-grel: the Mahāyānottaratantantraśāstra, Tg. Sems-tsam, No. 4024, and the Mahāyānottaratantrasāstravyākhyā, Tg. Sems-tsam, No. 4025), the basic text of the Sūtrālamkāra (Tg. Sems-tsam, No. 4020), together with its commentary (the Sūtrālamkāravyākhyā, Tg. Sems-tsam, No. 4026), the basic text of the Kālacakra (Tg. rGyud, No. 1346—Paramādibuddhoddhṛtaśrīkālacakranāmantarāja), and its commentary (Vimalaprabhā, Tg. rGyud, No. 1347), and all the Indian basic texts which form part of the Kālacakra Cycle. He also bestowed the initiation of rGyal-ba rgya-mtsho (Avalokiteśvara). Further, he established on the Path of the highest Enlightenment (bodhi) numerous district officials and important personalities from China, Mongolia, Uighuria, Mi-ñag (Hsi-hsia), Ka'u-li (Korea) and other countries, headed by members of the Imperial House and governors of provinces. Prior to the coming of the Dharmasvāmin, a famine occurred, because imports ('dab-sgo) from South China (sMan-tse<Man-tzü) had been interrupted for nine years, so that for one measure of silver (dñul-bre, 50 rta-'mig-pas = bre-čhen) one was getting not more than five measures (lJag; 1 lJag corresponds to about 5 maunds) of rice. Epidemics spread, and many revolts took place from without and within, and the Empire felt afflicted. The Presence (druiñ) having subdued the asuras, pacified the revolts. Having exhorted the compassion of the Bhaisajyaguru (sMan-bla), he also brought to an end the epidemics. Thanks to the assistance of Kuvera, the imports from various provinces were resumed, and for each measure of silver one was able to get fifty bags (lJag) of grain, and thus the course of the famine was brought to an end. The Prince Maitripāla having been born, the whole Empire was made happy.

(43b)

When a draught (took place), the Dharmasvāmin proceeded towards the East in order to bring forth rain, and a heavy rain fell about mid-day. Then all people felt contented, but he said to the mahā-ācārya Gu'i gun-pa: "The life of the Emperor is in danger. Harm will arise to the Imperial Throne. So now I must go to the Western Country (Tibet)." Accordingly he made repeated requests to the Emperor and the Royal Prince. The Eldest Prince wept and earnestly begged him to stay, but he did not agree. Again, the La'o-byān čhiū-sān (Lao-chang ch'êng-hsiang) and Zi-ra-mu čhiū sān (Siremün ch'êng-hsiang) told His Holiness; "Prior to the coming of the Teacher, there had been revolts in many regions, imports had decreased and numerous epidemics took place. Since the arrival of the Teacher, the authority of the Emperor is again recognized by all, imports began to come in and the number of bags of grain (given for one measure of silver) increased to eighty. Now people are proclaiming: 'Fortune-giving Teacher, increaser of grain, it is better for you to remain here!.' The Dharmasvāmin replied: "Marvellous is indeed the play which comes to its end before a large audience! (by this he meant that it was better for him to leave China while his deeds were being admired). I have no knowledge of administration. The duty of a monk is to go wherever a peaceful place is to be found, and to help the Doctrine and the living beings." His words were written down by the two officials and preserved as a sacred relic. Then again he presented an earnest request, and the Emperor granted him permission to return (to Tibet), and gave him the right to avail himself of the relay service (u-lag<mong. ulayā) on the way. He proceeded northward via a place called Thatal in the country of the Mi-ñag. There he met Prince Ratna and Princess Punyadharī, and established them on the Path of the Mahāyāna. Then at Zor-dgon-mo-čhe he erected a large vihāra and spent some time at a hermitage belonging to that monastery. In the neighbourhood of Kam-čhu

(44a)

(Kan-chou in Kan-su) numerous people gathered from distant places. He made the rule that those who had received his blessing to-day should not come again to-morrow. He used to dispense blessings without interruption from morning till sunset, and continued to do so for nineteen days. About that time he received an invitation from the king of sTod-Hor (Mogolistān) Tho-lug The-mur (Tūlur Temür, 1347-1363), but declined it. A great epidemic having spread in the province of Kam-čhu (Kan-chou), people were apprehending its spread towards other localities. Gu'i-guri-pa requested him to drive away the epidemic and the Dharmasyāmin said: "Well then don't wake me up!" and for sometime he pretended to be asleep. Then a loud knock was heard on the roof, and he awoke, saying: "Just now I had assumed the shape of a big garuḍa and have devoured the demons who had sent the epidemic. I came down on the roof of the house and because of it the loud knock was heard! At present the old disease has been driven away and a new epidemic will not come again." After that he proceeded to gTsōn-kha and Be-ri (dPal-ri?) Most probably it was at that time that Tsōn-kha-pa received the upāsaka vows/dge-bsñen-gyi sdomi-pa/ from Chos-rje Kar-ma-pa Rol-pa'i rdo-rje, and was given the name of Kun-dga' sñin-po at Sar-sdon ri-khrod. See rje Rin-po-che'i rnam-thar, fol. 5a). The offerings, which had been gathered in these places, were spent in offering seven tea-ceremonies to monasteries, which had at least ten monks, in dbUs and gTsān. He despatched the bla-ma Ri-po sgañ-pa to supervise the distribution of offerings. In this manner he served the Doctrine. He offered a votive lamp made of eleven large measures of silver to the image of the Lord (Jo-bo) in Lha-sa. To the great image of 'Tshur phu he offered several golden leaves made of five measures (bre-čhen) of gold (one gser-bre = about one srañ). He also presented five lamps made of thirty-one silver measures. To dGe-'dun sgañ-pa he offered a lamp made of three measures of silver. To bDe-čhen he offered a lamp made of three

(44b)

measures of silver. Further, he offered silver lamps and a considerable sum of money for the maintenance of eternal votive lamps in the vihāras of Lower Khams, such as the monastery of Kar-ma and others. The Princess Puṇyadharī told him that she had had a dream that if one were to make an image of Buddha of the size of Yañ-dben-mountain for the sake of Prince Ratna, he would be successful. The bla-ma said : "Make it! I shall also assist you." He spent (on it) considerable money, to the value of 1019 srāns. When the imagemakers did not know how to do it, the Dharmasvāmin himself laid out the outlines (of the image) with white pebbles on the slope of that mountain, and thus outlined a large image of the Saint (Muni). After this model, 700 imagemakers worked on the image for 13 months. The image had eleven spans ('dom) between the right and left ears. By this, one can judge of the size of the (image) of the Muni. To the left and right of the image were images of Mañjuśrī and Maitreya. Below (the central image) devaputras and devaputtis were seen making offerings. Below the lotus throne (pad-gdan) beautiful birds were embroidered. The Dharmasvāmin performed the consecration ceremony, during which many auspicious signs were observed. This image ('phan) was presented to the Dharmasvāmin and is now preserved at Myañ-po. After that (Princess) Puṇyadharī invited the Dharmasvāmin to Lu-pe šān (Liu-pin shan). When strong rumours spread that the troops of Li-tsi-tsi were coming, he said: "If it is true that I did not harm living beings, then let the troops not come!" By saying so, he comforted them. When the Dharmasvāmin proceeded to Tibet, his followers did not know the road, but following the Dharmasvāmin's indications, they were able to avoid mistakes and reach l'Dan. From there, the Dharmasvāmin proceeded towards Kar-ma and preached the Doctrine extensively. Then he proceeded to Upper and Lower Khams, and stayed there. After that he again journeyed to Kañ-po and laboured extensively for the benefit of others. He visited

sPo-bo and then again returned to Koñ-po. On the road he met sPyan-sña Āchos-kyi rgyal-po of 'Bri-kbuñ. He recited to him the "Six Doctrines" of Nā-ro, the Bodhisattvāvadā-nakpalatā (Tg. sKyes-rabs, No. 4155) and other texts, and pleased him. At the foot of the rDza-a-ban gais-kyi me-loñ he felt somewhat indisposed and said: "I shall not die this time! You shouldn't be frightened! But afterwards, if I were to fall ill in a pure place, where numerous stag and kyañs were roaming, then do not scatter the books!" He showed great concern about the great embroidered image (gos-sku or 'phan-čhen-mo) and the books. He also said: "The remains of the former Dharmasvāmin had been cremated in China with sandal wood and aloe-wood. I suspect that here is a scarcity of fire-wood in the North, therefore cut a large quantity of Juniper wood and take it along!" He then journeyed towards a solitary mountain situated in the far North. He is also known to have said at that time: "Should the remains of a strict monk be cremated on the summit of this mountain, Chinese troops wouldn't invade Tibet." There, at the age of 44, beginning with the 4th day of the seventh month of the year Water-Female-Hog (čhu-pho-phag—1383 A.D.), he showed signs of being slightly indisposed. In the night of the 15th day of the same month, having circumambulated 55 times the Holy objects of worship (sku-gsuñ-thugs-rten), at dawn he gathered his earthly body and passed away. His remains were cremated there, amidst numerous auspicious signs, such as rainbows, glow, earth-tremours, showers of flowers, etc. Devotees saw numerous visions of him, such as the Dharmasvāmin sitting inside a circle formed by a rainbow in the sky, or riding a lion, or again sitting on the Sun, Moon and stars. Then the ācārya Gu'i-guñ-pa erected caityas made of eighty measures (bre-čhen) of silver, adorned by images, at both 'Tshur-phiu and Kar-ma, and spread the Doctrine. His Holiness' reincarnation—the Dharmasvāmin De-bžin gseg-pa (Tathāgata) was born in the year Wood-Male-Mouse (śin-pho-byi-ba—1384 A.D.) to father guru Rin-

(45b)

čhen, a Tantric, and mother Lha-mo-skyi at this E-la-myāñ, a part of Myāñ-po. When the child was in the mother's womb, people overheard him reciting the "Six Letters" formula and the Indian cript. His mother saw in her dreams extraordinary signs, such as the coming of Kar-ma-pa's court to that region, showers of flowers, a railing of rainbows, fragrance, etc. Gods on being interrogated, proclaimed to all beings that they had ascertained that the Precious Dharmasvāmin was reincarnating in this region. Two months after his birth, on meeting the māhā-pañdita mGo-blon-pa, the child showed delight. At the age of one, he was taken to gSag-mo'i stenś and to Ga-sgrog-gi stenś. At the age of two, the (hierarch's) camp was moved there, and then accompanied by his retinue, he proceeded to sNe-bo. Numberless were his sayings pregnant with fore-knowledge and numerous his miracles. On the bank of the main river of sNe-bo his foot-prints were clearly impressed on a boulder when he stepped on it. At the age of four, while staying at sTag-rtsa with the Dharmasvāmin mKha'-spyod-pa, he heard the initiation rite of the Vajramāla (rDo-rje phren-ba), the "Six Doctrines" of Nā-ro (Nā-ro čhos-drug), the Cycle of Mahāmudrā (Phyag-čhen), the Šadāṅga-yoga (of the Kālacakra, sByor-drug). At the age of seven, in the year of the Horse (rta-lo—1390 A. D.), he received ordination at rTse-lha-sgañ in the presence of the māhā-upādhyāya bSod-nams bzañ-po and the ācārya māhā-upādhyāya Yon-blo-ba, and was given the name of Chos-dpal bzañ-po. At the age of 18, in the year of the Serpent (sbrul-lo—1401 A. D.), he proceeded towards Lower Khams. 'Od-zer nam-nkha', the great official (dpon-čhen) of Kon-gyo, presented him with large offerings. When in the country of Koṇ-gyo there was danger of war, they asked for his advice, and having announced his command to the people, war was averted. After that he proceeded to the country of gLiñ (near Jyekundo). He also visited Kar-ma, Ri-bo-čhe and other places, and preached the Doctrine (revolved the Wheel

of the Law). Again he journeyed to Koṇ-po. At the age of 20, in the year of the Horse (rta-po—1402 A.D.), he took up final monastic ordination at rTse-lha-sgāñ in the presence of the mahā-upādhyāya bSod-bzañ-po and the mahā-upādhyāya Yon-blo-ba, and of about eighty priests. When he was instructing a certain person, the man did not observe the rules of concentration (dge-sbyor) and fell asleep. The Dharmasvāmin then proceeded with the help of his supernatural powers to the roof of the man's house and showed him his head and the upper part of his body. Then when the man came towards him, he repeatedly smiled at him. The man became frightened, and since that time observed diligently all rules of meditation, and became an excellent śramaṇa. He performed wonderful works, such as receiving offerings and preaching, and thus leading people on the path of virtue, showing his face and making people observe the Law. At that time the messengers with the invitation from the Emperor arrived in dbUs. He gradually proceeded towards the famous kingdom of dbUs (Ni-ma dbUs-kyi rgyal-khams, the word Ni-ma or Sun is often used in connection with the names of places in the sense of famous or glorious. For ex. Ni-ma Lha-sa, or "Famous Lha-sa", Ni-ma No-log, "the glorious No-logs," or Go-logs, nomad tribes in N.E. Tibet). He visited Lha-sa and 'Tshur-phu, and then received the Emperor's command through an Imperial envoy (gser-yig-pa). He slowly journeyed towards Khams, maintaining the interest of others on his way to the Imperial Court. During that time the country of China was filled with light, over his mansion a rainbow pillar was (seen) standing, inside a cloud Buddhas and Bodhisattvas appeared clearly, devaputras and devaputris were seen making offerings from the sky, etc. Many similar wonderful signs were seen. The great Emperor and his retinue were filled with perfect faith and were established on the Path of Purity. The Emperor gave him the name of Tathāgata. He had numerous visions of Buddhas, Bodhisattvas, tutelary deities

and guardians of the Doctrine. He also bestowed on others numerous sādhanas for propitiating them. In general, it is stated that he had manifested 108 wonderful and excellent deeds, and established his disciples on the Path of Purity. The Emperor presented him with about 700 measures of silver objects alone. He returned to Tibet and established living beings on the Path of Purity. On his first and last visit to dBUs, he established on the Path of Enlightenment many living beings, including a large crowd of great kalyāṇa-mitras, hermits, students (thos-bsam-pa), Tantrics and others, as well as many big and small officials, including the dBaṇ Grags-pa rgyal-mtshan and others, and ordinary people, by giving them presents, by preaching to them, by showing his face and by touching them with his hand. In general, he pretended to have obtained Sūtras, Tantras and numerous hidden precepts and initiations, etc., from the mahā-upādhyāya bSod-nams bzañ-po, the ācārya Gu'i-guñ-pa, the Dharmasvāmin mKha'-spyod dbañ-po, the mahā-upādhyāya rGyal-mtshan-dpal, the mahā-upādhyāya Yon-blo-ba, the bKa'-bži-pa Rin-čhen-dpal and rGya Sañs-rgyas dbañ-phiyug. He also made many prophecies, saying: "In the Past and Future that has happened and this will happen." Those to whom he preached the Doctrine and whom he established in Salvation are numberless. Among them the chief ones are: Gu-śrī (Gu-śrī <kuo-shih>) Sañs-rgyas rin-čhen, Gu-śrī bLo-gros rgyal-mtshan, Gu-śrī Rin-čhen-dpal, Gu-śrī Don-grub 'od-zer, Gu-śrī Chos-kyi rgyal-mtshan, Gu-śrī Śākya-bzañ-po, bKa'-bži-pa (in ancient times the title of bKa'-bži-pa was given to a monk who had mastered the texts belonging to four of the five classes: 'Dul-ba, mDzod, Phar-phyin, dBu-ma and Tshad-ma. Tsoñ-kha-pa has been a bKa'-bži-pa) Rin-čhen bzañ-po, the incarnated bla-ma Chos-dpal Ye-śes, Dom-pa Bya-bral-pa, rMa-se rTogs-l丹 and others. After that, he gradually journeyed to the Potala of Lha-sa. On many occasions he said about that place that the concentrated trance would be on the increase, and that

(47a)

soon after, great benefit for living beings would arise in that place. When he was afflicted by serious disease, his disciples held a ceremony for the prolongation of life (*brtan-bzugs*). He said: "Following an omen I have projected my wish to a certain place in the vicinity of Kar-ma in Lower Khams. You will address your prayers in the direction of that place and I shall protect you." To his head servant (*gzims-dpon*) he said: "Do not scatter books and images! An owner will be coming!" At the age of 32, in the year Wood-Female Sheep (*śin-mo-lug*—1415 A. D.), he passed away. At the time of the cremation, rainbows, haloes, and flower showers were observed. An image of Avalokiteśvara, and images of Sañvara and Hevajra in the *yuga-naddha* attitude, were recovered (from the ashes). Numerous śatras were left behind. In general, the incarnations of this Lineage have laboured greatly for the benefit of numerous disciples, but the Dharmasvāmin De-bžin gṣegs-pa was the only one who had a siddha as disciple who had benefitted others, especially, one named rMa-se rTogs-l丹 born in a Mi-nag family. He stayed in his native country till the death of his parents. He diligently studied precepts, followed his Teacher, and practised meditation. When the Dharmasvāmin De-bžin gṣegs-pa accompanied by his retinue visited that country (Mi-nag), he was filled with great faith and met (the hierarch). His wealth being very considerable, he made large offerings, and became intimate through presents with big and small officials of the hierarch's camp. When the hierarch's camp was pitched in Tibet, he came to welcome (the hierarch) in Lha-sa. He at first prided himself of being an intimate friend, but when he presented himself, and asked to be admitted into the presence (of the hierarch), the official bKra-śis 'byuñ-gnas drove him away. While he was making obeisance before the door of the hierarch's tent, his long hair (spread on the ground) was trodden (by the official). When the Precious Dharmasvāmin had gone to 'Tshur-phu, he was

(47b)

admitted into the presence. Since at that time he was a priest wearing long hair, he took up ordination in the presence of dGe-'dun sgañ-pa. The Dharmasvāmin De-bžin gṣegs-pa was pleased with him, and he was permitted to go into the presence (of the hierarch) whenever he wished. The Dharmasvāmin also bestowed on him oral precepts which he did not bestow on others. Even to-day (these are known) as the "Oral Precepts of Zur-mān-pa", and are of great benefit to others. After that, he proceeded towards Khams, and visited Čham-la-kha owned by a family from Mi-ñag, and there protected the interest of others. Wishing to found a monastery there, he intended taking some land from (his) relatives, but they did not agree to give it up. One day, he, having taken a pair of oxen and a plough, ploughed a furrow round the plot of land on which (he intended) building the monastery, and said: "Inside of this (furrow), I am the master and shall build a monastery." Others were unable to resist it. Had the ploughman been a disciple of his, he would have been killed by the relatives. There he founded (the monastery) of Zur-mān. He protected disciples and gathered (round himself) numerous priests. There were two classes of priests, those staying in the monastery and those staying in hermitages. Among them were the "Eight excellent ascetics" known as the "Three Powerful Men" ('Ja'-mo mi-gsum). The three possessed an excellent mystic trance and the unique faculty of labouring for the benefit of others. Of them, Kun-rgyal, Senior and Junior, founded the monastery of lDan-stod. bSod-yes-pa worked as the assistant preacher of Zur-mān and had numerous disciples. Chu-gsol 'Od-zer bzañ-po founded the monastery of Chu-gsol on the shady-side (sribz) of Lower lDan. Khu-dro rTogs-ldan also took charge of a monastery. The remaining two did not labour extensively for the benefit of others, but spent their time in meditation only. His nephew (snag-dbon) looked after the abbot's chair, he was also distinguished by a lofty mystic trance and

(484)

was an expert in the upāya-mārga. His name was Rin-po-che-ba. Among the disciples of De-bzin gṣegs-pa, rMa-se was the greatest in work. One known as the Nom ascetic Nam-mkha' rgyal-mtshan was distinguished by a profound trance. His labours were great. He was a disciple of the Dharmasvāmin mThoñ-ba Don-l丹-pa. In the beginning he shot an arrow at a stag which was standing on the other side of a mountain, having rested his knee on a boulder, and the stag was killed. It was said that imprints appeared on the boulder. Later he was immured in a monastery and spent his time meditating. Once the monks discovered that his cell was empty. They peeped through a crack in the door, and discovered that he had proceeded to Heaven without leaving behind his physical body, and had left behind his vestments only. He thus became known as mKha'-spyod-pa or "Heaven gone." When the Emperor Ye-dben (Yün-wēn) had sent Tha'i-skyam čhen-po as Imperial Envoy, and had invited Virūpa from Southern India, it was told, that (mKha'-spyod-pa) went along as an attendant of Virūpa, wearing a mantle, to the roof of the Imperial Palace of China. The Dharmasvāmin mThoñ-ba 'Don-l丹 (the Sixth Kar-ma hierarch) was born at a place called Dom situated near Kar-ma, on the eighth day of the second month of the year Fire-Male-Ape (me-pho-spre'u—1416 A.D.) as son of a Tantric father and of a mother who was a kind of yoginī. While the child was in his mother's womb, his parents had auspicious dreams. As soon as he was born, he sat upright, looked at his mother and laughed. When the umbilical cord was cut, a fragrance permeated the country-side. On the 12th day of the 3rd month of the Ape year (spre'u-lo—1416 A.D.), his parents went on a begging round to the residence of Nom-pa Bya-bral-pa. When the child saw Nom-pa Bya-bral-pa, he showed delight and uttered continuously "A! A!" When Nom-pa Bya-bral-pa asked him in secret: "Who are you?" The child grasped his finger with his hand and said: "I am unborn, free from all names, I am place-less, I became

(48b)

the glory of all living beings to lead defenceless living beings of this World towards the goal of salvation. Unless my childhood comes to an end, I shall not change my abode." After several days, the child again uttered: "a, a, i, i, u, u." When the child was four months old, a rumour spread that Nönpa Bya-bral-pa who had gone to dMar-Khams, had been killed by Dar-ma. To all those who were afflicted with sorrow, (the child) showed a happy countenance and danced about. His mother asked (him): "What do you think has happened to Bya-bral-pa?" The child replied: "Nothing bad (has happened to him). We shall meet again." The child used to make many similar statements about the Past and Future. When he was seven months old, he repeated the names of the Buddhas and recited the "Six Letters" formula (yi-ge drug-pa/Oṃ Maṇi padme hūṃ/). Seated on a seat, he used to dispense blessings. When he was invited to Na-khaṇ, he looked at the images (rten-rnams) and paid special attention to the image of the "Black Hat One" (žwa-nag-čan), and smiled. When he was asked: "Who was it?" He replied: "This was I!" and pointed at himself with his hand. Once when the child was sitting on his father's lap, Nönpa Bya-bral-pa touched him with his hand and asked: "Who are you?" and the child told him: "Don't you know I am the reincarnation of De-bžin gṣegs-pa!" When a quarrel took place between Nönpa and Ri-bo-čhe-pa, the child said: "If you do so, you will have the upper hand." They acted according to his advice and the country regained peace. When they proceeded towards Lha-khyim in the second month of the Hen year (bya-lo—1417 A.D.), the nephew bla-ma gČod-pa asked him: "Why did you come here?" and the child, pointing his finger towards the monastery, replied, "For this!" When he had reached the monastery, the child recognized the caitya of Dus-gsum mkhyen-pa, and having grasped a black hat, the child exclaimed: "It is mine!" and took it away. He also uttered many prophecies. gČod-pa was filled with

faith. For three days a shower of flowers fell. Then gCod-pa proclaimed him to all the quarters of the World to be the Dharmasvāmin (the hierarch of Kar-ma-pa). A letter was sent to Kar-ma, and when the monastery's superintendent (gñer-ba) came to offer him tea, the child called him by his name. After that he proceeded towards Kar-ma, dispensed blessings and quelled an epidemic of smallpox (thor-nad). He recognized holy objects, and thus established his claim to be De-bžin gšegs-pa. When he was performing the consecration ceremony of a painted image (thain-sku), seven barley grains remained suspended in the air. During a draught, he played with water and rain fell. On one occasion he imitated mKhan-čhen-pa and said: "A witness is coming!" When the mahā-upādhyāya mGo-blon-pa was given a prophecy by the Merciful One (Āvalokiteśvara). The child said: "My Teacher has come to Khams, gather the attendants!" He then sent a square of silk, saying: "This is the scarf of my parents", and added: "My Teacher may be disappointed. I had better go." He went to Khams and met the bla-ma (mKhan-čhen-pa) at Kar-ma'i yan-dgon. When mKhan-čhen-pa offered him presents, he recognised the rosary (which had belonged to him in his former life). At the time of (offering) wine and tea, Kar-ma Kun-spaṇs-pa said: "Please give a present to one who is dear to you", and (the child) uttered: "sTon-pa," and gave him a present. The latter's face became covered with tears (sTon-pa was the name of a scholar, whom the Dharmasvāmin had held dear in his previous incarnation). All were filled with faith. When his mother was dying, the child was asked to come, and the mother told him: "May, Your Holiness, hold your mother in your compassion!" The child said: "Mother, we shall again meet in Tuṣita!" and uttered good wishes (for her well-being). When he was invited to Lha-sten at the time of the eclipse of the Moon, he related in detail about the personality of the Chinese Emperor and even mentioned the length of his beard, etc. When he was staying

(494)

in seclusion in the monastery of Tshur-sgañ, he had several visions of rGyal-ba rgya-mtsho (a form of Avalokiteśvara), of Tārā, of the dharmapāla Phyag-bži-pa (a form of Mahākāla; nGon-po Phyag-bži-pa. See "Sbornik izobrazheniy 300 burkhanov", Bibl. Buddhica, V, No. 243), Ber-nag-čan (a form of Mahākāla riding a black horse and wearing a black coat), etc. When he was being initiated by bKa'-bži-pa into the Cycle of Acala, he saw Lha-mo lCags-phur-ma. He had numberless visions, and also uttered many prophecies. At times he stayed plunged in a mystic trance, and the ascetics, who were residing at the monastery, also observed an improvement in their meditation. After that he proceeded to rNam-rgyal-sgañ without breaking his seclusion (i. e. without seeing people on the way). Then on his return, during the feast (gaṇacakra) of the tenth day (in the Tantras the tenth and 25th day /the tenth of the second half of the month/ of the lunar month were held sacred), he had a vision of Vajravārahī (rJe-btsun-ma). When the master of Kon-gyo was looking at a black hat, the child remarked: "This belongs to the Mongol period, it is not Chinese." He had many visions of Buddhas, Bodhisattvas and of the sixteen Sthaviras.. He bestowed the mantra and the initiation of the Great Merciful One (Avalokiteśvara) on about 20,000 laymen and priests, as well as the practice of meditation on his own Teacher. Though he had not reached even the age of three, he used to tell continuously jests on religious subjects in order to amuse others. When a draught happened, Nōm-pa Bya-bral-pa came into his presence and requested him to send rain. The child cried out: "O great upāsaka 'Ga'-ya (name of a local deity), my host, give rain at once! If you fail to give rain, I shall inflict a strict punishment on you!" and immediately a heavy shower of rain fell. He used to describe Tuṣita and perform many similar wonderful deeds. He then journeyed gradually towards Kōn-po and laboured extensively for the benefit of others. After that

(49b)

he visited 'Ol-kha bkra-sis-than (Tsa-ri) via Dags-po. The mahā-upādhyāya bSod-bzañs-pa sent a sedan-chair (do-li < Sanskrit, dolā, dolikā) to receive him, and he manifested the manner of proceeding there. dBañ Grags-pa rgyal-mtshan offered him tea. He (the Dharmasvāmin) attended on the sPrul-sku Chos-dpal ye-ses, the Dharmasvāmin Roñ-po (Roñ-chen-pa) and others, and manifested the manner of studying with them. In short, he visited the regions of Khams, Koñ-po, Dags-po, various places in Tibet, and various localities of Central Khams, and numberless were his labours for the salvation of living beings. In the year Water-Male-Ape (čhu-pho-spre'u—1452 A.D.) when he was staying at rTse-lha-sgar, a soothsayer (mo-ma) told him that the signs of dreams were of a very apprehensive nature. Thereupon the ācārya Sañs-rgyas sen-ge offered prayers for the prolongation (of his) life. The (hierarch) said: "This year misfortune will not befall me! For nine months I shall be responsible (for my life)." He then proceeded to the hermitage of gSa'-phur. During his seclusion, he offered to all the images (at the hermitage) offerings and vestments. He also made offerings to his religious protector and issued instructions. Having placed the images inside boxes, and having sealed them, he said to the Dharmasvāmin sNe-bo-pa: "Don't break the seal until my coming!" The latter inquired: "What is the reason?" The hierarch said: "Because of a dispute between Śambhala and Ma-kha¹⁰, I must go and help Kulika (Rigs-ldan)." Though they begged him to stay, numerous signs of his passing were observed, such as earthquakes, the obscuration of the day, flower showers, etc. One day, the hierarch said: "I also belong to the Lineage of the bKa'-brgyud-pas," and composed a prayer (for himself), saying: "You also should say it!" About that time also, he handed over his garments and black hat, as well as books containing precepts on the bSre-pho

(504)

(according to Mar-pa), etc. to Gu-śrī-ba. He also made prophecies which were to be kept secret (luñ-bstan bka'-rgya). He passed away at the age of 38, in the year Water-Female-Hen (čhu-mo-bya—1453 A.D.). His chief disciples were very numerous: Ban-kar-ba Ḵam-dpal bzañ-po-ba and Gu-śrī dPal-'byor Don-grub-pa were both prominent. The present incarnated bla-ma (sprul-pa'i sku) Rañ-byuñ Kun-mkhyen Čhos-kyi rgyal-po was born in the Wood-Male-Dog (śiñ-pho-khyi—1454 A.D.) as son of father Grags-pa dpal-grub and mother Lha-mo-skyid at the hermitage of U-rgyan in the locality of rNod. He laboured extensively for the emancipation of numberless living beings at various localities. The chief disciples from dPal Dus-gsum mkhyen-pa onwards: the disciples of Dus-gsum mkhyen-pa who were called "The Four 'Od" ('Od-bži): mTha'-ma Tshul-khriñs-'od, Nam-mkha'-od, sMe'u Byañ-čhub-'od and rGya-sgom Ye-śes-'od. Further, Žaiñ rin-po-čhe, mKhas-pa dBañ-rdot, sTag-del-ba, gTsaiñ-so-ba, rGya-Pho-ba luñ-pa, Chos-rje Gañs-pa, rje rDzoñ-pa Riñ-chen señ-ge, Sañs-rgyas ras-pa čhen-po and others. The disciples of Kar-ma pa-śi: Ye-śes dbañ-phyug and Rin-čhen-dpal. It is said that when in Mongolia, the Emperor had accused Kar-ma-pa, and ordered to be inflicted on him and his retinue the eight kinds of punishments, these two had been burnt. gYag-ru Ras-pa, the ascetic Žwa-ser-ba ("Yellow hat"), Žwa-dmar-ba ("Red hat"), Žwa-khra-ba ("Piebald hat"), sTag-mgo-pa ("Tiger Head"), gZig-mgo-pa ("Leopard Head"), Dom-mgo-pa ("Bear Head"), sPyan-sña sTag-śod-pa, Ḵam-dbyañs blo-gros señ-ge, who was said to have been censured by (Kar-ma-pa) on account of his views, dBon Rin-po-čhe, gNam-mtsho-pa čhen-po, Byañ-sems rgyal-yes, grub-čhen U-rgyan-pa, gNan-ras and others. The disciples of the Dharmasvāmin Rañ-byuñ rdo-rje: the ascetic bSam-ȝtan rin-čhen, Sa-grags-pa señ-ge, the ascetic Tre-bo, the ascetic Khu-go-ba, Khtag-skyugs-pa, Ye-rgyal-ba, lDoñ-ston, gZon-nu-'bum, sPyan-sña rDor-rin-pa, the latter obtained his power from Ber-nag-čan (a form of

(50b)

Mahākāla). sTag-luṇ Kun-spaṇs Rin-po-čhe, rGyal-ba gYuṇ-ston-pa, mKhas-grub Dharmarāja, gYag-sde paṇ-čhen, mKhas-grub Dar-rgyal-ba, the bla-ma Dar-'byuṇ, mKhan-čhen rTsi-bar-ba, the ācārya 'Jam-ñag, kLog-skyā bKa'-bži-pa Seṇ-ge rgyal-mtshan, mÑon-pa-ba, sMan-kluṇs-pa, La-stod-pa mGong-rgyal-ba, the upādhyāya of dGe'-dun sgaṇ-pa and mKhas-btsun-pa. The disciples of the Dharmasvāmin Rol-pa'i rdo-rje: the ācārya Gu'i-guṇ-pa Rin-chen-dpal, the Dharmasvāmin Ri'u-sgaṇ-pa, Kun-spaṇs Kun-dga' don-grub, Lho Rin-po-čhe, rje-btsun Nags-mgo-ba, Ri-mgo-ba, Sar-pa, mTsho-dkar-mo-ba, Byams-čhos-pa Byaṇ-čhub rgyal-mtshan, Kar-ma-pa dKon-gžon (a famous scholar), the Dharmasvāmin mKha-spyod-pa and others. The disciple of Dus-gsum mkhyen-pa known as the Dharmasvāmin Gaṇs-pa: He was a native of Gya-har and was born in the Year Wood-Female-Sheep (śin-mo-lug—1175 A.D.) as son of a Tantric, a follower of the "Old" Tantras. Dus-gsum mkhyen-pa was then in his 66th year. His ordination name was Rin-chen 'od-zer. He attended on my Teachers, including 'Bri-khuṇ čhos-rje, sTag-luṇ Thaṇ-pa, rMog-lčog-pa, La-yag-pa, Dags-po 'Dul-'dzin, Ne-gnas gsal-byaṇ, Kha-čhe paṇ-čhen and others. His chief Teacher was mDo-ba Ras-pa. From him he obtained a yogic insight into the Mahāmudrā Cycle. He practised meditation in various places, such as Pha-boṇ dkar-leb of Jo-mo Gaṇs and other localities. Later he laboured extensively for the benefit of living beings. At the end of his life Mongol troops invaded Tibet. He passed away at the age of 75 in the year Earth-Female-Hen (sa-mo-bya—1249 A.D.). His disciple bSam-gliṇ Rin-po-čhe: at Khu-luṇ in sGro-luṇ ser-čhuṇ-pa of Lower Myaṇ, one named A-mes rNog rDo-rje dbaṇ-phyug had three sons: Phug-pa mGon, Phug-pa rGyal and Phug-pa Dar. The eldest of the three, Phug-pa mGon worked at first as servant at rTa-nag. Then having gone to Diṇ-ri, he became a yogin. bSam-gliṇ Rin-po-čhe was born in the year Earth-Female-Hen (sa-mo-bya—1189 A.D.) as son of the yoginī Dar-ma lčam of Sab-zo-na-ba, who was

(514)

staying at Diñ-ri, and Phug-pa mGon. At the age of 21, he was ordained, dPyal Chos-bzañ (dPyal lo-tshā-ba), and gTsañ-pa Sur-sbos acting as upādhyāya and ācārya. He attended on many Teachers and made extensive studies. He also acted for many years as assistant preacher (zur-chos-pa) of dPyal. From an ascetic belonging to the sect of the Dags-po bKa'-brgyud-pas at the monastery of Ser-phreñ of Upper Myañ, he obtained the lNa-ldan (the Mahāmudrā) and other doctrines, and secured a yogic insight (rtogs-pa) into the system of Mahāmudrā. Having become a disciple of Gañs-pa Rin-chen 'od-zer he heard from him many doctrines. He was also a disciple of Ko-brag-pa. In the second half of his life, he founded the monastery of bSam-gliñ in Lower Myañ. He possessed a lofty understanding and his labours for the welfare of living beings were great. He passed away at the age of 72, in the year Iron-Ape (lčags-spre—1260 A.D.). He was born in the same year as the Dharmasvāmin rGod-tshañ-pa, but his life was two years longer than that of rGod-tshañ-pa. The Chapter on the first Lineage of Incarnate bLa-mas.

(51b)

The Lineage of Abbots of the monastery of 'Tshur-phu: the monastery was founded by the Master Dus-gsum mkhyen-pa, who laboured for the benefit of living beings. After his passing away, Lho-la Yag-pa occupied the (abbot's) chair for two or three years. After the chair was occupied by Dus-gsum mkhyen-pa's disciple Rañ-'byuri Sañs-rgyas of sTod-luñs gram-pa. After him Dus-gsum mkhyen-pa's disciple Gya-pa Gañs-pa. After him rGya-mtsho bla-ma occupied the chair for two or three years. After him Rin-chen-grags. These three were natives of Gya-ba. When Rin-chen-grags was occupying the chair, Kar-ma pa-śi came from Kham and occupied the chair. After him, Kar-ma-pa's maternal nephew (snag-dbon) took over the chair and was called dbOn Rin-po-čhe. After him, the paternal (rus-dbon) nephew of Kar-ma-pa, the bla-ma gNas-nañ-pa. After him A-dbañ Ye-śes dbañ-phyug, son of gTsüg-tor-skyabs, the brother of

Kar-ma-pa. Then the latter's son the bla-ma bKra-śis 'bum-pa took over the chair. After him the bla-ma dBaṇ-rin, son of dbOn-po A-dpal, brother of bKra-śis 'bum-pa. Then the chair was taken over by Tshad-ma paṇḍita, who occupied it for six months and then died. Again the bla-ma dBaṇ-rin occupied the chair for several years. The bla-ma Rin-čhen-dpal, a nephew of the bla-ma gNas-nañ-pa, was appointed by the Dharmasvāmin Rañ-byuñ rdo-rje, and took over the chair. He was also called the bLa-ma Nag-po (the "black Lama"). After him, his cousin the bla-ma Chos-byañ. After him, the bla-ma Chos-rgyal, the second son of A-dpal, occupied the chair for a long time. At first he held a golden seal with a crystal Tho-śu (<t'u-shu) and the title of Gu'i-guñ (Kuei-kung). Later (he received) the crystal seal of a kon-tiñ gu-śri (Kuan-ting kuo-shih) accompanied by a 'Ja'-sa 'khor-ma (Imperial letter of office with the images of eight or nine dragons). After his death, his brother Chos-blo (Chas-kyi blo-gros) took over the chair and inherited the title. After his death, his younger brother dKa'-thub's eldest son—the Rin-po-čhe Kun-dga' blo-gros-pa inherited the chair and the title for about fifteen years. He entrusted the chair to his brother Chos-kyi 'od-zer who took it over and the title for 24 years. After his death, his brother the bla-ma bSod-nams rgya-mstho's eldest son 'Jam-dbyais Don-grub 'bd-zer took over the chair and title. When he occupied the chair, the Dharmasvāmin De-bžin gṣegs-pa proceeded to the Imperial Court. He received a golden seal and the title of Kon-tiñ Ta'i Gu-śri, as well as that of Ka'o-miñ (Kuan-ting Ta Kuo-shih; Kao-ming), and then continued to act as abbot for 43 years. After that (the chair was occupied) by the present Gu-śri-ba. The Chapter on the Lineage of abbots of Tshur-phu. The story of the Second Lineage of Incarnated bLa-mas.

On his death, Khol-po-dga', a disciple of the Venerable Tilli-pa, was reborn at Jālandhara as a Brāhmaṇa named Saravida (Kun-rig), a disciple of Nā-ro-pa. After that, he was again reborn as gZon-nu gsañ-čhol in Nepāl. He heard

many Tantric precepts. Once a thought occurred to him: "It is said in the Tantras, that one is unable to attain Buddhahood without following the Tantra. Further, it is also said that (the practice of the Tantra) depends solely on the Teacher." While he was praying for a meeting with a holy teacher, he went to a forest to gather flowers, and saw a young maiden adorned with many ornaments who appeared inside a cloud, and said to him: "O Son! To the Snow Country of the North, to a country known as Tibet, which had been indicated in a prophecy of the Buddha, go and your wish will be granted! There you will meet an incarnation of the Buddha himself!" He related (the prophecy) to his own Teacher the Indian Vajrapāṇi (rGya-gar Phyag-na) and with his permission he journeyed northwards. He met numerous kalyāṇa-mitras and his faith increased. He told them of his many wishes. Then he met the Venerable Mid-la and several times prostrated himself in front of him. He shed tears and grasping (the Teacher's) feet, expressed a solemn wish. The Venerable Mid-la made a prophecy to him: "You will be again and again reborn in this Country of Snows, and will practise religion. You will meet those who are above men and who lead men in a human form. Through the power of former virtues, a concentrated belief in them must be born in you, and its results are sure to ripen quickly. Your wish will be granted!" While practising austerities on the border of Nepāl and Tibet, he transmigrated and was reborn in the year Fire-Male-Mouse (me-pho-byi-ba—1096 A.D.) as son of father dGe-bsñen (upāsaka) 'Byuñ-sen and mother sGroL-ma-'bum in Upper dbU-ru (dbUs). He went to the Master sGam-po-pa, and his nephew, and at the age of 19 received both the noviciate and the final monastic ordination in the presence of the uncle and nephew. He was named Tshul-khrims dpal. He attended on many teachers, who included many bKa'-gdams-pa kalyāṇa-mitras, the Master Ras-čhuñ-pa and others. He considered both the uncle and nephew

(52b)

(i.e. sGam-po-pa and his nephew) as being real Buddhas and accepted them as his mūla-gurus. When the Dharmasāmin Dus-gsum mkhyen-pa came on a visit to the-Master Dags-po, uncle and nephew, faith was born in him also. He also obtained many doctrines from him. At the age of 37, in the year Water-Male-Mouse (čhu-pho-byi-ba—1132 A.D.) he passed away. His reincarnation was the monk Nam-mkha'-od, who was born in the year Water-Female-Ox (čhu-mo-glañ—1133 A.D.) as son of father dGon-pa Don-grub bla-ma and mother Lha-mo lčam at Ru-mtshams. In his childhood he had a recollection of his former teacher and had faith (in him). At the age of 8, or 9, he was entrusted to the Dharmasāmin Dus-gsum mkhyen-pa. For 8 or 9 years he attended on him without interruption. (The teacher) bestowed on him numerous precepts and instructions. He attended on his Teacher with veneration and devotion, and did not behave as a child. He studied precepts and pleased the Master greatly. After the departure of the Dharmasāmin to Khams, he practised meditation at several hermitages, including those of Gañ-dkar, Se-mo-do, Kha-rag, Thañ-lha and others. During the intervals of the period of his seclusion, he met many holy persons, including 'Gro-ingon Žai, Lho-pa, sKyer-sgañ-pa, gLiñ and others, and heard precepts from them. In particular, he had great faith in bDe-g'segs sTag-luñ Thañ-pa and obtained instruction from him. He practised chiefly meditations. When the Dharmasāmin came to dbUs, he bestowed on him the remaining precepts and numerous instructions. Then for 17 years, he stayed in seclusion and received some signs of initiation. He died at the age of 67 in the year Earth-Female-Sheep (sa-mo-lug—1199 A.D.). His next reincarnation (was) bKra-sis grags-pa who was born in Lower Khams in the year Iron-Male-Ape (lčags-pho-spre'u—1200 A.D.) as son of father 'Phags-pa rTa-mčhog-gi rnal-'byor-pa (a devotee of Hayagriva) dBai-phyug legs-pa and mother sGrol-ma-'tsho. Because of impression left on his mind by his former life,

(53^a)

he proceeded to dbUs and obtained precepts from sKu-yalba of sTag-luñ. He greatly pleased his Teacher, who bestowed on him the final instructions in the Doctrine. He was held in compassion by Sañs-rgyas Yar-byon and practised meditation for many years. During his seclusion he met the Dharmasvāmin Kar-ma-pa and a strong faith was born in him. The hierarch told him: "Formerly you had been a disciple of Dus-gsum mkhyen-pa, in your next-life you will be my disciple. Now—follow the chief practice in this manner" (ñams-len dños-gži) and saying so, he bestowed precepts on him. He died at the age of 83 in the year Water-Male-Horse (čhu-pho-rta—1282 A.D.). Soon after, the ascetic (rtogs-l丹) Grags-pa señ-ge was born in the year Water-Female-Sheep (čhu-mo-lug—1283 A.D.) as son of father sTag-čhu-pa and mother A-rgod-gza' of the dBrañ-gu family of the Sa clan which was one of the two 'Bu and Sa clans, in the locality of sPoin-po. The parents and their son (the three) obtained initiation from the bla-ma sTon-byañ-ba. When the deity took possession (Ye-ses phab-pa, jñāna-āvīṣṭa) of the mother, she began to dance and utter Sanskrit words. The bla-ma said: "She is a jñāna-dākini!" From the age of five, the boy had visions of the Tārā and from his early childhood he possessed an unimpeded faculty of prescience. At the age of 13, he received the upāsaka vows in the presence of bLo-gros grags-pa, a disciple of the Master Khol-pa, and spent two years with him. Then he was taken to the residence of one who knew the mantra of Kha-thun (name of a rNin-ma čhos-skyon/a deity invoked in black magic, a form of Yāma, gSin-rje Kha-thun nag-po). He applied himself with great diligence to propitiations, and to his enemies he exhibited many signs of magic. At the age of 17, he was ordained at the monastery of sPom in the presence of the bla-ma Ye-ses señ-ge, and heard (the initiation) of the Lhan-skyes (propitiation of Vajravārahī without bija), the Jo-mo htih-bskyed (propitiation of Vajravārahī born of the bija-hrīh) and the Bam-bskyed (propitiation of Vajra-

(53b)

vārahī born of the bija-bam). This Ye-ses sen-ge-ba was a disciple of rGya Pho-ba luñ-pa. rGya Pho-ba luñ-pa obtained the doctrine from Dus-gsum mkhyen-pa. From these teachers he obtained many precepts. Especially he obtained instructions in the dpāya-mārga from Ye-ses sen-ge-ba, and an intense "Inner Heat" was produced in him. He used to wear a single linen cloth and became known as dbBañ-gu ras-pa. About that time, he had a vision of Ber-nag-čan, who prophesied to him a journey to dbUs. He then thought of proceeding to dbUs and of studying treatises on philosophy. He asked his father's permission to go, but the father withheld his permission. Then, in secret, he took a good horse, several pieces of gold and silver, and fled accompanied by 'Ba'-ri čhos-sañ. They covered the distance without accident. At the source of the Sog-čhu, he dreamt of Bernag-čan, who told him: "I shall act as your friend!" On awakening, he felt his mind at peace. Then in the year Earth-Male-Ape (sa-pho-spre'u—1308 A. D.), he came to 'Tshur-phu. At that time, the Dharmasvāmin Rañ-byuñ rdo-rje, having been invited to Koñ-po, was residing in Koñ-po. He heard many doctrines from the ācārya Tshul-tin, including the initiation to the Guhyasamāja Cycle and the Tantra. From the ācārya bSod-nams sen-ge, he obtained the initiation of the five lÑa-tshan (a rite belonging to the Kālacakra Cycle) and some sādhanas. The latter gave him also a bell (phyag-dril), which was said to have belonged to Dus-gsum mkhyen-pa. From the ācāryā dbU-ma-pa of gNam-par he heard the initiation into the Cycles of Samvara and Hevajra, and the practice of the Yoga-Tantra together with the dbyains-bri-thig (instructions as to the drawing, measurements of mandalas and the melodies to accompany an initiation rite). After that he proceeded to gSañ-phu and became the disciple of the chief preacher (bla-čhos-pa) 'Jam-dbyains Šāk-gžon, and of the assistant preacher the ācārya bLo-gros mtshuñs-med, and obtained (instructions) in many philosophical texts, including the Five Divisions of the Yogacaryā-bhūmi of Asaṅga,

(54)

the Five Treatises of Maitreya, the Pramāṇaviniścaya (Tg. Tshed-ma, No. 4211), the Ārya-Prajñāpāramitā-sañcayagāthā (Kg. Ses-phyin, No. 13), the Bodhisattva-caryā-avatāra, (Tg. dbU-me, No. 3871) and other texts. In particular, when the ācārya bLo-gros mtshuñis-med saw a commentary on the Prajñāpāramitā being composed by him, he said: "Though well done, there will be no one to follow it. Leave it!" He then gave up the writing (of the commentary). When the Dharmasvāmin Rañ-byuñ rdo-rje arrived from Koñ-po, he went to meet the Dharmasvāmin at a place where the hierarch was presiding over a festival held by 'Tshal-pa dGa'-bde-gségs-pa. Having mastered the Prajñāpāramitā within four years, he made a round of the monasteries in gTsāñ for the purpose of debating and became famous as one versed in the language of the Prajñāpāramitā. While he was residing at gSañ-phu, he went to meet rGya-brag čhos-rje, who was very famous. On the mere seeing of his face, the whole outlook of people used to change. He was expert in the understanding of the Absolute and compassion. Any one who happened to stay in his presence developed a concentrated trance and thus great faith was born in him. He obtained an exposition of the precepts of the three nīTha-bral of Ži-byed and a mental creative effect towards Enlightenment according to the Mādhyamakas. In all he spent seven years at gSañ-phu. As he grew weary of the disputes between the followers of the "New" and "Old" schools, he proceeded to sKuñs, where resided the Dharmasvāmin accompanied by ten disciples. The Dharmasvāmin said to him: "Last night Ber-nag-čan appeared here! You seem to be escorted by a religious protector!" In that year the Dharmasvāmin founded the (monastery) of bDe-čhen-sten. While his hut was being built, he obtained instruction in the "Six Doctrines" of Nā-ro and during the summer practised meditation at Señ-ge-luñ, and achieved success. He had a vision that the valley was filled with water and related it to the Dharmasvāmin, who said: "Indeed, you have caught the

(54b)

breath of water" (*čhu'i rlun*, one of five kinds of *rlun*). He spent the winter meditating at bDe-čhen, and developed the faculty of training in dreams (*svapna*, meditation practice while sleeping) and of (manifesting) his illusory body (*māyā-kāya*; the training in dreams and the manifestation of the illusory body are two practices included in the "Six Doctrines" of Nā-ro-pa). When a persistent rumour spread that troops of the Upper Hor (*sTod-hor* or Central Asian Turks) were coming, he saw a vision of the troops turning back from the shores of the lake Ma-dros-pa (*mTsho-Ma-pham*, Manasarovar Lake), and only after the lapse of half a month the news came that soldiers were not required. When practising in his dream, he tried to go to U-rgyan, and had a glimpse of the country on several occasions. He thought that he should go to U-rgyan and become one similar to the mahā-siddha U-rgyan-pa. He related the matter to the Dharmasvāmin and the latter said: "Wonderful indeed is the wild steed of vision (*ñanis-myon*)!" But he did not tell him whether he would succeed or not in reaching U-rgyan. When the Dharmasvāmin was invited to sNe-mo in the autumn, he accompanied him as his attendant. There he took final leave (of the Dharmasvāmin) and proceeded towards gTsaṇ. At Jo-mo-naṇ (the original monastery / *rtsa ba'i dgon-pa* / of the Jo-naṇ-pas) he met Byaṇ-senis rgyal-yes and told him: "I am a priest of the Dharmasvāmin, my name is Grags-pa sen-ge. I am going now to U-rgyan (Oḍḍīyāna)." The latter replied: "The Doctrine of India has set! The Turuṣkas may cause an accident." He believed him, and in company with some other persons obtained the highest initiation (*uttara-abhiṣeka*) of the Kālacakra. He also obtained the *pratyāhāra* (*sor-sdud*) of the Sadaṅga (of the Kālacakra) and meditated on it. He perceived the complete signs (of this method) and related his experiences. The Teacher said: "You have already obtained the *anusmṛti* (*n̄esdran*, the Sixth "branch"). Did you meditate before?" He replied: "I had obtained many instructions from the

Dharmasvāmin Rañ-'byuñ-ba. In particular, I practised the sÑin-thig and saw the results (lit. signs—tags) of this method" (i. e. the Sadaṅga). The bla-ma said: "You belong to the class of čig-čhar-bas"¹¹ He went as an attendant of Byan-sems-pa who was going to Phug-mo'i brag, and spent one year with him. The latter bestowed on him the complete instructions in the Sadaṅga (sbyor-drug, of the Kālacakra). He also received many permissions (luñ) of Indian basic texts and permission to teach them to others. Then, one night, while en route to Sa-skya, he saw in a dream that the Tārā had told him that he would not be able to reach Oddiyāna, and he accordingly dropped his intention of proceeding to Oddiyāna. Then on the road leading towards the "Six Forts" of Mid-la and Śrī-ri, he met the lo-tsā-ba bLo-gros brtan-pa, and spent several days with him, and obtained from him the permission (luñ) to read the Śrī Paramārthaseva (Don-dam bsñen-pa, Tg. rGyud, No. 1348) and the sGrub-thabs rgya-mtsho. In a hermitage called 'Bri-lčam of Upper Sa-skya, he heard the several precepts on rTsa-rluñ (rtsa—the three mystic veins; rluñ—breath) from a Khams-pa of bright appearance, because he had practised the Sadaṅga and the Karma-mudrā method (las-rgya). After that he proceeded to Śrī-ri and while he was residing at rGod-tshañ, and the Dharmasvāmin was staying at Jo-mo-gañs, he heard clearly (by his divine ear) the latter's song. In a dream he met the Dharmasvāmin rGod-tshañ-pa and discussed religious subjects with him. He observed that over the foot-print of the Venerable Mid-la there was an imprint of the foot of God-tshañ-pa. He then obtained an introduction into the Doctrine (čhos-'brel, lit. "a religious link") from the mahāsiddha 'Dam-pa Žig-po, who was residing north of Śrī-ri. After that he proceeded towards the "Six Forts" (rDzoñ-drug) and spent a considerable time at Brag-dkar, Khu-byug dben-pa-rdzoñ and Brag-dmar. In the other places he made a short stay only. He

(554)

ii A person of spontaneous spiritual development.

met the Venerable One (Mid-la) in a dream, and the latter sang for him a psalm. His meditation greatly developed. He spent three years in that region, and paid a visit to 'Phags-pa Wa-ti (at sKyi-roñ; sKyi-roñ Jo-bo, one of the three sacred images of Tibet: Lha-sa'i Jo-bo, sKyi-roñ-gi Jo-bo, Kho-čhar Jo-bo). After that he returned, and spent some time at the birth-place of the Dharmasvāmin. He also visited Diñ-ri, and then proceeded towards sPu-trā, and heard an introduction into religion (chos-'brel) from a young novice, who was an incarnation of Grub-čen-pa (U-rgyan-pa), and was aged 13, and possessed pure faculties. He also obtained instructions in religion from the mahā-upādhyāya bSod-nams 'od-zer. There he met dBon-čhen dPon-po Tiñ-'dzin bzañ-po and was given a golden srañ by him. After that he proceeded to bDe-čhen to interview the Dharmasvāmin. He spent five full years meditating at bDe-čhen and heard many doctrines. He received final monastic ordination in the presence of the mahā-upādhyāya gZon-nu byan-čhub and the ācārya bKra-sis rin-čhen. He also heard several doctrines from the upādhyāya. Then during a Tantric feast (tshogs-gral), he saw the mountains of Dags-Lha-sgam-po through his prabhāsvara, and Dags-po Lha-čje residing inside a sphere of rainbows, and he recollected former states. He saw clearly his former existences, and sang a song (about them). He said: "Or-ston and gYam-bzañs-pa from that time (i.e. from the time of his former incarnation) had become my disciples." He said that on one occasion when the Dharmasvāmin Rañ-byuñ-ba felt indisposed, he said to us: "There is some one who had uttered a magic spell against us in the direction of gTsāñ (gtad is a magic rite which consists in handing over a man to a nāga or demi-god. During the rite a magic diagram is buried with some objects which had belonged to the man against whom the spell is being directed, in a spring facing the north). You, ascetics, should hold a rite!" He then distributed to us the necessary implements of the rite. Some of us perfor-

(55b)

med the "Life" ceremony (*Tshe-sgrub*), some recited the mantra of *rNam-Joms* (*Vajravidāraṇā-nāma-dhāraṇī*, Kg. *rGyud*, No. 750). I and Tshul-blo performed the "defensive rite" of *Yamāntaka* (*gŠin-rje'i bzlog-pa*). After one month, the whole country-side as far as *Sa-skya*, appeared to me as a *prabhāsvara* vision, and during the vision I heard that in a Tantric monastery many Indian (mon-bu) were wailing loudly. Next morning I went to see the *Dharmasvāmin* and reported the matter to him, saying that I had seen such a *prabhāsvara* vision and that something must have happened to the magicians." The *Dharmasvāmin* sent an attendant of the ācārya *rDo-rje sen-ge* to have a look, and the man discovered that the magicians at the monastery were afflicted with dysentery (*dmar-nad*), and that some of the Tantric had died. The Precious Lord had also recovered from his indisposition. He then bestowed the initiation into the *lNa-tshan* (a *Kālacakra* rite) on about twenty disciples, including *rTogs-l丹 E-rgyal*, the *upādhyāya* Tshul-blo, *sTon-pa*, *Lha-rje gYam-bzañ-pa* and others. This was the first occasion on which he had performed an initiation ceremony. Henceforth he laboured extensively for the welfare of others by bestowing initiations and instructions. He used to say: "The *Dharmasvāmin* when he was going to found the monastery of *Nags-phu* in *Kon-po*, appointed me, against my wish, abbot of the *bDe-čhen* monastery. But I refused to comply with his command. Because of this, in later life my own disciples disobeyed my words." He heard the secret part of the "Great Achievement" (*rDzogs-chen gsañ-skor*) from the *vidyādhara Kumārarāja* (a famous *rNiñ-ma-pa bla-ma*, Teacher of *kLoh-čhen-pa*). He settled at the hermitage of *Phug-mo*. At *gSañ-phu* he obtained the Cycle of *Vajravārahī* according to the method of *Nā-ro* from the *bla-ma sTon-dar*. He also received an auspicious prophecy and chiefly practised meditation on it. After that he proceeded towards *Ra-tshag* and made offerings to the Lady (*Vajravārahī*), and secured many signs of her blessing him.

(564)

He said: "Lha-sa is the counterpart of Vajrāsana (rDo-rje-lan); Ra-tshag is the counterpart of Oddiyāna." He spent five years at Phug-mo-che, and then proceeded to rTa-phug mKha'-gro-gliñ, a hermitage founded by the siddha Chu-sgom-ma bSam-gtan rgyan, a disciple of Dus-gsum mkhyen-pa, in the Upper part of 'Tshur-ča-ra. He found the signs of the landscape round gNas-nañ to be auspicious. One night he saw in his dream Chu-sgom-ma appearing in the sky, who told him: "If you build a monastery at a spot over there, great benefit will arise for living beings. I, being (a woman) of low birth, am unable to establish it, but, you brother, will succeed", and saying so, she disappeared. He therefore resolved to build a monastery there in the year of the Ape (spre'u-lo—1332 A.D.). One night he saw the Tārā, poorly adorned, her face covered with dust, and therefore he did not start the building during that year, and pretended that it had not been approved by astrologers. He founded the monastery of gNas-nañ in the beginning of the Hen year (bya-lo—1333 A.D.). When he was laying its foundation, he had a vision of Ber-nag-čan placing the loads on the spot of the "Lower" mansion, and therefore he built his mansion on that spot. He built the monastery in a month and a half, and about a hundred priests gathered there. All practised meditation and many of them obtained the signs (results) of the "Six Doctrines" of Nā-ro and the Sadaṅga. Said he: "In this monastery the practice of meditation will be on the increase for three generations, then a ploughman will come!" (by this he meant that for three generations the inmates would practise meditation, but after that the monks would acquire the habits of villagers). There he laboured extensively for the welfare of living beings. After that he entrusted his mansion to sTon-pa. He made him give instructions and founded the mansion of Yañ-dgon (Yañ-dgon—a monastery situated on the summit of a hill, at the foot of which the main monastery had been built. Cf. Yañ-dben). There he practised meditations for one year without

seeing anybody. After that he received a message from the Precious Dharmasvāmin from the Imperial Palace (Peking), saying that he should take up residence at bDe-chen. He therefore settled at bDe-chen. Here he built a spacious mansion and spent a summer. Then he felt slightly indisposed, and thought that gNas-nañ was a healthier place. He moved there and soon recovered. In the Hare year (yos-lo—1339 A.D.), while he was staying in strict seclusion at bDe-chen, he perceived that the Precious Dharmasvāmin had passed away at the Imperial Palace. At the age of 61, which was a critical year for him, he fell ill at gNas-nañ. He saw a vision of Tārā appearing in the sky, well-adorned and surrounded by fragrance, and he recovered from his indisposition. Then again he felt indisposed in the tenth month of the Mouse year (byi ба-lo—1348 A.D.) and saw a vision of Sahaja-Vajravārahī amidst a procession, in the intervals of which numerous young girls were seen dancing, and he recovered. Till that time, he had numerous visions of the heavenly spheres. He also had a clear vision of the Intermediate Stage and was able to benefit the denizens of the Intermediate Stage (bar-do). He also removed numerous accidents that hindered ascetics. His actions similar to the above are numberless. In the end, at the age of 67, in the last month of the spring of the Earth-Female-Ox year (sa-mo-glañ—1349 A.D.) he showed signs of indisposition, and from the 14th onwards his health began to deteriorate. He gave detailed instructions to the upādhyāya and the ācārya, saying: "You should distribute my property! I intended to proceed in a "rainbow body" ('Ja'-lus) in this very life, but due to some accidents I failed in it. Now my remains should not be cremated, but should be adorned with the six kinds of ornaments and enshrined in a silver caitya of a bright colour, turning my face towards the East." On the 19th day in the forenoon he passed away into the sphere of Peace. On the 23rd day, they performed the funeral rites and all observed a heavy shower of flowers. At that time it was said

(56b)

that because of a karmic connection of his former incarnation, a flower shower also fell at sTag-luṇ. When they had enshrined his remains in the caitya, a rainbow appeared from all quarters, and the sacrificial offerings of Tantric feast of Vajravārahī were seen surrounded by a rainbow. In general, he had many disciples, but four were known as the "Great Sons" (bu-chen): rTogs-lđan mGon-rgyal-ba, 'Jam-dbyaṇs Chos-rđor-ba, gYag-sde paṇ-chen and mKhas-grub Dar-ma-rgyal-mtšhan. Of these, gYag-sde paṇ-chen was born at gYag-sde bye-ma in the year Earth-Female-Hog (sa-mo-phag—1299 A.D.) as son of father A-mi dKon-mčhog dpal and mother sKya-rgyal čhos-skyid. This is the Hog year during which Bu-ston Rin-po-čhe had reached his ninth year. When he had reached the age of five, he heard (the exposition) of the Nān-soṇ sbyoṇ-rgyud (Kg. rGyud, No. 483) from 'Ban-po Chos dbaṇ. He studied grammar with the ascetic Rin-smon and Jo-ston Dar-brtson. Later he heard the Vinaya and the Abhidharma, and received the upāsaka vows and the intermediate (bar-ma) ordination¹² in the presence of the mahā-upādhyāya Chos-dpal-ba. On several occasions he heard (the exposition) of the Vinaya. He was ordained as novice in the presence of Ras-ston bSod-rin. He also heard from him the Vinaya. He received the final monastic ordination in the presence of the mahā-upādhyāya 'Od-'byuṇ and Zwa-chen Rin-'byuṇ. From bLo-gros mtshuṇ-med of gSaṇ-phu, he obtained the (Pramāṇa)viniścaya(rNam-ṇes), the "Five Treatises of Maitreya" (Byams-chos-lṇa), the Bodhisattvacaryā-avatāra, the Pramāṇasamgraha (Tshad-ma bsdus-pa, Tshad-ma Kun-las-btus-pa, Tg. Tshad-ma, No. 4203, or the Tshad-ma bsdus-pa yid-kyi mun-sel, a Tibetan work) and the Bodhisattvāvadānakalpalatā (Tg. sKyes-rabs, No. 4155). From the Dharmasvāmin Raṇ-byuṇ rdo-rje he obtained the initiation (into the sādhanas) of rGyal-ba rgya-mtsho (a form

(57^a)

12. At the time of the Bar-ma rab-byuṇ the ordained upāsaka is permitted to wear monastic robes. Intermediate (bar-ma) means here the intermediate stage between the upāsaka stage and the novice stage.

of Avalokiteśvara), Vajravārahī, the Sañvara (bDe-mčhog), the Yamāntaka ('Jigs-byed), the gDan-bži (Catuhpiṭha), an explanation of the Sadaṅga, the "Six Doctrines" of Nā-ro, the Lhan-čig skyes-sbyor (the full title of the text is Lhan-čig skyes-sbyor ga'u-ma. It belongs to the Mahāmudrā Cycle. After Mid-la ras-pa a special sect appeared in Tibet), the ūKu-gsum rno-sprod (a Tibetan text not included in the canonical literature), the exposition of the Sañvara-mūla-tantra (bDe-mčhog rtsa-rgyud),¹³ the bTag-gṇis (Hevajra-Tantra, Kg. rgyud-'bum, No. 417), the Dohā (Dohākośagīti by Saraha, Tg. rGyud, No. 2224), the Žab-mo nañ-don (name of a Tibetan text belonging to the Cycle of Mahāmudrā), and the sKyes-rabs sñā-phyis (this is the Jātakamāla, Tg. sKyes-rabs, No. 4150, and the Hari-bhāṭajātakamāla-nāma, sKyes-rabs, Tg. No. 4152, or the sKyes-rabs phyis-ma by Rañ-byuñ rdo-rje), the bsñen-sgrub (this is the U-rgyan bsñen-grub composed by U-rgyan-pa), Ras-čhuñ sñān-brgyud (the Oral Tradition of Ras-čhuñ-pa), the bČud-len phren-ba (seems to be a Tibetan text) and other texts. From 'Ban-po btsun-sāk he heard the Žal-bži-pa'i skor of gÑan lo-tsā-ba (the Cycle of "Four Faced" Mahākāla according to gÑan-lo). From the ascetic Grags-señ-pa he obtained the "Six Doctrines" of Nā-ro, the Sadaṅga, the Lhan-skyes ſo-mo'i byin-rlabs (the initiation of Śahaja-(Vajravārahī), the Phyag-r dor gtum-po (the sādhana of Vajrapāni-cañdala brought to Tibet by Ras-čhuñ-pa) according to the method of Ras-čhuñ, the Gegs-sel (method of removing accidents) and other texts. From Lañ-stod dbañ-rgyal he obtained the Sadaṅga, the dBañ-mdor (Sekoddeśa, Kg. rGyud-'bum, No. 361), the Ni-sla sgrub-pa (Tg. Śri-Kālacakropadeśasūryacandra-sādhana, rGyud. No. 1369), the sBas-pa mig-'byed and other texts. From the vidyādhara Kumārarāja he obtained the rDzogs-čhen sñiñ-thig (a rNiñ-ma work in four volumes, sNiñ-thig ya-bži). From the ascetic (hermit—kun-spans)

13 Abhidhāna-uttaratantra-nāma, Kg. rGyud, No. 369.

Chos-grags-dpal the exposition of the commentary on the Kālacakra-Tantra (*Vimalaprabhā*) the initiation into the gSed-dmar (Kg. rGyud-'bum, Nos. 475 and 478), the rDo-rje sNīn-'grel (Śrī-vajramaṇḍalālaṁkāra-mahātantra-pañjikā, Tg. rGyud, No. 2515), the bDe-mchog stod-'grel (Tg. rGyud, No. 1402) and the Dus-'khor rgyud-phyi-ma (Śrī-Kālacakra-tantrottaratanaṁtrahṛdaya-nāma, Kg. rGyud-'bum, No. 363). From dPañ lo-tsā-ba bLo-gros brtan-pa he obtained the rDo-rje rtse-mo (Vajraśekhara-mahāguhyayogatantra, Kg. rGyud-'bum, No. 480), the Sa-sde-līna (the five divisions of the Yogacaryābhūmi of Asaṅga), the Abhidharmasamuccaya (mNon-pa kun-las-btus), Thub-pa dgois-rgyan (Munimatālaṁkāra, Tg. dbU-ma, No. 3903), the Kāvyādarśa (sNān-hag mc-loi, Tg. sGra-mdö, No. 4301), the Nāmasaṅgīti (mTshan-brJod) and many other texts. From gYūn-ston-pa he heard the Ye-ses gsain-rdzogs-kyi rgyud (name of a rNiñ-ma Tantra) together with its precepts, the gSañ-sNīn (Guhyagarbhatattvaviniścaya, Kg. rNiñ-rGyud, No. 832) together with its initiation rite, the A-ro'i gdams-pa (a rDzogs-chen method) together with the sPuñ-skor (a text belonging to the rDzogs-chen system), the initiation rite of mKha'-gro sNīn-thig (one of the sNīn-thig ya-bži), together with an exposition and its permission (luñ), the A-ro'i rgyud-čhuñ-gi-luñ (a rNiñ-ma text), the permission (to read) the rite of the Kālacakra-Tantra translated by Tsa-mi together with its initiation rite, the permission of Yamāntaka (gSin-rje gṣed-kyi luñ), the mDo-dgois-'dus (a rNiñ-ma text), the Sems-sde ma-bu bco-brgyad (18 sections of the Sems-sde ma-bu texts of the rNiñ-ma school) and others. From Bu-ston-pa he heard the complete initiation rite into the Kālacakra system, the exposition of the commentary (*Vimalaprabhā*) on the (Kālacakra)-Tantra, the exposition of the initiation rite and precepts of the Guhyasamāja, the exposition of the Guhyasamāja-Tantra, the sPyod-bsdus (Tg. rGyud; No. 1803), the Grub-pa sde-bdun (Tg. rGyud, Nos. 2217—2223), the Prajñāpāramitā (the Abhisamayālaṁkāra), the Pramāṇaviniścaya, the gSed dmar rdzogs-rim

(57b)

(Tg. rGyud, No. 2036) and other texts. From 'Chims bLo-bzañ grags-pa he obtained the Sīksāsamuccaya (bsLab-btus) and the Mādhyamakāvatāra, as well as other texts. From the All-knowing Dol-po-ba he heard the exposition of the commentary on the Kālacakra-Tantra, the mChog-dbañ (uttara-abhiṣeka, a higher Kālacakra initiation), the exposition of the Sadāṅga, the Nes-don rgya-mtsho (a text composed by Dol-po-ba, a famous fundamental text of the Jo-nañ-pa sect, Jo-nañ-pa'i rtsa-ba'i čhos ; it is forbidden to bring this text within the precincts of a Yellow Hat monastery. Nes-don rgya-mtsho and bKa'-bsdu-bži-pa /the Four Councils/ are the basic texts of the Jo-nañ-pas) and many other texts. From dPal-l丹 bla-ma Dam-pa he heard the initiation rite into the Gur-rig-bsdus (Kg. rGyud, No. 419), the cittotpāda rite according to the Mādhyamaka school (dbU-ma-lugs-kyi sems-bskyed), the "Path and Fruit" Doctrine (Lam-'bras) and many other texts. In all he attended on 108 teachers. From some he obtained just about one hour of religious instruction, from some he obtained one or two portions of sādhanas, again from some he obtained extensive commentaries on the Sūtras and Tantras. In his early life, when he had but few belongings, he went to ask for precepts sKyes-mčhog bSam-gtan-dpal. He performed on his behalf an auspicious rite to secure wealth, which proved successful. Said he : "Till last year, my mouth did not find food, now food does not find my mouth." He thus became very fortunate. The omens having become auspicious, he founded the monastery of E-vam(<evam). Since he possessed the faculty of prescience, he was able to labour extensively for the welfare of others. His learned disciples obtained the faculty of hidden concentration, among them : the hermit mGon-po Ye-śes, the abbot(gdan-sa-pa) 'Jam-pa'i dbyañs Chos-mgon-pa, mKhas-grub Byañ-čhub rgyal-mtshan the mahā-upādhīya Sañs-rgyas blo-gros-pa and others. He used to distribute food and presents even to those who had listened to his preaching for one day or one hour only, such was his policy. Among these, there were many

(58a)

kalyāṇa-mitras who were able to benefit numerous sentient beings. He passed away at the age of 80 in the year Earth-Male-Horse (sa-pho-rta—1378 A. D.). Since then his preaching was continued without interruption at the monastery of E-vam to the present day. The hermit mGon-po Ye-ses after the death of gYag-sde paṇ-chen became for a short time the abbot of E-vam and founded the monastery of Wal-sna. He introduced a very strict monastic order and many monks gathered (in the monastery). He laboured extensively for the welfare of others. The mahā-upādhyāya Sañ-blo-ba acted as abbot of the monastic congregation. Afterwards he stayed in many places in the lower and upper parts (of Tibet), and preached extensively. Among his disciples were the mahā-upādhyāya Rin-po-che rGyal-bzañ-pa and others. Later he founded the monastery of Yol-rin-čhen-gliñ and laboured for the welfare of living beings. The Dharmasvāmin Byañ-rgyal-ba pent a long time at Chos'-khor-gliñ. Later he took up residence at Chu-mig dgon-gsar. Among his disciples, who laboured for the welfare of others, were: the ācārya Nam-nikha grags-pa and others. 'Jam-dbyañs Chos-mgon-pa took over the monastery of E-vam and laboured for the welfare of others. He had numerous disciples and among them 'Jam-dbyañs Rin-rgyal-ba, rKyañ-čhen-pa Śākyasrī and others. mKhas-grub Dar-rgyal-ba was born as son of father bSod-nams-mgon and mother bKra-sis in the vicinity of Thañ-lha. His mother saw in a dream an Indian naked yogin, wearing a white loin cloth and turban, golden earrings and holding in his hand a skull-cup (kapāla) filled with amṛta, who was surrounded by about five hundred women adorned with ornaments; the yogin having approached her, blessed her, preached religion and exhibited miraculous powers. After that his retinue disappeared into one another, and were then absorbed into the yogin, who then merged between (her) eye-brows. For seven days she experienced an excellent trance which could not be disturbed by outside causes. There also happened many extraordinary signs. Since his childhood, he possessed

a great faith and commiseration, and was fond of holy objects (sku-gsuñ-thugs-rten), and full of devotion towards the monastic congregation. Not only did he abstain from committing any sins, but he could not even bear the sight of others committing them, and constantly dissuaded others. Thus he had many virtuous qualities. At the age of 6 or 7, he mastered the alphabet. He then read through the "Large" (*Satasāhasrikā*) and "Middle" (yum-'briñ-pa, *Ni-khri*) versions of the Prajñāpāramitā and other texts, and was able to grasp the general meaning of words. He attended on the bla-ma rMugs-sañs-pa Rin-chen bla-ma. One day, accompanied by many children friends, he went to gather flowers and play. He fell down, and the pain from the sore caused him to believe that the Buddha was the only protector, and he accordingly took refuge in the Buddha. Remembering his former lives, he felt sad and composed songs about them, which caused amazement among some people. Others thought that he was inspired by some devils. Soon after, he met the Dharmasvāmin Rañ-byuñ rdo-rje and saw him in the form of Arya Avalokiteśvara. A strong faith was produced in him and he accompanied him as attendant to bDe-chen-steñs. At the age of 19, he was ordained as novice and simultaneously received the final monastic ordination in the presence of the Dharmasvāmin who acted as upādhyāya, and the mahā-upādhyāya gZon-nu byañ-čhub-pa who acted as ācārya. He then followed on many scholars, siddhas and venerable teachers, including sNe-mdo-ba Kun-dga' don-grub, the bla-ma Tshul-rin, the Dharmasvāmin Grags-pa señ-ge, rGya-brag čhos-rje, the mahā-upādhyāya Nam-nkha' tgyal-mtshan, the bla-ma bSod-rin, Byañ-čhub mgon-po, bSod-nams señ-ge and others, and studied under them extensively numerous Sūtras, Tantras and treatises (śāstras). He especially held in high esteem the hidden precepts. His mind was attracted towards meditation, and he practised meditation in solitary hermitages without being distracted, and all were filled with esteem towards him. He did not rest his head on a pillow,

(59a)

he did not lean on a cushion (*rgyab-tren*), and observed the "water" and "stone" fasting (which consists in swallowing small pebbles and small quantities of water). He spent his time in the practice of the breath-control (*prāṇāyāma*) and this helped him greatly in the development of a concentrated trance. During three years he was tormented by flees, and during two years he suffered from a heart disease (*thugs-tluñ = sñiñ-tluñ*). For one year he suffered from the involuntary discharge of semen. But throughout the whole time, he continued his meditation, and finally became free of these afflictions. A perfect trance and a yogic insight were born in him. He was able to conjure demons by representing himself as Acala, Yamāntaka and Vajravidāraṇa (*rNam-'Joms*). Mahākāla used to kneel before him and promised to assist him in his labours. He saw sacred visions of Amitāyus, Śākyamuni and others, and was able to contemplate, as if in a mirror, various localities, as well as the caste, behaviour and the state of mind of other people. He developed without straining himself an excellent power of trance of the sampannakrama degree. When he was putting questions to the Dharmasvāmin Rañ-byuñ *rdo-rje* and the Rin-po-čhe Zañ-zañ Ne-riñs-pa, he saw them as Saraha. When he was being initiated into the Samvara Cycle, he saw vision of Heruka and Vajrayoginī (Vajravārahī). From sÑe-mdo-ba he heard the teaching of the "Latter" Lineage of the Ži-byed system and saw a vision of Dam-pa Sañs-rgyas surrounded by 108 dākinīs. When he was receiving the cittotpāda rite (*sembs-bskyed*) from the ascetic Ye-gžon-pa, he saw him in the form of sMra-señ (sMra-ba'i señ-ge, a form of Mañjuśrī riding a lion). Numberless were his visions similar to the above. He spent much time at the hermitage of Thañ-lha and other places. When he became a disciple of the Dharmasvāmin Grags-pa señ-ge at the hermitage of Phug-mo, he attended on him and accompanied him to bDe-čhen-steñs, the residence of the siddha Čhu-sgom, to gNas-nai and other monasteries. From him he obtained numberless precepts, such as the

(59b)

bsñen-sgrub (U-rgyan bsñen-sgrub), the sñin-thig and the mKha'-spyod bsñen-sgrub, and other texts. He became an expert in the method of dreams and developed the faculty of seeing for thirteen times during one night the country of Oddiyâna. His achievements surpassed words. When he was being given the secret initiation, he saw his Teacher as Adhideva (Lhag-pa'i lha). He visited many haunted localities and mastered with the help of his insight numerous phenomena (caused by-demons). The Dharmasvâmin Grags-sñi-pa had many disciples, but he considered this hermit to be his chief disciple and holder of his Spiritual Lineage, and bestowed on him the complete hidden precepts. He also appointed him abbot of gNas-nañ. He instructed him to labour for the welfare of living beings. He maintained disciples by preaching to them the "Six Doctrines" of Nâ-ro, the Sadaña (of Kâlacakra), and established them in initiation and guidance (smin-grol, smin-initiation; grol-guidance). He possessed great commiseration and assisted those who were poor, sick and the wicked people of this Dark Age. Later, when he was about to pass into Nirvâna, he said: "Since my childhood, I was full of diligence and gave up my body and life for the Doctrine. I have concentrated myself on austerities and propitiations in my early days, and many accidents happened to me. Without looking for other methods, I removed them through religious practice. A certain faculty towards meditation and practice was born in me, and I spent my life as an ascetic. I thought of removing the wall that separated this life and the next by meditation to which I should dedicate my whole life, but my Teacher ordered me to labour for the welfare of living beings. I did not dare disobey his command. I feel no repentence for having followed my Teacher's advice. I was satisfied, I did not think that I would live so long, but I had seen auspicious signs on the rosary of my Teacher, and all had happened according to that vision. I had spent a long time in the World of Men and did a little work for the welfare of living beings. Now

(60a)

I do not doubt, and have no hesitation to (proceed) into the presence of Amitāyus to Sukhāvatī." Saying so, he passed away at dawn on the 23rd day of the 3rd month of the Ox year (glañ-lo—1385 A. D.). On the cremation of his remains, many images, letters, signs and relics (*sarīras*) were recovered (from the ashes). A flower shower fell. It is believed that in a former incarnation he had been born as a yogin, born in the Vaiśya caste, on the shore of the Southern Ocean, and then became a disciple of Kambala, a disciple of the late Indrabuddhi, on the rock called gSer-gyi Bya-skyibs-čan (the rock is said to be situated near the Anavatapta Lake). The Dharmasvāmin mKha'-spyod dbafipo (Karma žwa-dmar-pa), an incarnation of the ascetic Grags-pa señ-ge, was born in the year Iron-Male-Tiger (lčags-pho-stag—1350 A.D.) as son of father Lha-rgyal and mother 'Brog-mo at Kha-na bar-pa in the sandy valley of gNani, near a mountain peak which was the abode of the Gandharva king Zur-phud-lha-pa in the country of the North. On his birth, beginning from the seventh day, the child had a clear vision of dPal Dus-gsum mkhyen-pa and other teachers making prophecies and preaching religion. At the age of 3, he bestowed the permission (luñ) to recite the mantra of meditation on Avalokiteśvara to an assembly. Having cognized the nature of others, he appears to have uttered many appropriate sayings. At the age of six, he revealed to some of his former disciples, that he was an incarnation of the ascetic Grags-pa señ-ge. The story of his former labours was heard in detail by mKhas-grub Dar-rgyal-ba, and many disciples and teachers came to invite him. As soon as they had met him, they showed signs of faith and reverence, and were filled with joy. On their return journey to gNas-nañ, some of the teachers and disciples, fell into water at Chu-mdo of Bye-luñ. Frightened, he (saw clearly) the Venerable Tārā helping them out, and all happily extricated themselves. At 'Tshur-phu the child revealed the story of his former incarnation as Nam-mkha'-od

(60b)

to the monk Dar-ma Tshul-khrims. At the age 7, he met the Dharmasvāmin Rol-pa'i rdo-rje at mTsho-snañ. He received the upāsaka vows and the cittotpāda rite from him. He heard the exposition of the "Six Doctrines" and of the Cycle of Mahāmudrā. At bDe-chen he was ordained by the mahā-upādhyāya Rin-po-čhe Don-grub dpal-ba and the Dharmasvāmin Rol-pa'i rdo-rje, who acted as upādhyāya and ācārya. He was given the name of Ye-śes-dpal. From the Precious mahā-upādhyāya he heard some shorter texts, such as the Kā-ri-kā (Vinayakārikā, Tg. 'Dul-ba, No. 4123) and others. From the Dharmasvāmin gYun-ston-pa he obtained the "Life giving ceremony" (tshe-sgrub) of the White Tātā. From rje Ri-khrod-pa he obtained the permission (lun) to read the entire rGyud-'bum (the Tantra section of the bKa'-gyur) and the greater part of the mDo-maṇs, as well as numerous initiation rites and instructions. He specially followed most of the profound and vast precepts of the bKa'-brgyud-pa sect. One night he saw in a dream the Dharmasvāmin Rañ-byuñ rdo-rje bestowing on him the cittotpāda ceremony in the midst of a multitude of people, and giving him the name of Mi-pham dpal-l丹. When he was standing in front of the image of the Lady of Ra-tshag (an image of Vajravārahī), he saw the image transformed into a real Sahaja-vārahī, a shining red svāstika (gyuñ-druñ here signifies the symbols of Yin and Yang, /nandyāvarta, dga'-khyil/) appeared between her eye-brows and then touched his body, after which a feeling of bliss was produced in him. He heard many instructions from bSod-nams 'od of gYambzaṇs. He stayed in seclusion and meditated. He was able to perceive the activity of all the ascetics of gNas-nañ. He censured some of them, to some he gave instructions, and all were filled with amazement. At the age of 18, he took up final monastic ordination in the presence of the mahā-upādhyāya Rin-po-čhe Don-grub who acted as upādhyāya, and Jam-dbyaṇs čhos-kyi rdo-rje who acted as ācārya, and gZon-nu-dpal-ba acting as secret preceptor,

amidst a numerous congregation. During the same night he had a dream that four suns had appeared in the sky, and that he, wearing the three monastic robes, preached to gods and men the Doctrine to their satisfaction. He heard the ācārya 'Jam-rin of bDe-ba-čan (Rwa-stod dgon-pa near Lha-sa) preach the "Five Treatises of Maitreya", the Pramāṇaviniścaya and the Vinayasūtra (Tg. 'Dul-ba No. 4117). He heard the mahā-upādhyāya Kun-dga' 'od-zer, a disciple of the Dharmasvāmin Rañ-byuñ rdo-rje, preach many initiation rites, including that of the Vajramāla (rDo-rje phren-ba). After that he proceeded towards the North, as far as Re-śod, via 'Dam and Sog. While he was staying in the Snows of Re-rgyab and Po-rgyañ, he had a vision of the Dharmasvāmin who crowned him, and delivered to him a prophecy. He brought with him numerous presents offered to him by the monks and laymen of those regions, and gave them away towards the upkeep of the monastic congregation and of the monastic law at gNas-nañ. After the passing of the Master (svāmin) Ri-khrod-pa, he grew disheartened with the wicked monks, entrusted the abbotship to the bla-ma bSod-nams-'bum, and himself settled in a hermitage situated on the mountain back of gNas-nañ. He heard the mahā-upādhyāya 'Od-zer rgya-mtsho preach the sNiñ-thig system together with its branches. From the ācārya 'Od-zer-dpal he obtained the commentaries on the "Old" Tantras and most of the doctrine (bKa'-luñ) of the "Upper" and "Lower" classes of the Hidden Scriptures (gTer-kha, goñ or "Upper" represents the hidden scriptures revealed by Nañ Ni-ma 'od-zer; 'ogor "Lower" represents the hidden scriptures revealed by Gu-ru Chos-dbañ). He examined Tantric texts without interruption by day and by night, but chiefly practised meditation. Having taken with himself 9 attendants, in all ten, including himself, he proceeded from Upper dbU via Myañ-po, to rGya-mda'. When he arrived there, he saw a vision of the Master Dus-gsum mkhyen-pa who delivered a prophecy to him. Then gradually he visited all the districts of Koñ-po.

(614)

In particular, he spent a considerable time at Byin-legs of New Tsa-ri. Following instructions received from the Dharmasvāmin Rol-pa'i rdo-rje, he took over Ba-yo, the monastery and village. He obtained from the Dharmasvāmin all the hidden precepts of the "Six Doctrines" of Nā-ro and other texts. He heard also many Mādhyamaka texts, including the dbU-ma rtog-ge-'bar-ba (Mādhyamakahṛdayavṛttitar-kjavālā, Tg. dbU-ma, No 3856) and others. He spent three years on the rock of dKar-ma of Tsa-rin-chen. He contemplated miracles performed by 'heroes' (dpa'-bo or vīra, a class of male-deities) and dākinīs. When he proceeded towards sTag-lha sgam-po and stayed there, he recollected that he had been the monk Tshul-khrims-dpal (Silaśrī), and his meditation developed greatly. He spent a considerable time at sTag-ma-phu of Koñ-po and lKog-'phrañ, as well as in other places. He gathered round himself about 300 monks and to each of them he preached religion, as much as was desired by each of them. He spent three months in seclusion in the summer and winter, and bestowed instructions without interruption. When he came to Bya-yul, he had a vision of bDe-bar gṣegs-pa, who uttered a prophecy. In the Horse year (rta-lo—1378 A.D.) his supporters presented him with the hermitage of sTag-rtse rnam-rgyal, and he founded there a monastery, and about 200 priests gathered there. When he was staying at Tsa-ri gsar-ma (New Tsa-ri), he perceived the passing of the Dharmasvāmin Rol-pa'i rdo-rje, and composed a song expressing his sorrow. In the Tiger year (stag-lo—1386 A.D.), he founded the monastery of dGa'-ma-mo and met the Dharmasvāmin De-bžin gṣegs-pa at sTag rtse. He expounded to him many Doctrines (bka'-lun) and satisfied him. When he was residing at the new monastery of Lhun-grub stenś and 'Ja'-tshon-gliñ, he heard the dākinīs singing a secret (vajra) hymn. He also had numberless visions, such as the vision of the Mount Mañibhāga on the peak of rGyal, etc. When the Dharmasvāmin De-bžin gṣegs-pa left for dbUs, he followed after him, and they, as Teacher and disciple,

gradually journeyed from Myāñ-po to 'Tshur-phu of sTod-luñs. At Señ-ge sgo mdun he preached the "Six Doctrines," and bestowed initiations on the Mongol official Rigs-ral and others. After that he again proceeded towards Koñ-po and spent most of his time in hermitages. He arranged a three year truce in the feud of the Ral-gsum valley in Koñ-po. He stayed at Ma-ra-steñs. While he was preaching the Doctrine, people who were staying at a distance of two krośas could hear his words distinctly. He also subdued many wrathful asuras, and made them take up the upāsaka vows and established ignorant disciples on the path of Vinaya. He composed guide-books elucidating hidden precepts which were obscure, a Nams-mgur (a book of songs on religion) and many short treatises. Among his disciples were: the Dharmasvāmin De-bžin gšegs-pa, the bKa'-bži-pa Rig-pa'i ral-gri, whose name was Rin-čhen bzañ-po, rDzadgon Kun-spañs Čhos-kyi ye-šes, 'Ger-nag rTogs-ldan Čhos-dpal ye-šes, Zur-dgon bKa'-bži-pa Rin-čhen-dpal, Ri-mi 'babspa bSod-nams rin-čhen, Lha-gzigs Rin-čhen rgyal-mtshan, 'Khrul-žig bSod-nams-'bum, Chu-tshan-kha-pa Šes-rab-dpal and others. When he was nearing 'the end of his labours, he met the Dharmasvāmin De-bžin gšegs-pa who was returning from the Imperial Palace (Peking. In Amdo, Peking is designated by the word Pho-brāñ or palace). He bestowed on the Dharmasvāmin many religious instructions at rTse-lha-sgañ and other places. He also received large offerings from the Dharmasvāmin. Again while he was residing at Ts'a-ri, he composed a song which began with the words: "Chi-med rtag-pa... (eternal immortal)." When he arrived in dGa'-ldan-ma-mo, he sealed the books with his own seal and told his attendants: "I shall be soon coming to this place!" Being earnestly requested by some Khanis-pa priests and disciples, he proceeded to Chu-ni-ma and on his way he used to repeat frequently: "this time auspicious signs did not appear", but he was forced by them. As soon as they had pitched the camp there, he completed his preaching,

(624)

and then showed signs of being somewhat indisposed. He passed away at the age of 56 on the 29th day of the seventh month of the year Wood-Female-Hen (śīñ-mo-bya—1405 A.D.). At the time of his death a heavy shower of flowers fell and the whole of the sky was filled by a net of rainbows. His remains were placed in a palanquin, and a golden caitya was built at dGa'-ldan-ma-mo (Koñ-po). The remains were enshrined inside the caitya. All this work was done by the bla-ma Chos-bzañ and the monk Grags-pa rgyal-mtshan.

rDza-dgon Kun-spais-pa resided at rDza-dgon and laboured there. This monastery had been formerly a branch of Phag-mo gru-pa, but since the time of this Precious One, it had been holding in high esteem the Teaching and meditative practice of dPal mKha'-spyod dbañ-po. The native place of 'Ger-nag rtogs-ldan was sGāñ-čhuñ in sPom-po (Khams). He was a disciple of dPal mKha'-spyod-pa and was assisted by precepts. He spent his time exclusively in hermitages. About 500 or 600 monks gathered. He had many disciples who maintained the benefit of others. Among them the Dharmasvāmin Dri-med-pa was the spiritual preceptor of the king of lJañ-nag and Bar'-ar was looking after the interest of others. Sri-dkar Sañ-si was a native of sGāñ in sPom-po. His root-teacher (mūla-guru, rtsa-ba'i bla-ma) was mKha'-spyod-pa. He founded the Sa-ser monastery in sPom-po sgañ and laboured there. He gathered round him about 300 monks; they were disciples of 'Ger-nag. bKa'-bži-pa Rin-čhen-dpal founded the monastery of Zur in Upper lDan-sga, and gathered about 400 monks in both the monastery and hermitage. Lha-gzigs-pa (born in 1372 A.D.): in the beginning he was a domestic attendant (gzims-gyog) of 'Bri-khuñ-pa. Later he became a disciple of mKha'-spyod-pa. He was helped by precepts and possessed the power of an excellent trance. He took down notes on the system (of his Teacher), and great was the benefit. He visited all the Upper and Lower districts (of the

(62b)

country) and greatly fostered the benefit of others. His disciple was the mahā-upādhyāya Śākyā grags-pa. In the beginning, though he attended on mKha'-spyod-pa himself, he heard the complete precepts from Lha-gzigs, whom he also followed. He attended also on many teachers, and for a long time protected the welfare of living beings. He died at the age of 82 in the year Wood-Male-Dog (śin-pho-khyi—1454 A. D.). Khrul-žig bSod-nams-'bum was born at gYu-ma in the neighbourhood of gNas-nañ. He heard many expositions of the Doctrine from mKha'-spyod-pa and others, and resided at the monastery of gNas-nañ. He took notes on the teaching of the Dharmasvāmin mKha'-spyod-pa, and composed an extensive exposition of the Seva-sādhana (bsñen-sgrub /U-tgyan bsñen-sgrub/) and other treatises. His disciples were the ācārya bLa-ma rgyal-nitshan-pa and others. The bla-ma Chos-bzañ-pa: his native place was Nags-śod. Having become a disciple of mKha'-spyod-pa, he obtained (from him) all the hidden precepts. He was abbot of sTag-rtsé and Ba-yo. His labours were great. The bla-ma Rin-bzañs dkar-po: his native place was Nags-śod. He founded the monastery of Grib-dgon and there gathered about a hundred scholars (tshogs-pa). He laboured on behalf of mKha'-spyod-pa. Later, these two acted as preceptors of sPrul-sku Chos-dpal Ye-śes. The Dharmasvāmin Ri-ni 'babs-pa was born in the year Water-Male-Tiger (čhu-phö-stag—1362 A. D.) which was the 13th year of mKha'-spyod-pa. He became a follower of the dGe-ldan-pa school and laboured as an ordained monk (lit. "he performed virtuous actions of an ordained person"). Having become a disciple of mKha'-spyod-pa, he spent all his time in meditation on the Mahāmudrā. He passed away at the age of 92 in the year Water-Female-Hen (čhu-mo-bya—1453 A. D.) at Dags-po la-bar. The Dharmasvāmin Chos-dpal ye-śes, an incarnation of mKha'-spyod-pa: according to a prophecy by mKha'-spyod-pa which said: "Later (I) shall wander about as a Tantric yogin", he promised to reincarnate again at death time,

(63^a)

and accordingly he was born in the year Fire-Male-Dog (me-pho-khyi—1406 A.D.) as son of bSam-grub and mother Bar-bza' at Kha-brag-mdö, a district of Myan-po. He was a child beautiful to look at and possessed of extraordinary marks. On the palm of his foot was found the letter rGyal (Victory) in the Mongol new script (Hor-yig-gsar, the script introduced in 1269). When he was five months old, several Sum-mkhar-bas (came) and asked to be blessed, and he bestowed blessing on each of them by turns. When his father brought him to 'Bras, (the child) was seen by some former monks of 'Bras, and faith (in him) was born in all of them. After the lapse of one year, the monk dbOn grags-pa, the bla-ma Chos-bzañ-pa and others brought him (lit. invited) by a skin-boat along the Myan-chu. He stayed at sTag-rtsé. Once he went to a rocky cave in Upper 'O-phug which the others could only reach with difficulty, and when they requested him to come back, he came back without people noticing his coming. He was able to move about unhindered by walls and enclosures. He also delivered many prophecies. After that he proceeded to mNar-steñs and dGa'-ma-mo, and told his former disciples detailed stories. He gave precepts to a supporter. He also discovered the hidden "Last Will" of mKha'-spyod-pa. From the bla-ma Chos-bzañ he heard the initiation rites and propitiations (sādhanas) of Vajravārhi, rGyal-ba rgya-mtsho. (a form of Avalokiteśvara) and of Ber-nag-čan, as well as 'the Collections of Works' (gSun-'bum) of Kar-ma-pa, Rol-pa'i rdo-rje and mKha'-spyod-pa, the "Six Doctrines", the Mahāmudrā, the rLuñ-sems gnis-med (a text on the development of "Inner Heat"), the Cycle of the "Great Achievement" (rDzogs-chen), the exposition of the Pañcakrama (Rim-lna), the Tantric section (rGyud-'bum) of the bKa'-gyur and other texts. He perceived his teacher as a manifestation of rGod-tshañ-pa and composed a stotra (in his honour). From the monk dbOn gtags-pa he heard the seventeen Tantras (i.e. all the rNiñ-ma Tantras) together with the sNiñ-thig, as well as numerous instructions

(63b)

(gsuñ-čhos). On being invited to sPo-bo (S.E. Tibet), he proceeded to Ye-goñ and other places. At the age of 8, he met the Dharmasvāmin De-bžin gṣegs-pa at Bañ-mdo on the border of Koñ-po and dbUs, took the upāsaka vows and was praised greatly. He was ordained at sTag-rtse, the Dharmasvāmin acting as upādhyāya and bLo-gros rgyal-mtshan dpal-bzañ-po as ācārya. At the feet of the Dharmasvāmin he heard numerous expositions, initiation rites, permissions (to read a sacred text—luñ) and others. From the Ta'i Miñ (Míng) Emperor he received an image of Vajradhara, a vajra and bell, a gan-dkar (a kind of vestment) and other presents. At the age of 13, he proceeded to sNe-bo. He increased (the number) of monasteries in Koñ-po, and stayed at Ba-yo and other places. He propitiated Amitāyus at bKra-sis-lJōns of Tsa-ri, and saw a clear vision of Amitāyus. In the Hare year (Yos-lo—1423 A.D.) he proceeded from Dags-po to 'Ol-kha bKra-sis-thañ (Lho-kha) in company of the Dharmasvāmin mThoñ-ba Don-ldan. He met the mTshal-min Rin-po-čhe bSod-nams bzañ-po who was on his way to Do-li (or—"who was travelling by palanquin"). There he received the final monastic ordination. sNe'u-gdoñ-pa and Thel-pa (these were two officials, the first was an influential personality of the period) entertained him. Then he returned. At the new monastery of rGya-mtsho sgañ, he heard from the bKa'-bži-pa Rig-pa'i Ral-gri the Rañ-byuñ-ba'i bka'-bum (the Collection of Works of Rañ-byuñ rdo-rje), the "Five Treatises of Maitreya," the rTsā-se (Mūla-Mādhyamaka-kārikā, Tg. dbU-ma, No. 3827), the rTsod-bzlog (Vigraha-vyāvartanī by Nāgārjuna, Tg. dbU-ma, No. 3828), the Yuktisastikā (by Nāgārjuna, Tg. dbU-ma, No. 3825) and the Śūnyatā-saptati (by Nāgārjuna, Tg. dbU-ma, No. 3827). To whatever place he went, he used to expound hidden precepts and sing hymns, etc. He attended on the Dharmasvāmin mThoñ-ba Don-ldan, and in the year of the Ox (glañ-lo—1433 A.D.) he left Myañ-po and journeyed towards Brāg-gsum, Jam-ne, dMar-tsha-thuñ and rNod A-rig.

(644)

thañ. From here he proceeded towards sGom-sde, and then as far as Sog. After that he was invited to Nags-śod by dKar-po Rin-bzañs, a disciple of mKha'-spyod-pa, and preached extensively the Doctrine at Grib-gdon and sBuñ-mda'. From the bla-ma Rin-bzañs-pa he heard many expositions of "hermit doctrines" (ti-čhos<ti-khrod-pa'i čhos; Yañ-dgon-pa'i ri-čhos or the Rā-ǵa-a-sya ri-čhos). Then he reached 'Tshur-phu by the northern route, made large presents to the monastery and offered tea (to the congregation). He also preached at gNas-nañ. From the bla-ma Gañs-pa dBañ-phug rgyal-mtshan he heard the Ni-gu'i čhos-skor (the Six Doctrines of Nā-ro's sister Ni-gu), the 'Tshal-pa'i čhos-skor (the system of bLa-ma Žañ), the Dohākośa and other systems. After that he journeyed to Lha-sa and there made large offerings and offered prayers. Starting his journey from dbUru, he proceeded via Myan-po to Koñ-po. At dGa'-ma-mo he heard from 'Tshur-ston Čhos-kyi rin-chen the exposition of many religious texts, such as the initiation of the mKha'-gro rgya-mtsho (Śrī-Dākārṇavamahāyoginītantrarāja, Kg. rGyud-'bum, No. 372), the Zab-mo nañ-don, the brTag-gñis (Hevajra-Tantra), the Kun-spyod (Yoginīsañcaryā, Kg. rGyud-'bum, No. 375), etc. Then in order to perform a ceremony for the welfare of his parents and others, he invited to sTag-rtse the Dharmasvāmin mThoñ-ba Don-ldan and made large offerings to him. He also pleased the congregation with presents, etc. At that time riding on a big mdzo, he twice visited the residence of bLa-ma Ye-śes dbañ-po-ma, as far as the small opening (bug-sgo, a small window, like an opening, in the wall of a cell in which an ascetic is immured and through which food and water are given him by his disciples) of her cell (where she was staying immured). At the feet of the Dharmasvāmin he heard the gSun-sgros-skor (talks on religion by the previous Dharmasvāmins) and the Śikṣāsamuccaya. He also preached extensively to the Dharmasvāmini. From the mahā-upādhyāya Sākyā grags-pa he heard numerous doctrines including the

(64b)

"hermit-doctrines" (*ri-čhos-skor*), the 'Brug-skor ('Brug-pa bKa'-brgyud-kyi skor), the Ži-byed so-lugs (a branch of the Ži-byed doctrine) and other systems. When he was making preparations for the building of the temple at dGa'-ma-mo, he himself (with the help of his supernatural powers) discovered stones, while they (the workers) could not find suitable stones. After that he was invited to all the upper and lower districts of sPo-bo, and went there. He performed the ceremony of expelling demons, who had followed after the image-makers. (During the rite) their cries could be heard distinctly. At that time he met *sTag-luṇi čhos-rje* Byaṇ-čhub rgya-mtsho. They heard each other's expositions of the Doctrine. At dGa'-ma-mo he preached the Tantric section (*rGyud-'bum*) of the bKa'-gyur. He presented numerous requisites (*dño-spo*) to Mar-stens, and settled disputes within a distance of twelve days' journey. He used magic against those villagers who failed to obey his command, so that the *gTsāñ-po* changed its course, and flowed past their village. When he was preparing *gtor-ma* offerings, he saw a vision of the religious protector and many miracles took place, such as the staff of his black banner standing erect, without anyone holding it. When he was staying in strict seclusion at the locality of Sum-mkhar, he received the news that the Dharmasvāmin mThoṇi-ba Don-ldan was unwell. At once he left Koṇ-po for Myaṇ-po, Lho-roṇi and Ri-bo-čhe. When he reached the banks of the Nom-čhu, officials of the Dharmasvāmin's camp came out to receive him, and escorted him to Kar-ma, where he met the hierarch. He held a religious service and controlled the evil. After that he journeyed towards Yor-mdā' and Lha-stens. There he received repeated requests from many people to become the *upādhyāya* for ordination, but decided not to go there. Then on being pressed to do so, he went on. Feeling indisposed, he settled at Yor-mdā'. He received an invitation from the Dharmasvāmin mThoṇi-ba Don-ldan, and having left sGon-sde, he first went via the Khyuṇ-po route to Koṇ-pho. The camp followed after him also. While

residing at dGa'-ma-mo, when he had reached the age of 47, (654)

in the autumn month of the year Water-Male-Ape (čhu-pho-spre'u—1452 A.D.) a continuous flower shower fell from a clear sky. He said: "The Dharmasvāmin De-bžin gṣegs-pa, the Venerable Tārā and others have come! Prepare offerings!" and then passed out. Many wonderful signs, such as a white rainbow which spread like a silk scarf, etc., were observed. His remains were enshrined in a stūpa in the style of Mahābodhi (one of the eight great caityas, erected on the spot where the Buddha had attained Supreme Enlightenment). His incarnation the Precious Dharmasvāmin Zwa-dmar Čod-paṇ 'dzin-pa, "Holder of the Red Hat" (Chos-grags ye-ses), the Fourth, was born in the year Water-Female-Hen (čhu-mo-bya—1453 A.D.) at Tre-śod-mthil. Immediately on his birth, he began to labour for the welfare of others. He heard the Doctrine from the Dharmasvāmin Kar-ma-pa, the bla-ma Ban dkar-ba, 'Jam-dpal bzañ-po, Gu-śrī dPal-'byor Don-grub-pa, and proceeded to Koñ-po, where he was invited by the ācārya bLa-ma rGyal-mtshan-pa. There he heard numerous initiation rites, such as the Vajramāla (rDo-rje phren-ba) and others, numerous expositions (of sacred texts), permissions (luñ) to read many bKa'-bum, etc., as well as visited the upper and lower districts (of Koñ-po). Then having left Lower Khams, he proceeded as far as Zi-liñ-mkhar (Hsi-ning, in Ch'ing-hai Province), and caused all living beings to expect the end of phenomenal existence (samsāra). After that he proceeded towards Mongolia (Hor-yul). The people of Mongolia became his disciples, and he cut the stream of sinful deeds of the A-ram (name of a Mongol tribe). He established all men in devotion to the monastic congregation and preached the Holy Doctrine. He received large offerings and established others on the Path of Enlightenment. After that, he journeyed via the regions of Khams, and from Koñ-po proceeded towards the "Sun-like" kingdom of dbUṣ, and there laboured extensively for the welfare of others. He keeps his feet firmly placed on the throne (i.e. he is

now living). The Chapter on the second Lineage of Incarnated bla-mas.

Śrī Phag-mo gru-pa, a disciple of the Master Dags-po, who had become his disciple at the end of his life, whose insight was similar to the sky, who was appointed by Dags-po as the head of the monastic community of that place, with the words: "You kalyāṇa-mitra, great Khams-pa, take your seat at the head of the congregation!", who thus was appointed indirectly as the Master of the bKa'-brgyud-pas, whose name was dPal Phag-mo gru-pa, whose fame encompassed the three worlds, whose greatness was known to have possessed three aspects—I shall relate here the manner in which he had become a Buddha to those possessed of excellent understanding, a siddha-puruṣa to those possessed of medium understanding, and a fortunate human being (prthag-jana), who through gradual spiritual practice had reached the stage of a Great Being (Mahāsattva), established on the path of Bodhisattvas, to those possessed of inferior understanding. Now to those possessed of excellent understanding, he openly proclaimed that he was the Buddha of the Past and Future, as well as the Śākyendra of the Present Age. When the Master (rje) 'Bri-khuṇ-pa, himself a manifestation of the ācāryā Nāgārjuna, presented himself before him as an upāsaka, he (Phag-mo gru-pa) said to him: "You, upāsaka, have great hopes for yourself, but I have many difficult works to last many Cosmic periods, for you (to perform)!" saying so, he proclaimed himself in an indirect way to be a Buddha. The story (tshul) of the Lineage of siddhas (his former reincarnations): In the Sahajasiddhi and the Sahaja-siddhipāddhati (Lhan-čig skyes-grub rtsa'-grel, Tg. rGyud, Nos. 2260, 2261) it is said: "In Oddiyāna, a ṣeṇi named 'Gro-ba dbugs-'byin. His follower Vīravajra (dPa'-bo rdo-rje). Then in succession: Samayavajra (Dam-tshig rdo-rje), Pad-mavajra (Pad-ma'i rdo-rje), Sahajavajra (Lhan-čig skyes-pa'i rdo-rje), Ānandavajra, the Weaver (Tha-ga-pa dGa'-ba'i rdo-rje), Vajrā, the brāhmaṇī (Bram-ze-mo rdo-rje), Siddhavajra, the

(65b)

Barber ('Breg-mkhan Grub-pa'i rdo-rje), Sarvajagannātha (dPal-l丹 Kun-'gro mgon-po) and the yogin Cittavajra (Thugs-kyi rdo-rje). The predecessors established in meditation their successors. The last of the above, Cittavajra (Thugs-kyi rdo-rje) established in the degree of realization (grub-pa'i sa) the Lady Laksmitikarā, who established her own brother the king Indrabuddhi (Indrabhūti) in the degree of spiritual realization. In order to convert dākinīs, the king left behind a garment made of a blanket (la-ba) and made his own body invisible. The dākinīs divided the blanket into pieces and consumed them. After that, the king transformed the dākinīs into sheep. The king (of the country, whose wives the dākinīs were) on learning this, requested the ācārya Indrabuddhi (to set them free). The ācārya made the dākinīs wear as a punishment (an attire, which consisted of a ring in the nose and a blanket to cover the body, and which reminded one of a sheep). The ācārya again transformed the dākinīs into women (G. Tucci: "Travels of Tibetan pilgrims," Calcutta, 1940, p. 52 ff.). This Indrabuddhi, known as La-ba-pa, was to become dPal Phag-mo gru-pa himself, as was admitted by himself. At last, the third: the story of his gradual emancipation as a fortunate pṛthag-jana (ordinary man): he was born in the year Iron-Male-Tiger (lčags-pho-stag—1110 A. D.) in the country of sTag-nos-mkhar in 'Bri-luñ-rne-sod of Southern Lower Khams (mDo-khams), as son of father dBas We-na A-dar and mother Ro-'bye gza' btsun-ne; he belonged to the dBas We-na 'Phan-thog clan. His mother saw in a dream that a golden vajra with nine points was born to her. She placed it on the lap of her coat, and it emitted light which shone towards the ten quarters and illuminated all directions. Phag-mo gru-pa used to say: "(The Buddha) had said that the child when being born, feels his body as if passing through a vice ('jur-mig). However I did not get that sensation, except that of falling down into a bottomless empty pail. I remember that at that time my father brought in the carcass of a hog." When he reached the age of two,

(66a)

he developed a natural state of trance. While one of his boy friends was disturbing him, he felt commiseration towards him, and thought: "If only he was I" (he would feel the joy of trance). At the age of 3, his mother used to hold him up to make him pass water, and the child thought: "(They) do not keep away from shame!". This caused him to forget his former existences. He said: "About that time, I killed a snake and later felt in the upper half of my body an inflammation which seemed to have been caused by this act." At the age of 7, he once more developed a natural state of trance, and remembered to have been born as a monkey in the period during which the Buddha Kāśyapa preached his Doctrine, but when his parents gave him a spotted meat to eat (*rme-śa*), he forgot it. His parents having died when he was young, he left his younger brother in the house, and with the help of his uncle, took up ordination at the age of 9, at the temple of Bya-khyi lha-khaṇ, in the presence of the *upādhyāya* Lhiñ-ne-yan Thub-bu Tshul-khrims and the ācārya Lhiñ-ne 'Od-zer rgyal-mtshan, and was given the name of *tDo-rje* rgyal-po. He knew writing without having studied it previously. When his *upādhyāya* was preparing a silver copy of the *Śataśāhasrikā-Prajñāpāramitā*, he copied one volume. He also knew the work of an artist without having learnt it previously. During his initiation by the bla-ma *rGya-chen-po*, he took the vow not to drink wine at the time of religious assemblies, and thus pleased his Teacher greatly. He heard numerous sacred texts, such as the *Bodhisattvacaryāvatāra* and others. He also heard many doctrines from a chief named U-rin rgyan-'bar about the Three Worlds (*Khams-gsum*) and the nine stages or *bhūmis*, etc. He used to say: "This man (U-rin rgyan-'bar) seemed to others to be an ordinary chief, but (in reality) he was a Bodhisattva of the Tenth Stage (*bhūmi*)."
 In general, he had about 16 teachers in Khams. He preached on several occasions the *Bodhisattvacaryāvatāra*. The *upādhyāya* and his disciples were fond of him, and agreed

(66b)

to send him to dbUs, but he did not possess any wealth, except for a small turquoise. So he proceeded in the company of the great dBas, who was a wealthy man and helped him out, saying : "We shall share this property in common." When they came to Mer nag-kha of Scg, he had a vision that the region of dbUs-gTsañ was covered by a black veil, and that a small image of the Lord Acala had rent the veil with a sword, and that a pall of grey colour was spreading in all directions. At the age of 19, he came to dbUs. He unsaddled his horse (rta-sga phog-pa) at sTod-luñ rGya-dmar. From the assistant preacher the kalyāṇa-mitra gYor-fian he obtained (an exposition) of the Mādhyamaka system and the Nyāya.

At that time also he obtained from the kalyāṇa-mitras of the bKa'-gdams-pas—Yai-gai-pa, Don-stenis-pa, Bya-yul-pa and others, a Mental Creative Effort in the sMon-'Jug (in respect of a Solemn wish and practice) and also heard (an exposition) of the bsTan-pa'i rim-pa. He said that while he was studying under rGya-dmar-pa, he offended the kalyāṇa-mitra Phyā-pa, and for eight years was unable to expiate it. At the age of 25, he received the final monastic ordination at Zul-phu, Bya-dul acting as upādhyāya, rGya-dmar acting as ācārya and Ar as Secret Preceptor. From the upādhyāya he heard the Vinayasūtra ('Dul-ba-indo). From Myāñ-bran he heard extensively the "Domain of Practice" (sPyod-phyogs). While he was studying at a philosophical school, he used to practise continuously the yoga of the four periods (thun-bži—four daily meditations : in the morning, at noon, at dusk and at night). Because of his great knowledge, he was known as Chos-tsha-ba ("Burning religion"). After having collected dues ('dur-ma. In older texts the word is used in the sense of khral, custom, dues) from rMen-dor-ba, he heard many Tantras including the Samvara-Tantra and other Tantras from dMar, Chos-kyi rgyal-mtshan, a direct disciple of Pu-hrañs lo-čhuñ. He also met dPal-čhen rGwa-lo, and heard from him many precepts and doctrines. When he was engaged in the study

(674)

of the remaining part of the Doctrine with the bla-ma A-sen, he lent some tea to the Teacher, but the latter did not share it with him, so his faith (in the Teacher) slightly diminished. After that, he saw in a dream that his Teacher had turned his back on him (and he noticed) that he was wearing ragged clothes. After that he took up a hundred initiations into the methods of concentrated trance, and then recovered his former faith (in his Teacher). He heard from him numerous doctrines of rGwa-lo, including the Sadaṅga (sByor-drug) and others. After that he proceeded towards gTsāñ and obtained from Brag-dkar-po-ba the precepts of A-ro (they belong to the rDzogs-chen system). He thought that these precepts represented merely a mind-concentration (ži-gnas, śamatha), and did not feel satisfied. He heard the exposition of the Guhyasamāja according to the Nāgārjuna method, and the Abhidharma from 'Jañ Bras-stag-pa, a disciple of 'Gos(lo-tsā-ba), Ba-ri lo-tsā-ba and his nephew rNog Mu-ne. After that, he visited Bur-sgom nag-po at Bur, and asked to be given the precepts of Lo-ro-pa (Ras-čhuñ-pa). Bur-sgom bestowed on him the complete precepts. He meditated for eight months in the presence of Bur, and his physical body was filled with well-being, and when a thorn had wounded his foot, he even felt a pleasant sensation. Then he proceeded to Sa-skya. From the great Sa-skya-pa he obtained numerous hidden precepts of the "Path and Fruit" (Lam-'bras) Doctrine and other systems. As the latter was fond of debating on religious subjects, he put many questions to him, and he was able to give correct answers. The bla-ma was pleased and exclaimed: "O wise Khams-pa!" After that he heard many precepts of the Tantric class, such as the "Thim-pa rnam-gsum" (a Tantric rite which is said to correspond to the process of death: the merging /thim-pa/ of the vision /snañ-ba/ into the stage of Red vision /'chad-pa/, of the 'chad-pa into the next stage characterized by a vision of darkness /ñer-thob/, of the ñer-thob into the stage of 'od-gsal or prabhāsvara, characterized by an absence of all visions) and others from the bla-ma 'Byim lo-tsā-

ba Kumārabuddhi. From Byān-sem̄s Zla-ba rgyal-mtshān he obtained the initiation into the Cycle of Avalokiteśvara and the practice of a Mental Creative Effort (cittotpāda) in respect of his solemn wish (smon) and practice ('Jug). The bla-ma said to him: "You should remain in seclusion during the period of a waning moon, and should preach the Doctrine when the moon is on the increase, and bestow initiations and blessings, thus there will be great benefit to others." He heard the three parts of the Kha-rag (system of Kha-rag skor-gsum) from Myān-sgom rgod-po, a disciple of Lho-pa who was in his turn a disciple of Kha-rag sGom-chuṇ. He heard the Eight Doctrines of Man-mkhar-ba from the Teacher himself. He proceeded towards sTod-luṇs accompanied by sTon-'jam with the view to ask Sañs-rgyas gñal-čhuiṇ-ba for instruction. He made his request through a nun, but the teacher did not grant him an interview. He repeated his request, saying: "Well then, I shall prepare a gtor-ma!" Then he met him and asked to be given instruction in the Doctrine. The bla-ma said: "To-night I shall examine the dream signs." He went up-stairs to rest, and he (Phag-mo gru-pa) saw him drinking wine heavily and hiding his face in a mantle made of a dog fur, and snoring loudly. He (Phag-mo gru-pa) thought: "Can he get a dream?" and his faith diminished. Next morning this thought of his was perceived by the Teacher who said to him: "O Khams-pa scholar! You are followed by four dākinīs adorned with gold ornaments. You will become of great benefit to living beings at the foot of the black mountains of Nām-sod. I shall teach you the Doctrine!" Then he bestowed on him the hidden precepts of the upāya-mārga, its practice and yantras (i. e. āsanās). Then to others he (Phag-mo gru-pa) gave a short exposition and obtained some presents. Again he visited Sa-skyā-pa čhen-po. He also followed on 13 teachers—yoginīs, such as Ma-gčig Za-mā and others. In general, there were no famous scholars in precepts, whom he did not meet. Since the rumour that a wise Khams-pa was staying with Sa-skyā-pa be-

(67b)

came widely spread, the kalyāṇa-mitra Žāñ also honoured him. On receiving his invitation, he accompanied him. Žāñ kept him (at his place), hoping that he would become the household priest of king (btsad-po) Bya-sa and others. But Phagmo gru-pa abstained from flattering them, and bLa-ma Žāñ became slightly displeased with him. Žāñ was wrongly accused by some persons, and said to 'Gro-mgon (Phag-mo gru-pa): "I have never committed this sin! But how can I quiet such talk?" 'Gro-mgoa replied: "Won't you be able to quiet it down, by asking a great kalyāṇa-mitra for help?" "Well then, who is the great kalyāṇa-mitra?" (Phag-mo gru-pa) replied: "Nowadays Dags-po sNi-sgom is the only one possessing great fame." Žāñ said: "If you, a kalyāṇa-mitra from Khams, will accompany me, we shall proceed to him!" The two journeyed to sGam-po and when they reached there, they found that the Master sGam-po-pa was slightly indisposed. For several days they were unable to see him. After they had met him, sGam-po-pa related to them many stories on religious subjects, and bestowed on them continuously (nu-re) religious precepts. One day sGam-po-pa said to them that it became necessary to give separate instructions to the kalyāṇa-mitra from Khams. When the others had gone outside after having finished their classes on the Doctrine, sGam-po-pa called 'Gro-mgon saying: "Come to me!" and he went (to his cell). sGam-po-pa inquired from him: "What sort of Doctrine did you hear previously? And what sort of spiritual practice did you follow?" 'Gro-mgon related to him the manner of his (previous) studies of various precepts, and the results of his meditations. The bLa-ma Sa-čhen recognized these results to be the nirvikalpaka-jñāna of the Darśana-mārga (mthon-lam rnam-par mi-rtog-pa'i ye-ses, the third stage of the Path, corresponds to the first bhūmi). sGam-po said: "A, did he respect you so much!" Phag-mo gru-pa said: "Yes, he did honour me!" Then sGam-po-pa held in his hand a ball of parched barley flour, half of which he had eaten himself, and said: "I swear that this (ball) is much

(64)

better, than the results of yours (meditation)!" Phag-mo-gru-pa's mind became very despondent, and sGam-po-pa said to him : "Now go to the mountain slope over there for a walk. After finishing my preaching to others, we shall talk again." Phag-mo-gru-pa went towards the hill situated to the east, and reflected. After a while, all the doctrines which he had heard previously appeared to him to be similar to an outer coating or chaff, and he gained a deep insight, similar to a clear sky. He felt his wisdom similar to a lance drill in the open air (meaning that his thought could move about unhindered like the swinging of a lance). He again rejoined sGam-po-pa, and the latter perceived (the change that had come over him) with the help of his prescience, and said to him : "Now, I also could not teach you better than this. Well then, I possess some precepts on rites belonging to my method and shall give them to you for your sake." He then bestowed on him the Lhan-čig skyes-sbyor. He put some questions to the Teacher regarding Nature. The Teacher said to him : "O, you kalyāṇa-mitra, you can well understand the Doctrine, therefore I must explain to you the Doctrine." Phag-mo-gru-pa used to say : "I was named (by him) a Bodhisattva of the 10th stage." Soon after that, the Master sGam-po-pa passed away. Phag-mo-gru-pa helped in the erection of a caitya at sGam-pe, and spent some time with the ācārya sGom-pa in order to console him (sdug-grogs-mdzad-pa, to act as a friend in grief. Cf. skyid-grogs). Then he proceeded to the upland. He thought : "Formerly the great Sa-skya-pa had approved of me, and had called me 'Wise Khams-pa', and now I have obtained so much wisdom. I must visit him and relate the matter (to him)." He again proceeded to Sa-skya, but on this occasion Sa-skya-pa did not ask him a single question, and seemed to be displeased. Phag-mo-gru-pa returned home and took up residence at mTshal-sgāñi. Here he gathered numerous disciples. For five years, he taught various doctrines, and especially the hidden precepts of Dags-po, to those disciples.

(68b)

who had gathered there, and satisfied them. The monks who were staying there, observed the rules, and did not transgress the rules of the Vinaya. Those on whom he had bestowed hidden precepts, obtained result unhindered, and different kinds of mystic trances were born in them. His fame spread greatly not only in that region but also in all quarters. This Master sGam-po-pa has been a follower of the bKa'-gdams-pas and of the Venerable Mid-la, and his own system was known as the "confluence of those two streams, that of the bKa'-gdams-pas and that of the Mahāmudrā" (bKa'-phyag čhu-bo-gṇis'-dres). The Gar-gyi nāms-dgu, composed by him at mTshal-sgān, is also in agreement with these two systems. Phag-mo-gru-pa was of the opinion that it was unsuitable to remain in the vicinity of a village, and that it was better for him to stay in a solitary place. He therefore asked sGam-po-pa : "May I stay in a solitary forest, and become independent, without maintaining a permanent residence?" Then one morning, without consulting the monastic congregation, he proceeded towards 'Bri-khuṇ (gDan-sa rin-po-čhe). On the way, he stopped at the gate of the king of Tsha-roñ, and sent him a ceremonial scarf with this message: "I am the one who was staying at mTshal-sgān. Now I intend going to a forest over there, in the upper valley of Phag-mo-gru. Please help me!" Said the king: "Come in! Partake of tea." He (Phag-mo-gru-pa) replied: "I have taken a vow not to cross the threshhold (of a layman's house). Bring my tea outside!" The king himself came out in front of the gate, and brought tea, and conversed with him. Mounted on a mule, Phag-mo-gru-pa visited a valley situated in the neighbourhood of Phag-mo-gru. Because of the weight of his body, the legs of the mule became rigid like pillars, and the animal could not go any further. He (Phag-mo-gru-pa) dismounted and settled at the foot of the cliff of Rin-chen spuṇs-pa, and became known as the Precious mTha'-rtsa-ba. His monks also followed after him. He spent a short time at Maii-gar-sgān and at the cave of bDe-gṣegs.

(694)

There an ascetic named rGya-sgom rMi-ras was residing since a long time. The ascetic invited him to his hut to partake of tea, and Phag-mo-gru-pa said thrice: "Your hut is pleasant!" The ascetic replied; "If you like it, I shall present it (to you)." Phag-mo-gru-pa thinking that this place was the heart of the region, said to the ascetic: "Well, bring here my carpet" (kom-stan, ajina, the skin of a tiger or black antelope used as a carpet by ascetics), and settled there. He came to that place in the year Earth-Male-Tiger (sa-pho-stag—1158 A.D.). Then dPal sTag-luñ-thañ-pa, aged 24, who was born in the year Water-Male-Dog (chu-pho-khyi—1142 A.D.), came to visit him in the year Wood-Female-Hen (śin-mo-bya—1165 A.D.). He had nothing but the grass-hut presented to him by rMi-ras, and dPal sTag-luñ-thañ-pa was told to make himself a hut out of willows. Phag-mo-gru-pa said to him: "If you can finish it in one day, then build it! You shouldn't take more time than this." He built the willow¹⁴ hut within one day. After that, monks gathered from all directions. Though inside of his hut, Phag-mo-gru-pa had only one box for grain (bañ-ba) which could hold a little more than a load of barley, he was able to feed all the monks (who had gathered). Soon after sTag-luñ-thañ-pa's coming, he became Phag-mo-gru-pa's attendant. sTag-luñ-thañ-pa told him that he should wear a better garment, than the one (he was wearing), and Phag-mo-gru-pa replied: "You, what sort of (wealth) did you find in me? I have to maintain the congregation!" Phag-mo-gru-pa laboured exclusively for the maintenance of the monastic congregation. After that, following on the instructions of the Bodhisattva Zla-ba rgyal-mtshan, he observed seclusion during the period of the waning moon. When the moon was on the increase, he used to stay in seclusion during the morning hours, and to lecture in the

(69b)

¹⁴ glāñ — blāñ-ma. S. C. Das (Dictionary, p. 257) calls it an alpine Willow. The hut of Phag-mo-gru-pa is preserved at the monastery of gDan-sa inThil, and is built into the chief Temple or Lha-Khan ghen-mo.

afternoon to the congregation. The monks had great faith in him, and used to spread their hats, robes and scarves along the path leading from his grass-hut to his seat (*chos-khri*). All those to whom he taught the method of concentrated trance, attained remarkable results in their meditations. His fame encompassed all quarters, and people believed that the mere meeting with him was enough (to be established in meditation). The presents and offerings received by him from his supporters, he used to spend towards the maintenance of the monastic congregation. Inside his grass-hut he did not keep any luxuries, but entertained supporters who came into his presence, in a proper manner, offering a cup to a king, remains of food (*pham-phabs*) to beggars, etc. He spent 13 years at the monastery, from the year Earth-Male-Tiger (*sa-pho-stag*—1158 A.D.) till the Iron-Male-Tiger (*lcags-pho-stag*—1170 A.D.), and trained many disciples, experts in spiritual realization. It is known that there were 800 monks and five hundred parasol-holders (in the monastery). Formerly, when he was preaching the Doctrine, he used to say that his monk had not come yet, later when the Dharmasvāmin 'Bri-khuṇ-pa came to him as an upāsaka, he said: "Now, my monk has come!" Before the coming of the Dharmasvāmin, he swore in the presence of all those who attained an understanding of the Mahāmudrā doctrine, that "he will not carry his skull on his shouldeis" (if he fails in the observance of precepts; *mgo-la thod-pa mi'-gebs*, an oath, meaning he will not remain alive). But after the Dharmasvāmin's coming, he is known to have preached numerous doctrines different from those he had preached before, such as the *rTogs-l丹 skye-ba'i 'khor-lo bskor-ba* and others. Since the time of his maintaining the congregation, he used to manifest his body in twelve different forms simultaneously in different places. He proceeded towards *Oḍḍiyāna* and heard the great Tantra from dākinīs, wrote down notes, made a survey of the chapters, and a summary of contents. He used to

state everywhere that he had a double who worked for the welfare of living beings. Details of his life can be found in his life-story composed by former teachers. Here I have given a brief account only. This second Buddha passed away (lit. "gathered his manifested form") on the 25th day of the 7th month of the year Iron-Male-Tiger (lčags-pho-stag—1170 A.D.). At that time many wonderful signs were observed. When his remains were placed on the preacher's throne, a violent earthquake took place and half of the water in the votive cups spilt out, showers of flowers fell, music resounded and numerous extraordinary miracles took place. Numerous monks saw a host of Buddhas and Bodhisattvas, and had visions of "heroes" (dpa'-bo) and dākinīs. Numerous relics were recovered (from the ashes). His heart and tongue were left unburnt. The tongue was cut in two, and each half was enshrined in the tomb. At present they are said to be preserved in Khams. The heart was enshrined in the caitya bKra-śis 'od-'bar. Nowadays it is considered to be the chief sacred object of the vihāra (gDan-sa mThil—Thel). Among his great "sons" were : Mos-gus mthar-thug ("Greatest in Devotion") sTag-luñ-thaṇ-pa, rTog-pa'i mthar-thug ("Greatest in Insight") sNa-phu-ba, Ses-rab mthar-thug ("Greatest in Wisdom") sPar-phu-ba and Nus-pa'i mthar-thug ("Greatest in Power") Čhan-bu rGya-ras. They are called the "Four Sons of Greatness" (mThar-thug-gi bu-bži). Further, sKal-ldan ye-śes señ-ge, rTogs-ldan Miñag sgom-riñs, Grub-thob Nag-re Se-bo, Kun-ldan gTsāñ-pa Ras-čhuñ—these were the "Four Sons of Precepts" (gDams-pa'i bu-bži), Čhos-rje Jig-rtén mgon-po, 'Ban-dha phug-pa, Čhos-rje lDum, Čhos-rje gDum—these were called the "3½ who understood the Ekarasa," gSen-sgom dkar-ba, Myañ-gsén groñ-pa, rNog Señ-ge kha-pa, rTsi-luñ-pa—these were called the "Four Spiritual Sons" (Thugs-kyi sras bži). Rin-po-che Sug-rtsar-ba, Lha-sa-ba dGe'-dun-skyabs, Gru-gu sTon-pa bLo-gros señ-ge and rGyan-thaṇ-pa—these were called the "Four Sons possessing written precepts" (yi-ge-ma'i bu-

(704)

bži). The bLa-ma dMar-pa, Ye-phug-pa, dGyer-sgom, dGe-ba'i bṣes-gṇen Seṅ-ge-dpal—these were called the “Secondary Four Sons” (Ne-ba'i sras-bži). The above enumerated (disciples) were collectively known as the “Old Genealogy” (sñon-rabs). Further, the uncle of Kun-l丹 Ras-pa—the Precious rGyal-tsha and others. Again, the monk Nam-mkha'-od who had manifested many signs of supernatural powers, and other siddha-puruṣas, each of whom was famous in his own region, and had laboured extensively—I have given their story as abridged by former teachers. 'Bri-khuñ sGom-pa Śāk-rin had said: “This monastery (gDan-sa mThil) of Śrī Phag-gru is like the head of a hundred springs.” True to these words, in this country of Tibet, numerous vihāras and hermitages had originated from this monastery. Even those monasteries in the three regions of Tibet which had originated from 'Bri-khuñ-pa cannot be counted. The 'Brug-pa (bKa'-brgyud) which had originated from gLiñ-ras-pa also are known to have spread over a distance of 13 flights of a vulture (i. e. a distance which can be covered by a vulture in 13 days). Those which had originated from dPal sTag-luñ-thāñ-pa are said to have greatly spread throughout the lands of dbUs and Khams. sKal-l丹 Ye-śes seṅ-ge taught to bsNubs Vinayadhara, gYam-bzañs-pa and mTha'-rgyas (founded by him) increased in size. In Khams, the Dharmasvāmin dMar-pa having founded the So-dgon monastery, gathered there about 2000 monks. The Dharmasvāmin dMar-pa was succeeded by many excellent ones, including Sa-yañ dgon-pa, rMog-spyan-sña rin-po-čhe, Sa-dbu-rtse-ba, rNal Rin-čhen gliñ-pa and others. The “Great Son” sGi-li Chos'-od (a mGo-log), who belonged to this Lineage, founded the monastery Ri-rgya-dgon. This monastery had many branches, including that of rGyal-dgon and others. In particular, rNal Rin-čhen gliñ-pa met the Teacher sPañ'-od-zer bla-ma and he became known as a “siddha of the great Merciful One.” The pills (ril-bu) prepared from his ēbum-čhu (Holy water) became popular throughout Tibet and China. His “Great

(7ob)

Sons" (bu-čhen) who laboured extensively for the welfare of others were rTogs-l丹 dGe-ba rgyal-mtshan, dKon-mčhog rgyal-mtshan, Siñ-mgo-pa and others. Nag-re Se-bo having met 'Gro-mgon (Phag-mo-gru-pa), obtained spiritual realization, journeyed to Kham, and there founded the monastery of gLes-dgon, and manifested many signs of supernatural power. He was said to have been Kar-ma pa-śi, and this was admitted by Kar-ma pa-śi himself. gSen-dgon dkar-ba, of the gSen clan: his name was rDo-rJe dbaṇ-phyug. He founded the monastery of Tsa'i-nañ which became known as the Lower Nam-śod. He had many disciples including Žan-mtshal-pa and others. Myañ-gšen groñ-pa belonged to gSen-groñ in Yar-kluñs. He was ordained in his youth. Having met 'Gro-mgon (Phag-mo gru-pa) he obtained from him the complete hidden precepts, practised meditation in his native country and passed away proceeding to the heavenly abode of dākinis. rNog Señ-ge kha-pa: Having established a monastery at lJāñ señ-ge-kha, he became known as Señ-ge-kha-pa. Thinking that this new monastery might harm the monastery of (his) Teacher, he dispersed the monks and himself returned to his native country. He increased the welfare of living beings by showing them miracles, such as hanging his vestments on a sun-ray beam, etc. His disciple was dPal-čhen Chos-yes. Tsiluñ-pa having founded Tsiluñ, maintained the interest of others (i.e. preached the Doctrine), and acted as ācārya at the ordination of Jig-ten mgon-po. The bla-ma rGyan-thāñ-pa having met 'Gro-mgon (Phag-mo-gru-pa), heard many precepts from him. He founded a monastery at a place to which a gtor-ma offering had been carried by a raven, a manifestation of the Religious Protector (chos-skyoñ). Till the present day, the stream of his labours has not been interrupted. The bla-ma Ye-phug-pa Ye-śes-rtsegs founded Byañ-rta-sna, Lho-Ye-phug, and Sar Lho'i-rdzon.

There were two dGyer-sgom. One of them practised meditation in the vicinity of Mal-gro. The Dharmasvāmin

(714)

of 'Bri-khuñ praised the other greatly. The bla-ma 'Bom founded the monastery of sKam-dgos-luñ, and great was the benefit for living beings. 'Chan-bu rGya-ras: In general, he attained spiritual realization, and, in particular, he was assisted by a Religious Protector. Miñag sGom-riñs: having met 'Gro-mgon, he studied under him. Once 'Gro-mgon placed before him a net made of ropes and said: "Keep a sword with you!" (and sGom-riñs kept a sword). Then 'Gro-mgon brought to the front of his hut situated in the neighbourhood, a man who had killed sGom-riñs' father. On seeing the man, sGom-riñs was filled with wrath and seizing the sword, ran after the man. 'Gro-mgon said: "Behold your thoughts of anger!" and at once an excellent insight into the nature of anger was produced in him. Great had been his thought of doing good. He approved of the method of meditation of the new disciples of 'Gro-mgon. Later he founded a monastery at 'Bri-khuñ, took up residence there, and gathered round himself about a hundred monks. Since he was illiterate, this somewhat handicapped his work for the welfare of others. At the time of his entering into Nirvāña, he said to weeping monks: "Your Teacher is not going to be worse than I! At gYe, over there, below a boulder, there is an upāsaka proficient in meditation. Call him!" on saying so, he passed away. sPar-phu-ba was born at gYo-ru-gra. His family was rNan. From his youth, he engaged in extensive studies. In particular, he attended for a long time on the ācārya Phyā-ba. Among the latter's disciples he became famous for his wisdom. He wrote many treatises on the "Six Treatises" of Nāgārjuna (Rigs-tshogs-drug) and lectured on them. Later, he met Gro-sol-ba. He was satisfied with the exposition of the Dohā which he obtained from A-su.

The bla-ma Yel-pa Ye-ses-brtsegs heard from him the Dohā class. Yel-pa thought: "This is a mere explanation! If he were to meet my Teacher, the results of his meditation would surely become excellent". He then asked sPar-phu-ba

(71b)

to pay a visit to 'Gro-mgon (Phag-mo-gru-pa). sPar-phu-ba inquired: "Does he possess anything more excellent than we?" Yel-pa insisted: "At any rate, pray go to him. He might be better than us." sPar-phu-ba was pleased, and met 'Gro-mgon at the monastery of Phag-mo-gru. He held a long conversation with 'Gro-mgon. Then a thought occurred in sPar-phu-ba's mind: "The Teacher is a follower of the doctrine of the Vijñānavāda (Sems-tsami-pa)." 'Gro-mgon perceived this thought, and said: "Some day this Doctrine of mine will benefit you!" Then 'Gro-mgon explained the Doctrine in details, but sPar-phu-ba thought: "I know it in detail", and in this manner knowledge was not produced in him. He then attended classes, and feeling content with this, he returned. Again the bla-ma Yel-pa said: "While knowledge is to appear in one who has faith and devotion towards the Precious Teacher, it appears that it did not arise in you, Teacher." Then he again begged him to see (Phag-mo-gru-pa) once more, and the Teacher promised to do so. Afterwards they both proceeded towards Phag-mo-gru. 'Gro-mgon thinking that he had subdued sPar-phu-ba's pride in his knowledge, performed an auspicious ceremony. He made an imprint of a beautiful lotus flower on a piece of brown sugar, and gave it to sPar-phu-ba. The latter admired the imprint and did not eat it. The bla-ma Yel-pa then got up, and having broken the sugar, gave it to sPar-phu-ba with the words: "Eat it!" and he ate it (this meant that sPar-phu-ba's former studies resembled the imprint of the lotus flower, but Phag-mo-gru-pa's teaching resembled the taste of brown sugar). Then 'Gro-mgon said: "The sūtras which represent the Doctrine of Cause, such as the Prajñāpāramitā and the Mādhyamaka, and the Vajrayāna, the Doctrine of Fruit, such as the various forms of upāya-mārga, and the precepts of the Mahāmudrā, are all preached as a method of perceiving (the Nature) of the Mind only. The purpose of all this is meditation only. You must concentrate your mind!" But sPar-phu-ba thought: "What is it? He did not

(72a)

give me any precepts, but only told me to meditate." He reflected for a while, and then realised the meaning of the state of Nature. Then he composed a prayer to 'Gro-mgon entitled 'Dod-Jo Ba-mo. Later he founded a monastery at sPar-phu. He had many visions of tutelary deities and goods, and became known as a siddha. He gathered round himself about 500 priests. He was of the opinion that there was no difference between his understanding, and that of the Buddhas. In this manner he developed his own theory that understanding couldn't be improved upon. He said therefore that the four stages of Yoga¹⁵ were distinguished according to their (respective) meditations and not according to understanding. Many religious brothers heard the Dohākośa from him, such as the siddha gLiñ-ras and others. gÑan-ras dGe-dun-'bum, Yel-ba and others attended on him. The disciple of 'Gro-mgoṇ Sañ-srgyas gÑan-ras was a native of Khams-gsum of bSam-yas. He belonged to the gÑan clan. He heard the hidden precepts from Li-ras, a disciple of Phag-mo-gru-pa and Lo-ra Ras-pa (Ras-čhuñ-pa). He practised meditation for nine years at the cave of rDo-rañ-thag in Ma-yul-roñ. At Ma-yul he founded a monastery, thus fulfilling a prophecy uttered by däkinis. Later he also founded a monastery at Lo-ro-'phar, and took up residence there. His nephew rGyal-ba also practised meditation for nine years without leaving his mat at the monastery of Ma-yul, so that his hair and his mat became nests of insects (lice). He obtained the siddhi of Jñānanātha (name of Mahākāla). gÑan-ras had many disciples who belonged to his Lineage of meditation, including the bla-ma rDzoñ-pa and others. bla-ma Zañ : at first he was a religious brother of 'Gro-mgon (this means he was a fellow-disciple of Phag-mo-gru-pa. Disciples who had received initiation together are

(72b)

¹⁵ The four stages are: 1. rnal-'byor or Yoga, 2. rnal-'byor ḡchen-po or Mahāyoga, 3. Šin-tu rnal-'byor or Ati-yoga and 4. rnal-'byor bla-med or Abuttara-Yoga.

called brothers). Later, devotion being born in him, he became his disciple. He founded the great vihāra of Se-gséb and Nāñ-rgyal, and invited priests. 'Gro-mgon having passed away, he laboured for the monastery. He became the upādhyāya of 'Bri-khun Dharmasvāmin. At first he obtained from the Sa-čhen (Kun-dga' sñiñ-po) the precepts of the "Path and Fruit" Doctrine and wrote a commentary on it. The Lineage which preserves these precepts continues. The Chapter on Śrī Phag-mo-gru-pa and his disciples.

An account of (his) chief disciples will be given later. A general account of them was given above. Now the story of abbots: The precious image which was found in his grass-hut ('Jag-spyil) after his death, was erected by his disciples who had mixed into the clay medical substances, precious stones, silks, etc., as well as his ashes. Great was its blessing. The image on several occasions uttered words. After mice had carried away some clay from one of the corners of the image's seat, the image drew the attention of the sacristan (dkon-gñer), who repaired the damage done by mice. They made many images from the clay taken away by mice. These became known as byi-sa-ma ("mouse-clay"). Many images were also made from the clay that remained after the erection of the image, and these became known as dras-sa-ma ("cut-clay"). The image which was placed on the preacher's seat (chos-khri) was built by a man named Mar-pa Lha-sñiñ at Man'-gar-sgāñ. When the work had been roughly completed, a nun who was unknown in the locality, came there and said: "My Teacher was just like (this image)! Do not touch it!" All felt surprised at her words. They placed the image on the preacher's seat and kept it there. After the death of 'Gro-mgon, bla-ma Žāñ occupied the seat at the head of the congregation, but he merely recited blessings (bsñø ba). From the end of the Iron-Male-Tiger year (lcags-pho stag—1170 A.D.) to the Fire-Male-Ape year (me-pho-spre'u—1176 A.D.) for seven years there was no abbot. For three years, from the

(73a)

Fire-Female-Hen year (me-mo-bya—1177 A.D.) to the year Earth-Female-Hog (sa-mo-phag—1179 A.D.), the Dharmasvāmin of 'Bri-khuṇ acted as abbot but because of his extreme penury, the monks, including the upādhyāya and others, had little trust in him and showed great greed.

While praying to 'Gro-mgon, the latter appeared before him, and delivered a prophecy: "There is an old gold brocade rug, give it to them. You, yourself, should proceed northward towards dbU-ru." He therefore left the place at about midnight accompanied by four attendants. They took some tea at the residence of gNas-po rDo-pa, who attended on them, and offered the Dharmasvāmin a new mantle (phyam-tshe). In the year Earth-Female-Hog (sa-mo-phag—1179 A.D.) he reached 'Bri-khuṇ via gSañ-phu. Thus from the end of the Earth-Female Hog year (sa-mo-phag—1179 A.D.) to the year Fire-Female-Hare (me-mo-yos—1207 A.D.) there was no abbot (at gDan-sa Thel). When the Dharmasvāmin of sTag-luṇ was fifty-seven, and the Dharmasvāmin of 'Bri-khuṇ fifty-six; in the year Earth-Male-Horse (sa-pho-rta—1198 A.D.), the great vihāra was built (at gDan-sa Thel). 'Bri-khuṇ-pa said: "If you erect the vihāra at Maṇ-'gar-sgaṇ, then the priests will flock here (from all directions), as far as Vajrāsana." But sTag-luṇ-pa replied: "It is improper to leave behind the image of my Teacher without a roof! Let us build a vihāra over the grass-hut (of Phag-mo-gru-pa)." Then the two cut-rocks, and built a vihāra. In it numerous images and books were placed ('Bri-khuṇ or gDan-sa Thil is famous for its book collection). Later, during a feud between the two kings of Nams-śod, country women used to say: "Let us destroy the monastery and let the place of our weaving looms be covered with fragments of brass (from broken images)." The Dharmasvāmin of 'Bri-khuṇ took away with himself much wealth, and kept it apart for the rebuilding of bSam-yas. He also distributed wealth to the two kings, and made an attempt at meditation in the

dispute, but failed to bring about an agreement. Thanks to his labours, there was no disturbance for 18 years. Further, the Dharmasvāmin of 'Bri-khuṇ took as his attendants numerous monks, and transferred the books (from gDan-sa mThil) to the monastery of sGam-po. This displeased the laymen, and the yogin Byaṇ-sen of Gro-sa spoke evil of him, and said that the Dharmasvāmin was destroying the Teacher's monastery. The Dharmasvāmin of sTag-luṇ also felt disappointed, and said to him: "Why did you not leave the books in the monastery of my Teacher?" It was even said that the Dharmasvāmin of sTag-luṇ had died from heart failure caused by this. To this, the Dharmasvāmin of 'Bri-khuṇ, knowing the doctrine of Dependent Origination, used to reply: "Actions that are contrary to those of the worldly people are excellent!" In general, though both 'Bri-khuṇ pa and sTag-luṇ-pa had accepted a great burden on behalf of this monastery during that period, they were unable to stop the decline of the monastery. Then, in the year Earth-Male-Dragon (sa-pho-'brug—1208 A. D.), when the Dharmasvāmin of 'Bri-khuṇ was 66, the Master sPyan-sna, aged 34, came to the abbot's chair. One day having placed a costly carpet on a high seat, he made the Master sPyan-sna sit on it, and prostrated himself in front of him, saying: "Till several days ago, you were my son (my disciple). From now on you will be my Teacher, my Father", and sent him to Phag-mo-gru. Now the Master sPyan-sna: he belonged to the family of rLaṇs Lha-gzigs in the locality of gNas-drug, to which family belonged district chiefs (sde-dpon) and siddhas, including Khams-pa Go-čha, a disciple of the mKhan-po Bodhisattva and of A-mi Byaṇ-čhub 'dre-bkol, a direct disciple of the ācārya Padma (sambhava). He was born in the year Wood-Female-Sheep (śin-mo-lug—1175 A.D.) as son of father Kon-čhen rGyal-ba skyabs and mother 'Bro-ldog gza' Gyu-gu-lčam (Gyu gu-lčam, Lady of 'Bro-ldog). This was the sixth year since the death of Phag-mo-gru-pa. At the age of 13, he

was ordained at sPiyi-gnas gyo-gu in the presence of the upādhyāya rDzoñ-mgo-pa and the ācārya Thañ-po-čhe-pa, named sTon-pa, and received the name of Grags-pa 'byuñ-gnas. After his ordination, he obtained during three years some explanations on the Thun-'Jog (a book on meditation) from the bla-ma Ye-phug-pa, as well as the Lhan-čig skyes-sbyor and other doctrines. At the age of 15, he said to his father—that he intended going to attend on the bla-ma Ye-phug-pa, and taking with him a good horse, he mounted it and fled towards dKar-śod. The Teacher sent a horse and an attendant to receive him; he also sent him whatever was needed by him every day. He joined Rags-śi who was taking offerings to 'Bri-khuñ and they proceeded towards 'Bri-khuñ. The upādhyāya Ye-śes bla-ma, his cousin, came out to meet them, and was very pleased (at his coming). Escorted by him, he called on the Dharmasvāmin, who was sitting on the preacher's red seat (chos-khri dmar-po). The Dharmasvāmin smiled at him and placing his hand on his head, said: "This youth is wise! Your accumulations (of merit) are great, to judge by the manner you are wearing a small hat (ža-'u); one day will pretend to be an ascetic." By the mere placing of the Dharmasvāmin's hand on his head, a mind concentration called the sarva-dharma-samatā-viprapañca-santādhī-rāja (Chos-tham-čad mñam-ñid tnam-pa'i tñ-ñe'-dzin-gyi rgyal-po, the Trance which is characterized by equanimity towards all Elements of Phenomenal Existence) was born clearly (lhañ-gis) in his mind. He then presented the horse to the Dharmasvāmin during an assembly and pleased him greatly. For three years after that date, dPon Byañ-'od and he practised meditation together in a hut, given to them by the Dharmasvāmin. At the age of 17, he accompanied the Dharmasvāmin as attendant, to Dags-po. When the Dharmasvāmin was residing at Zañs-luñ, he offered prayers to the effigy of sGam-po-pa, and saw a light appearing between the eye-brows of the image, which filled the entire valley

of Dags. His health being somewhat afflicted, the Dharmasvāmin said: "Among the children of Tibet, he (is) dear. If he does not die now, he will later become the sanctuary (*rtен-sа*) of the Dags-po bKa'-brgyud sect!" and saying so, he performed a religious ceremony (*rim-gro*). The Dharmasvāmin said: "Now, there will be no accidents to your life, for a yogin is first to be victorious." When the Dharmasvāmin had gone to Phag-mo-gru, he acted as his attendant. When the Dharmasvāmin went to On to meet Lha'-bri sGāns-pa, he said to him: "You should take up final monastic ordination." He replied: "But I am not more than 18!" The Dharmasvāmin said again: "I know the Vinaya! At this age you are fit to take up final monastic ordination!" He therefore took up the final monastic ordination at the age of 18, Zan Sumi-thog-pa acting as upādhyāya, Lha'-bri sGāns-pa as karma-ācārya, and the Precious upādhyāya acting as Secret Preceptor (as a general rule final monastic ordination was taken after the age of twenty, but in special cases one was permitted to take up the final vows at the age of 18, and in such cases two years were added to the years of the novice, called mnal-bṣol, mnal—the year spent in the mother's womb, and bṣol—the extra months in lunar years). At 'Bri-khuṇ he worked as a personal servant (*gzims-gyog*) of the Dharmasvāmin, and became known as sPyan-sna-ba ("Attendant"). When the Dharmasvāmin used to preach the Doctrine, he used to sit at the Dharmasvāmin's right and listened to his preaching. After finishing his daily work as servant, at dusk, he used to repeat all that he had heard (during the day). At midnight, he used to practise meditation. The Dharmasvāmin after accepting offerings at the time of the assembly, used to go back to his residence, and in meditation. During that time he used to partake of a little tea. After that he assisted the Precious Upādhyāya and Jo-bo Nam-sod-pa and others in explaining (to them) the words of the Teacher, which they were unable to understand. From the age of 18 till the age

(74b)

of 34, he constantly attended on the Teacher. When the Dharmasvāmin transferred the books from Phag-mo-gru to sGam-po, sTag-luñ-pa and Nam-śod-pa censured him (for doing so), saying: "How could he do such a thing to the monastery!" But the Dharmasvāmin replied: "I shall improve my monastery a hundred and even a thousand times!"

He sent the Master sPyan-shā to Phag-mo-gru. "The first part of the congregation, maintained by me, the son of Nam, should be offered to the Lord Phag-mo-gru-pa" (meaning that food should be first offered to the Lord Phag-mo-gru-pa as a thanksgiving). Though this Master sPyan-shā did not practise meditation in a solitary place independently, he did not abandon even for a single moment the notion that the Dharmasvāmin was a Buddha. However, he never said that because the Dharmasvāmin was a Buddha, he did not require anything, but on the contrary used to offer him even small necessities whenever needed, such as food, clothing, ablutions for his feet, etc. For this reason, he became the best among all. The Dharmasvāmin after having given presents (silks and tea) to important personalities, such as the king of Nam-śod and Khu-sgom, said: "The Teacher had the intention of proceeding towards Kailāsa, but my humble self had sent him to the monastery. He will become a matchless one in this World and in Heaven. You, natives of Nams-śod, should also place his feet on your heads!" Immediately, on the arrival of the Master sPyan-shā at the monastery, he sent to the Dharmasvāmin a sealed roll of paper. The Dharmasvāmin opened it and read the following: "One who is disturbed in the meditation of the Inner Bliss, his body, speech and mind are filled with agitation; he will be unable to bless the minds of others, therefore pray do not throw away your clear meditation into water." While he was thus residing in the monastery, treading in the foot-steps of the Dharmasvāmin, he did not transgress the precepts of the Vinaya which had been extolled by the Lord of Sages (Munindra, i. e. the Buddha). He spent most of his time in seclu-

(754)

sion, except for his preaching of the Doctrine, and never attended to outside matters, such as meditation in disputes. He insisted that the monks should spend their time in meditation. Because of his sublime deeds, the natives of Nam-sod used to say: "Following the Dharmasvāmin's indications, the monastery improved a hundred and a thousand times. We have such a Teacher!" and felt proud of him. When the son of Zi-ba 'od, a priest of royal descent (lha-btsun) of bSam-yas, fell ill, Bru-śa Rigs-'dzin was invited from Lam and examined his horoscope (*rtsis-byed-pa*), and said: "The horoscope of this boy is harming you Lord! He will die."—"Is there no way (of avoiding it)??" asked the king. "If your mother were to be sent as a substitute, it might help." And accordingly they sent the mother as substitute, and she died. When the boy had reached the age of six (he again fell ill), and the king again consulted the astrologer: "What may help?" The astrologer replied: "This year nothing will help. He will die."—"Is there no way (of avoiding it)??" The astrologer replied: "If you were to send a kalyāna-mitra, the greatest in the valley of Nams-sod, as a substitute, it might help." "Who is the best (kalyāna-mitra)?" Inquired the king. All agreed that sPyan-shā was the best. They said to the astrologer: "We shall invite sPyan-shā-ba and shall transfer the misfortunes threatening the boy on him. Bru-śa said: "He is expert in the performance of auspicious rites. We might be unable to transfer the misfortunes menacing your son (on him)." They did not listen to his words, and kept saying: "We must invite him, and transfer the accidents endangering the life of the boy on him." They sent an invitation to sPyan-shā. All begged the Master sPyan-shā-ba not to go, but he said: "It is all right! As a lion had conquered all quadrupeds, so the son of Nam, being a yogin, will conquer all the others", and he went. Bru-śa (made various preparations). He first poured water into the stomach of a sheep, and placed it at the entrance to a bridge; on the stoniach he drew various

(75b)

designs, and the stomach was agitated by wind. At the entrance to the bridge he placed the effigy of a wolf, and placed the stomach on top of it. On the roof of the house, he placed various kinds of effigies. Under the seat, he placed two carcasses of dogs joining them by their necks, and in a skull with grinning teeth, he placed an effigy. When the Master sPyan-sna came, Bru-sa said: "If a horseman riding on a black horse will be at the head of the procession, then the misfortunes will not be transferred." The acarya Ti-se-ba (an attendant of sPyan-sna-ba) came first riding on a black horse, and Bru-sa remarked: "Now the misfortunes cannot be transferred." sPyan-sna said to slob-dpon Bram-ze: "Blow the brass-trumpet which you brought with yourself", and he blew (the trumpet) emitting a loud sound. "That's enough!" said sPyan-sna, and instead of leading his horse to the bridge, he crossed the river by ford. Meanwhile the effigy of the wolf placed on the bridge fell down with its face turned towards Bru-sa. The master said to his attendants: "First shake this seat for me, and then place this beggar's bowl on it. This will defeat (his magic)." When he placed his left foot on the seat, the seat emitted the sound "tsag-tsag" and sunk down. They had placed the seat facing eastwards, but the Master sPyan-sna sat on it facing southwards. Bru-sa was powerless. His magic struck back at them. Said he: "Hadn't I told you before that we shall fail to transfer the misfortunes on him, but you did not listen to me! Now I shall die after reaching my native land, but probably before it. Now, you Lord, if you have means to do it, do it, for otherwise you will also die." Then Bru-sa died after seven days, and the king, supporter of the astrologer, was killed by a man within three months. But the Master sPyan and his retinue suffered no accidents. (764) When this story reached 'Bri-khuñ, the Dharmasvamin of 'Bri-khuñ said: "If you place a Sañcaya (i.e. the book of Prajñāpāramitā-sañcayagāthā) on the throne instead of the begging bowl, the effects of magic would be rendered power-

less." Because the magic of the king of bSam-yas could not overpower him, he became known as the "Lord, the All-knowing" (rje Thams-čad mkhyen-pa). rGyal-ba Yan-dgon-pa composed a stotra: "the great saint, sPyan-sha-ba, subduer of demons..." In short, this Lord All-knowing besides possessing perfect moral precepts, and following after elders, did not partake even of soup prepared of mutton fat. The monastery having fallen to decay, some of the monastic congregation, became of loose character. He led them towards the observance of moral precepts and the practice of meditation. By his concentrated trance filled with great commiseration, not only did the natives of Thel stop their quarrels, but all the feuds of Yar-kluins and other localities, as far as gNal, came to an end. Hunger disappeared, and all recited the refuge formula in sPyan-sha-ba. In this manner, he spent 26 years at the monastery. Then he proceeded to 'Bri-khuṇ to offer condolences on the demise of the dbOn Rin-po-čhe. He performed offering rites to the remains of the deceased. After several days, gČuṇ Rin-po-čhe, 'Bri-khuṇ-glin-pa, 'Gar-čhos-sdiin-pa and sGom-pa having discussed between themselves, requested him to remain in 'Bri-khuṇ. For 13 days he did not accept. In the end he undertook to abstain from quarrels with sTag-luṇ-pas and other bKa'-gdams-pa monasteries, and remained at the Precious Monastery (gDan-sa) for 22 years. In the seventh year of his residence there, which was an Iron-Male-Mouse year (lčags-pho-byi-ba—1240 A.D.), a rumour spread that Mongol (Hor) troops had reached 'Dam. When the monks of 'Bri-khuṇ-Thel were preparing to flee, he advised them not to fear, and remained unperturbed. First came the Mongol commander Mi-li-byi (Miliči). As soon as he had seen the bla-ma's face, faith was born in him, and they felt that they two were like father and son. He promised to make offerings at a later date. The Mongol troops without harming men or beasts, went back. After 28 days Dor-ta (Doorda darqan Doorda darqan arrived in Tibet in

(76b)

1239 A.D./Sa-phag/. Doorda was sent by Prince Godan to invite the Sa-skya Pandita Kun-dga' rgyal-mtshan, who journeyed to Kan-su to the Court of Godan in 1244 A.D., and reached the Prince's camp in 1247 A.D. Schmidt, Gesch. d. Ost-Mongolen. St. Petersburg, 1829, pp.110-113) having been appointed commander, arrived there. When he seized the hand of sGom-pa Sāk-rin, a shower of stones fell from the sky. Dor-ta inquired: "What was it?" and they replied: "You seized sGom-pa who belongs to the Son of Nam, and the Son of Nam became displeased. The displeasure of the Son of Nam caused the displeasure of heaven, and therefore stones were thrown." Dor-ta inquired: "What is he (Nam-bu) doing?"—"The Son of Nam does not till the soil. Others present offerings into his hands, and he is maintaining a monastic congregation." (Hearing this) this wicked person became very quiet, and his troops also quieted down, even more so than a caravan of traders. Henceforth the murder of men and the burning of temples decreased except for minor offences. Thus he controlled the situation by the power of his concentration and the monastery of 'Bri-khuṇ prospered greatly and became famous as a monastery of 180,000 inmates (Khri-tsho bčo-brgyad). About that time some persons sided with gČuṇ Rin-po-čhe, and did not respect him, so he said: "Now I shall go!" and put up his tent on the plain situated below (the monastery). gČuṇ perceived this from the place of his retirement, and understood the matter. He (gČuṇ) suddenly interrupted his retirement and ḷ zged sPyan-sṇa Rin-po-čhe to stay on, but the latter did not agree. Then gČuṇ took an oath: "Now, even if people were to say that you were alive in India, I would never smell the abbot's chair" (meaning that he would never occupy the chair, while sPyan-sṇa was alive). sPyan-sṇa-ba said: "Now, I shall never go away, even if I were to be expelled by nine magistrates!" saying so, he remained in 'Bri-khuṇ. His labours encompassed the whole of Tibet. He built two caityas out of precious stones in the style of a

sgo-māns (a sgo-māns is one of the eight kinds of caityas) and satisfied with the Doctrine all the holy men of India and Tibet, such as Lha-gdōñ-ba and others. He passed away at the age of 81, in the year Wood-Female-Hare (śīñ-mo-yos—1255 A.D.) on the 18th day of the 11th month. On the cremation of his remains, numerous relics were recovered (from the ashes). His disciples, in order to fulfil his will erected a beautiful caitya in the style of a sGo-māns From that day, the country enjoyed happiness. Among his disciples were: rGyal-ba Rin-po-čhe, bČu-gñis-pa, gČuñ Rin-po-čhe, rGyal-ba Yañ-dgon-pa, rGyal-sras Thog-kha-ba, Rin-po-čhe Grags-bsod, Rin-po-čhe gTer-rgyal-ba, sPyan-sña sGo-māns-pa, sNe-mdö, the All-knowing, and many others. Rin-po-čhe Grags-bsod-pa was a son of dbOn Ses-rab rgyal and the eldest brother of rGyal-ba. He possessed various supernatural powers, such as prescience, the faculty of manifesting himself, etc. He became known as dbOn-po Sar-gliñ-pa. Later, he founded Zla-dgön at Sa-śod in the valley of rNo.-chu, and laboured continuously. Thus he deposited money in support of the hermits of Tsa-ri, and this practice continues till the present day. sGo-māns-pa: He became known as sGo-māns-pa, because of his acting as supervisor (žal-brda mdzad-pa) of the sGo-māns. He developed numerous faculties, for example, when we went for meditation towards Ti-se (Kailāsa), and was left without provisions on the road, he perceived a dead corpse of a female-yak left there by a local deity (gži-bdag). He took up residence at sGos-luñ and great was the benefit for living beings. rGyal-ba Rin-po-čhe was born as son of father Yon-chen Sains-rgyas-skyabs and mother Ye-śes 'tsho-rgyal in the year Water-Female-Hog (čhu-mo-phag—1203 A.D.). At the age of 15, he received ordination in the presence of the upādhyāya sTori-pa and the ācārya Lan-pa, and was given the name of Grags-pa brtson'-grus. At the age of 16, he proceeded towards dbUs. Lord sPyan-sña having blessed him, a spiritual realization was born in him. At the age of 19, he came to 'Bri-khuñ and received final monastic ordi-

(774)

nation in the presence of the upādhyāya sTon-pa, the karma-ācārya Sar-gliṅ-pa and the Secret Preceptor Yu-dam-pa. After that he practised meditation and developed occult powers. At the age of 33, in the year Wood-Female-Sheep (śin-mo-lug—1235 A.D.) he occupied the abbot's chair. This was the year following the coming of the Lord sPyan-sna to 'Bri-khui. He spent 33 years (at 'Bri-khui). On one occasion when lightning struck him, he wrapped it into his religious mantle, and no harm resulted; after this he became known as Thog-rdugs-pa ("Lightning-proof"). Having heard about the fame of his accomplishments, king Hu-la from sTod (West Tibet) presented on three occasions great offerings to him. Further, the kings of Singha-gliṅ (Ceylon), Ti-ra-hu-ti (Tirhut) and Ya-tsue (West Tibet, Ladak) also sent numerous offerings to him. He passed into the Sphere of Purity on the 18th day of the year Fire-Female-Hare (me-mo-yos—1267 A. D.) at the age of 65. On the cremation of his remains, a shower of flowers fell, two great lights appeared, and some said that three suns were seen shining. On two occasions his body (was heard) uttering words. During the cremation, numerous relics, such as a stūpa of Mahābodhi, the four corners of which were adorned with relics, were recovered (from the ashes). He had numerous disciples, such as the siddha sMon-lam-'bar, who was reputed to have been able to transform blood into milk, and perform other miracles. gČuṇ bČu-gñis-pa was born to rGyal-ba Rin-po-čhe. rDor-rin-pa was born to gTer-rgyal Rin-po-čhe. bČu-gñis-pa (so-called after the month during which his memorial service was observed by the inmates) was known as a reincarnation of the Precious 'Gro-mgon (Phag-mo-gru-pa). He was born in the year Earth-Male-Tiger (sa-pho-stag—1218 A. D.) and was ordained by the ācārya Nam'-gag-pa, and received the name of Rin-čhen rdo-rje. At the age of 22, he proceeded towards dBUs, and met the Lord sPyan-sna. At the age of 25, he took up final monastic ordination from the upādhyāya Zan-se-gseb, the second, the ācārya Yar-khaṇ-pa and the Secret

(77b)

Preceptor sTod-luñs-pa. After this he heard the complete doctrine of the bKa'-brgyud-pa sect from the Lord (sPyan-sña). Till the age of 12, he made the vow not to place his head on a pillow, and practised meditation. He perceived that all things possessed one flavour. At the passing of the Lord (sPyan-sña-ba), he received the latter's blessing and his understanding became perfect. After that he heard from rGyal-ba the remaining part of the hidden precepts. At the age of 50, he came to the abbot's chair in the year Fire-Female Hare (me-mo-yos—1267 A. D.) and occupied it for 14 years. He was an expert in consecration and auspicious rites, and possessed an unimpeded prescience. After he had prayed before the image of dGra-nag (Kāla-yamāri) erected by Pu-hrañs Lo-čhuñ, he quelled the disturbance of the southern country (Lho). sMan-luñ-pa, rDor Theg-pa and dbOn Thuñ-ri-pa perceived the Precious One as Heruka, Hayagrīva, Maitreya and other deities. Immediately after his appointment as abbot, he himself erected the matchless caitya in the style of a sGo-mañs in order to fulfill the will of rGyal-ba Rin-po-čhe. It was the first of the sGo-mañs in this monastery. He passed away at the age of 63 on the first day of the 12th month of the year Iron-Male-Dragon (lčags-pho'-brug—1280 A. D.). In the same year 'Gro-mgon 'Phags-pa also passed away. On the cremation of his remains, images of Sañvara, Hayagrīva, Tārā and Avalokiteśvara, as well as numerous other relics, were recovered (from the ashes). Among his numerous disciples, the mahā-upādhyāya Kungsal-ba called Rin-čhen rgyal-po who was said to have been similar in the presages of his meditation to the Venerable Mid-la, but because he had stayed a shorter time in a hermitage, (after the cremation of his remains) a handful of bones was left behind whereas the Venerable Mid-la left no remains (after the cremation of his body). Further, among his disciples were: the ācārya sTon-nag and others, also Rin-po-čhe Grags-pa Ye-śes-pa. The four sons of Khro-bo 'ban, son of dPon mGron-po-rgyal were: Rin-čhen śes-rab, Rin-po-čhe-pa,

(784)

gNis-mchod-pa and dbOn Rin-chen-skyabs. Rin-po-che Grags-ye was born in the year Iron-Male-Mouse (lcags-pho-byi-ba—1240 A.D.). In his youth he met the Lord sPyan-sna-ba. He learnt reading and writing at the monastery of Zla-dgon, after which, on instructions of rGyal-ba, he proceeded to Phag-mo-gru, and received ordination. He attentively listened to the exposition of the Doctrine, and then proceeded to Sa-skya to 'Gro-mgon 'Phags-pa. He became known as a very wise man, because he was able to learn by heart every morning texts of the length of the Prajñāpāramitā-saṅcayagāthā (mDo sdud-pa), after reading them once only. At the age of 12, he heard the exposition of the hidden Doctrine, and practised meditation. At the age of 42, in the year Iron-Female-Serpent (lcags-mo-sbrul—1281 A.D.), he occupied the chair, and remained abbot for eight years. He passed away at the age of 49, in the year Earth-Male-Mouse (sa-pho-byi-ba—1288 A.D.). During this Iron-Serpent (lcags-sbrul—1281 A.D.) year, the year of Grags-ye's coming to the abbot's chair, Mongol troops invaded Tibet, and attacked Bya-rog rdzon. The dPon-chen Kun-dga' bzañ-po was killed by the Mongols. In the year Water-Horse (shu-rtā—1282 A.D.) which followed it, the mahāsiddha U-rgyan-pa drew the Chronological Tables of the Doctrine (bsTan-tsis) at bSam-yas. The mahāsiddha's coming to gDan-sa Thel also falls in the time of Rin-po-che Grags-ye-pa. It was a Sheep year (lug-lo—1283 A.D.), the third year since Grags-ye-pa's coming to the chair. In that year Kar-ma pa-śi passed away, and Sa-grags-señ-ba was born. In the next year, Wood Ape (śin-spre—1284 A.D.) Rañ-byuñ rdo-rje was born.

Rin-po-che gNis-mchod-pa was born in the year Iron-Male-Dog (lcags-pho-khyi-ba—1250 A.D.). When he was six, Lord sPyan-sna died. At the age of 12, he attended classes on religion, and on ordination, received the name of Grags-pa rin-chen. At the age of 40, in the year Earth-Female-Ox (sa-mo-glañ—1289 A.D.), he became abbot, and

(78b)

occupied (the chair) for 22 years. Ti-srī (Ti-shih) Grags'-od and rGyal-bu offered him the official hat known as the "Tiger head" (stag-mgo-gnañ-ba). Thus he became both Teacher and official. In the second year of his coming to the monastery, in the Iron-Male-Tiger (lčags-pho-stag—1290 A.D.) the Sa-skya-pas attacked 'Bri-khuṇ. Also during his time the beautiful golden roofs of the Eastern and Western caityas (sku-'bum) were presented by the king of Ladak (Ya-tshe), and he became known as sPyan-sna, "The Golden Roofed." He passed away at the age of 61 on the 23rd day of the third month of the year Iron-Male-Dog (lčags-pho-khyi—1310 A.D.). When he was residing at the monastery, he was met by Dun-mtsho ras-pa (a very famous gter-bton).

Tshes-bži rñiñ-ma-ba was born in the year Water-Female-Serpent (chu-mo-sbrul—1293 A.D.) as son of dPon Rin-chen-skyabs and Zañ-lčam-ma. His mother had many auspicious dreams. In his youth he received ordination in the presence of the upādhyāya Tshul-dar and the ācārya Žañ-btsun Pu-hrañs-pa, and was given the name of Grags-pa rgyal-mtshan. This upādhyāya Tshul-dar was the supervisor (žal-no) of Kun-dga' ra-ba (ārāma). In ancient times the term Kun-dga' ra-ba designated a place belonging to a priest-king. Even nowadays the Dalai Lama's Palace in the monastery of 'Bras-spuñs is called Kun-dga' ra-ba). dbOn-po gžon-nu bzaiñ-po was his nephew, and therefore called dbOn-po. He obtained instructions in the Doctrine from gNis-mchöd-pa. The bla-ña Lha-khañ-pa opened the gate of religion (for him). He heard from the bla-ma Brag-pa Rin-chen the rites of propitiations of the Religious Protectors. The bla-ma delivered to him a prophecy, saying: "A Religious Protector (chos-skyoñ, dharma-pāla) will be attached to you!" He heard a detailed exposition of the bKa'-brgyud precepts from the bla-ma Ti-se-ba Dar-ma rgyal-po and others. He became abbot (of gDan-sa Thel) in the year Iron-Dog (lčags-khyi—1310 A.D.), aged 18. Till the age of 51, he maintained classes. He foretold (future events) to the nomads of Pra-ti-ba and Ti-se-ba. At the time

(794)

of his death, dākinīs were seen coming to receive him, and he was seen being carried out on a lion-throne. He died at the age of 68 on the 3rd day of the tenth month of the year Iron-Male-Mouse (lčags-pho-byi-ba—1360 A.D.). On the cremation of his remains, numerous relics were recovered (from the ashes). His best disciple was bČu-gñis Rin-po-čhe. His earliest disciples were a bla-ma named mKhar-thog-pa who for 12 years engaged in propitiations and possessed the faculty of prescience, the bla-ma sNa'u-pa, rDor-'dzin Sañis-rgyas rgyal-mtshan, who possessed the understanding of the Non-manifested (apravañca, spros-bral), the bla-ma named mGong-zon-pa who had a vision of Mahākāla (Ye-ses mgon-po) and others. Among his later disciples were one named mTshuñ-med Rin-gzon-pa, who became the master of the Meditative Lineage, and many others. bČu-gñis gsar-ma-ba: Of the three sons born to mother Khri-smon-ma 'Bum-skyid and father dPon Rin-chen-skyabs—Ta'i Si-tu, bČu-gñis gsar-ma and Druñ bSod-nams bzañ-po, Grags-se-ba (bČu-gñis gsar-ma) was born in the year Iron-Male-Dog (lčags-pho-khyi—1310 A.D.). At the time (of his birth) numerous auspicious signs were observed, such as the appearance of flowers on a dry tree, etc. At the age of 8, he proceeded to Thel (gDan-sa The!). At the age of 9, he received ordination in the presence of the mahā-upādhyāya gYuñ-druñ bSod-nams and the ācārya dBañ-bsod. He was given the name of Grags-pa śes-rab. From Tshes-bži-pa he heard the complete explanation of the Doctrine. At the age of 20, he received final monastic ordination from the mahā-upādhyāya Señ-rgyal-ba. He also heard (the exposition) of the Doctrine from the Dharmasāmin bLa-ma Dam-pa, Bu-ston Rin-po-čhe, rGyal-sras Thogs-med-pa and others. At sNa-mo-rdzon in Upper Yar-kluñs he recited the mantra of the Religious Protector for 10,000,000 times. He was also known to possess the faculty of prescience. During his preaching of the cittotpāda rite, on many occasions showers of flowers fell. At the age of 51, in the year Iron-Mouse (lčags-byi—1360 A.D.), he came

(79b)

to the chair (of gDan-sa Thel), and occupied it for 11 years. He died at the age of 61 on the 13th day of the 9th month of the year Iron-Male-Dog (lčags-pho-khyi—1370 A.D.). Tshe-bži gsar-ma-ba: Two sons—rGyal-sras Grags-rin-pa and Tshe-bži-pa were born to Druñ-rin rdor-ba and Zi-na-bKra-śis-skyid. Of the two—Tshe-bži-pa was born in the year Fire-Male-Ape (me-mo-spre'u—1356 A.D.). (The parents) invited the mahā-upādhyāya San-rin-pa, who saw a beam of light from the inside of the palace of Bhaiṣajyaguru touching (the child's) body, and delivered an auspicious prophecy. Since his fourth year, he learned reading and writing. After obtaining from rGyal-sras Grags-rin-pa the permission (luṇ) to read the brTag-gñis (Hevajra-Tantrarāja, Kg. rGyud-'bum, Nos. 417-8), he studied it. At the age of 12, he took up the upāsaka vows and received the name of Grags-pa byañ-chub. He heard the exposition of the "Six Doctrines" of Nā-ro, and was initiated by the ācārya Tshul-rgyal-ba with the help of the brDa-bži (the Four Symbols of the four initiation stages of Vajravārahī). After that he preached the Hevajra-Tantra (brTag-gñis) at rTses-thañ. At the age of 15, he was ordained in the presence of dPal-l丹 bla-ma Dam-pa and the mahā-upādhyāya gŽon-dbañ. Later he received the final monastic ordination from his former upādhyāya and ācārya, and the ācārya Tshul-rgyal-ba acted as Secret Preceptor. At the age of 16, he came to the chair (at gDan-sa Thel). From the age of 19, for eight years, he acted as Preceptor and official. While staying at rTse (name of a palace. This can also mean "at the Palace"/rTser/) he practised meditation and did not attend on worldly affairs. He occupied the office for sixteen years. He heard many doctrines from rGyal-sras Thogs-med-pa (rGyal-sras Thogs-med-pa, a disciple of Bu-ston, famous for his confession), the lo-chen Byañ-rtsa and others. He had visions of Avalokiteśvara and Saṃvara, and possessed the faculty of prescience. The bla-ma sNe-thañ-pa and bKra-śis seiñ-ge-ba saw Maitreya sitting on the crown of the Dharmasvāmin's head, and the

(804)

priest of the chapel saw him as Avalokiteśvara. At the age of 31, he passed away on the fifth day of the second month of the year Fire-Male-Tiger (me-pho-stag—1386 A.D.). In this year the Twenty-Second Dharmasvāmin (chos-rje ūer-gñis-pa) was born. At his death, a shower of flowers fell, and many relics were recovered (from the ashes). The Venerable Tsōn-kha-pa, the Great, also became a disciple of his, and heard from him the exposition of many secret doctrines, such as the "Six Doctrines" (of Nā-to) and others. Pleased with him, Tsōn-kha-pa composed his life-story, entitled "rTogs-brjod lhun-po" ("The Mountain of Stories", a famous poem included in his "Collection of Works"). The Dharmasvāmin bSod-grags-pa was born in the year Earth-Female-Hog (sa-mo-phag—1359 A.D.) as son of dPon Rin-rdor-ba and Do-brag-pa dPon-mo rin-mtsho. At the age of nine, he took the upāsaka vows in the presence of bČu-gñis-pa and heard the exposition of the Doctrine. After that at sNe'u-gdon, he received the noviciate in the presence of the Dharmasvāmin bLa-ma Dam-pa who acted as upādhyāya, and the mahā-upādhyāya gZon-dbañ-ba acting as ācārya. At the age of 10, he went to rTses-thañ, and for five years occupied the abbot's chair. He preached the Doctrine in Lha-sa to an assembly of kalyāṇa-mitras. He received the final monastic ordination in the presence of the Great Translator (lo-chen) Byañ-rtsé (Byañ-čhub rtse-mo), the mahā-upādhyāya gZon-dbañ-ba and the ācārya Tshul-rgyal. He spent five years at sNe'u-gdon as a high church official (rtse-go-sa). He came to the abbot's chair of Thel (gDan-sa Thel) in the year Fire-Male-Tiger (me-pho-stag—1386 A.D.) at the age of 28, and occupied it for 20 years. He heard many expositions of the Mahāmudrā from mTsho-dkar-ba and an excellent concentrated trance was born in him. Then he was listening to the recitation of the rjes-gnañ (anujñā, authorization) of the Religious Protector at the feet of dPal-l丹 bla-ma Dam-pa. The latter said to him: "This Junior Religious Protector will be attached to the ācārya bSod-grags."

According to these words, the Religious Protector attended on him. Once the men of the Khyuñ-po clan robbed the abbot's messenger (gDan-sa-ba'i phrin-las-pa), and the bla-ma manifested his miraculous powers to the men of Khyuñ-po. After a heavy fall of snow, the countryside became ruined, and many of his enemies also became destitute. After he had offered prayers before the image of Thub-pa Chu-khol-ma, water began to boil in Upper sTed-luñs. In the north he pitched his camp at Lhog-tshañ-steñs ("place infested with plague"), but no harm resulted to men and cattle. A man named sNañ sgom who had practised meditation on the Buddhist Doctrine, but who used to assume in his ordinary life the manner of a Bon-po, and was known to possess the faculty of prescience, saw the gods of gNan Thani-lha receive His Holiness (sPyan-sña-nas). He also saw numerous Religious protectors coming. Faith was born in him and he took up ordination. gLañ-luñ-pa saw him as a true Vajradhara. Many similar phenomena were known about him. He remained abbot (of gDan-sa Thel) for twenty years. After entrusting the chair (to his successor), he lived for four years more, and passed away at the age of 50, in the year Earth-Male-Mouse (sa-pho-byi-ba—1408 A.D.). Frequent showers of flowers fell till the 49th day (after his death). sPyan-sña dPal-ldan bzañ-po-ba: He was the fourth son of the six sons of father bDag-po Säk-rin-pa and mother Zi-na Rin-chen 'dzom-pa, and was born in the year Water-Female-Hog (čhu-mo-phag—1383 A.D.). At the age of 3, he took up the upāsaka vows in the presence of sPyan-sña Grags-byañ-ba and received the name of dPal-ldan bzañ-po. At the age of nine, he studied the Hevajra-Tantra (brTag-gñis). At ten, he heard the exposition of the Doctrine from sPyan-sña Kun-spains-pa. He received the noviciate in the presence of the mahā-upādhyāya Grags-rdot-ba and the ācārya Zi-ba-dpal, and received the name of Grags-pa blo-gros. The bla-ma Chos-dpal Ses-rab opened the gate of religion for him. At the age of 14, he preached at rTses-thañ the Hevajra-Tantra

(8ob)

(brTag-gñis). At the age of 21, he acted as supervisor of those who had entered seclusion. At the age of 22, he received the final monastic vows in the presence of the mahā-upādhyāya Sañ-blo-ba, the mahā-upādhyāya rGyal-bzañ-pa, acting as karma-ācārya, and the mahā-upādhyāya dKa'-bču-pa (rGyal-tshab-rje?) as Secret Preceptor. At the age of 23, in the year Wood-Female-Hen (śin-mo-byā—1405 A.D.), he received the title of sPyan-sha. He heard the complete precepts of the bKa'-brgyud doctrine from the bla-čhen Ringžon-pa. For two years he maintained an assembly (of priests), and there passed away at the age of 25 on the 9th day of the tenth month of the year Fire-Female-Hog (me-mo-phag—1407 A.D.). sPyan-sha bSod-nams bzañ-po-ba: He was born in the year Iron-Male-Ape (lčags-pho-spre'u—1380 A.D.). He received the upāsaka vows in the presence of sPyan-sha Grags-byañ-ba. He also obtained many instructions in the Doctrine from sPyan-sha bSod-grags-pa. He received the novitiate in the presence of the mahā-upādhyāya Grags-rdor-ba and the ācārya Tshul-rgyal-ba. Chos-sgo-ba Tshul-khriṁs bzañ-po initiated him into the "Four Symbols" (brda-bži).¹⁶ He studied the Hevajra-Tantra, and preached it at rTses-thañ. He heard many initiations, Tantras and precepts from several teachers, headed by the Precious Master bLo-bzañ grags-pa (Tsoñ-kha-pa) and the mahā-upādhyāya bSod-bzañs-pa. At the age of 29, he came to the chair (of gDan-sa

(81a)

¹⁶ Pad-ma dkar-po'i gsuñ'-bum, vol. VII (Ja), sNan-rgyud-las-zab-mo brda'i dbañ-gi čho-ga, fol. 6b, line 2: The initiation of the "Four Symbols" /brDa-bži/ belongs to the Lus-med mkha'-gro čhos-khor by Ras-čhuñ-pa, and expresses the hidden meaning of the passage: smin-grol sems-kyi rgya-mdud bšig- "one must loosen the /sealed/ knot of the Mind through initiation and guidance." The "Four Symbols" are:

1. thod-pa, or cranium, symbolizing purified organs.
2. 'phren-ba, or rosary, symbolizing the eternal sound.
3. sna-tshogs rdo-rje or viśva-vajra, symbolizing the Mahāmudrā or Non-duality.
4. dbu-rgyyan, head ornament, symbolizing the energy of Heruka.

Thel) in the year Earth-Male-Mouse (sa-pho-byi-ba—1403 A.D.). From the bla-chen Rin-gžon-pa he obtained an exposition of the Doctrine of the bKa' brgyud-pa sect. He received the final monastic ordination at bKra-sis Do-kha in the year Earth-Female-Sheep (Siñ-mo-lug—1415 A.D.) in the presence of the Master bLo bzai grags-pa (Tsoñ-kha-pa), the mahā-upādhyāya rGyal-bzañ-pa and the pañjita Kun-dga' rgyal-mtshan, who acted as Secret Preceptor (gsan-ston). He occupied the abbot's chair for nine years, and died at the age of 37 on the 28th day of the 12th month of the year Wood-Male-Ape (me-pho-spre'u, the text has 'wood', this should be corrected to 'Fire'. See Re'u-mig, JASB. II 1889, p. 64—1416 A.D.). The Dharmasvāmin bSod-nams rgyal-mtshan dpal-bzañ-po was born in the year Fire-Male-Tiger (me-pho-stag—1386 A.D.) as the fifth of the six sons born to father bDag-po Śākyā Rin-čhen-pa and mother Zi-na Rin-čhen 'dzom-pa. He used to rest without closing his eyes. The mahā-upādhyāya dKa-bču-pa (rGyal-tshab rje?) said: "The bla-ma 'Phags-pa also used to rest in childhood without closing his eye." The Dharmasvāmin Sa-paṇ said "He possessed a strong inclination (bag-čags) towards ābhāsvara", and added: "The Presence also possesses a strong inclination towards ābhāsvara." From childhood his mind was lucid. Whenever he contemplated the sufferings of others, tears appeared by themselves. At the age of six, he heard the initiation rite into the Red Yamāntaka Cycle (gŠen-dmar, Kg. rGyud-'bum, Nos. 474-5) from the mahā-upādhyāya Sañ-blo-ba. From the age of seven, he studied the Hevajra-Tantra. At the age of 9, he was ordained in the presence of the mahā-upādhyāya Grags-rdor-ba, the ācārya Ži-ba-dpal and the Chos-sgo-ba Chos-dpal Šes-rab-pa, who acted as Time-announcer (dus-sgo-ba) during the ceremony. For three years he studied the Tantras, and while he was doing so, he received from the Dharmasvāmin Legs-pa-ba the cittotpāda ceremony (sems-bskyed), and heard the permission (luñ) to read the Hevajra-Tantra together with its

(81b)

summary (bsdus-don, piṇḍārtha) and notes by 'Phags-pa. He also heard the rjes-gnān of Ye-śes mgon-po, as well as the Tshe-dbañ (Life-prolongation rite) from the Dharmasvāmin Byañ-rgyal-ba. He also obtained the initiation into the "Four Symbols" (brda-bži) of Vajravārahī from Chos-sgo-ba Chos-dpal Śes-rab, the brief exposition of the "Six Doctrines" of Nā-ro from sPyan-sna bSod-grags-pa, the rjes-gnān of Ye-śes mgon-po (Mahākāla), an Indian text accompanied by precepts called sku-rags-ma and the collection of Works of dPal Phag-mo-gru-pa. From the mahā-upādhyāya dKa'-bču-pa he obtained the initiation into the Cycle of the nine deities of the Hevajra system, as well as the initiation into the Vajramāla and many others. From the mahā-upādhyāya bSod-bzañs-pa he heard the Tshe-sgrub, the Hayagrīva initiation and many others. From the Dharmasvāmin Byañ-rgyal-ba he heard the explanation of the chapter on jñāna of the Kālacakra-Tantra (the 4th chapter of the Tantra), the seven Oral Precepts of the Pañ-chen (Śākyāsti) and many others. From Za-lu Rin-po-čhe Grags-pa rgyal-mtshan he heard several initiations including the Yo-ga'i dbañ-mo-čhe ("Great yoga", initiation into the Vajradhātu maṇḍala) and others. In particular, he combined his studies with the recitation of the Samvara mantra (bsñen-pa—recital of mantras). At the age of nine, he completed the recitation of the Samvara mantra for 300,000 times. At the age of 11, he preached at rTses-thān the Hevajra-Tantra. After this he attended on the ācārya Ser-don-pa, studied with him the Pramāṇavārtika, and became learned. He invited numerous scholars, including rTse-chen-pa Grags-yon and others, and conducted with them philosophical disputations. Whenever he finished a discourse, and while they were engaged in disputations, he used to recite the mantra of the Religious Protector, and in this manner recited the mantra for 9000,000 times. At the age of 15, he invited from rTses-thān the great Tripitakadharas of sKyi-śod in Lha-sa, and revolved the Wheel of the Law, in company with about two hundred

Tripitakadharas and Nyāyavādins (Rigs-par smṛta-ba). At that time rGyal-ba'i sras-po bDe-'byun-ba, who was the eldest and the greatest scholar in the valley of sKyi-śod, said about him: "Widely read in the Pitaka is this bDag-čhen 'Jambavyañs-pa, but as a scholar he (bSod-nams rgyal-mtshan) is greater", and thus praised him. At that time also he offered many different kinds of objects, such as outer and lower garments to both Jo and Sāk (i.e. the Jo-bo of Ra-mo-čhe and the Jo-bo of Lha-sa). About that time due to some slander, his ācārya Šer-don-pa had to go to Koṇ-po to mKha'-spyod-pa. Then the official appointed as his ācārya sNe-thāñ-pa Rin-čhen rgyal-ba. When he was spending the recess (chos-bar) at gSam-khan, he made a magic weapon against the slanderer (of his former Teacher) and said that the signs in connection with this weapon were auspicious. He made the ācārya (Rin-čhen rgyal-ba) stay in his apartment, and the domestic servant dbOn Sañis-rgyas accompanied him. They fled during the night. A heavy shower of rain fell, and he felt tired. During the night he stayed in a corner below the narrow path leading towards lJāñ. Early in the morning, he dried his garments, and continued the journey on foot so far as his feet could carry him. Then he came across Pa-śi rDor-rin riding a horse, and said to him: "You must give me this horse", and saying so, he took the horse. He went to Yañ-dgon nañ-so into the presence of sPyan-sñia Kun-spains-pa who conversed with him in a benevolent manner, and furnished him with clothes. He thought that he should practise meditation, and remained at mNon-dga'. He invited the bla-ma Rin-gžon-pa and heard from him the exposition of the Doctrine. He practised meditation without loosening his belt, and having tied his hair with a string to a beam (on the ceiling) in order to keep his body erect. He meditated till his waist became sore, and an excellent trance was born in him. He was censured by Goñ-ma čhen-po (the Great Superior, i.e. Si-tu Byań-čhub rgyal-mtshaij) and because of this, his two brothers had to bring him provisions secretly, after consulting the monas-

(824)

tery's steward (gñer-ba). After the lapse of three years, the Dharmasvāmin Byañ-rgyal-ba interceded on his behalf before the Great Superior and succeeded in appeasing the latter's wrath. He then presented himself before the Teacher and official (yon-mčhod). The Great Superior thought: "I should restrain him a little!", and suggested to Chen-po Yon-rin-pa to hold a religious disputation with him. The Dharmasvāmin won, and Great Superior said: "You great man are the greatest scholar in the country of dbUs, but in respect of the so-called philosophical disputation, my Teacher seems to be greater." The Great Superior then thought that all the previous slander must have been false, and his displeasure disappeared. He was permitted to stay again as disciple with the ācārya Ser-don-pa, after which he went to gYañ-hril. From bLa-čhen-pa he heard the remaining part of the precepts during classes (held by the latter). One day an understanding of the Mahāmudrā system similar to heaven, was produced in him, and he grasped at a glance the meaning of all the doctrines which he did not study previously. In the opinion of bKa'-brgyud-pas many meet with hindrances before attaining perfect knowledge. As soon as he had removed that hindrance, knowledge was born in him. I understand the above has been a similar case. He spent several years at gDan-sa Thel, rTses-thañ and other places. He took up final monastic ordination from the upādhyāya Sañs-rgyas blo-gros-pa, the karma-ācārya dGra-bčom-pa rGyal-mtshan bzañ-po and the Secret Preceptor the mahā-upādhyāya bKa'-bču-pa bSod-nams señ-ge. Further, he heard many doctrines from the ācārya Ser-don-pa, Lho Rin-po-čhe Grags-pa Yon-tan, the Dharmasvāmin Kun-spais-pa, the Dharmasvāmin De-bzin gšegs-pa, the Dharmasvāmin bLo-bzañ grags-pa (Tsoñ-kha-pa), mKhan-čhen rGyal-dbañ blo-gros, Chos-sgo-ba Chos-dpal šes-rab and others. During his studies, the elders of sNar-thañ, including the sNar-thañ mahā-upādhyāya the siddha Ses-rab-pa and others, held a meeting, and invited him to sNar-thañ. The monastery of sNar-thañ with its branches was presented

(82b)

to him. After his return, he suffered for one year from a severe heart ailment, which he kept secret from others. One day while journeying to dGon-gsar, he was cured of his illness, and sang the following psalm: "A-la-la snañ-pa'i bde-sa-la....." or "A ! what a joyous sensation....." Since that time his understanding neither increased, nor decreased (remained without changes). His sleep was transformed into the abhāsvāra state. While he secured to be sound asleep, he never mistook the number of his rosary beads, with which he counted the mantras recited by him. He constantly abided plunged into the Essence of the Mahāmudrā. After the death of the 28th sPyan-sṅa (sPyan-sṅa ūer-brgyad-pa), the Dharmasvāmin of sTag-lun-bKra-sis dpal-rtslegs Ni-ma'i dbaiñ-po bsruñ-ba'i go-čha was invited to head the monks who were to perform the funeral rite of the 28th sPyan-sṅa. Immediately after the funeral rite, the Dharmasvāmin of sTag-lun spread a mat at Ka-bži-stens and having grasped the Precious Dharmasvāmin by the hand, requested him to be seated on the mat with the words: "Now there remains no one worthy, but yourself to become the head of the whole bKa'-brgyud-pa sect, and the master of this monastery", saying so, he showered flowers on him as a token of his blessing, and several times prostrated himself before him. In this manner he was installed by the Lord of Siddhas, and all, great and small, abstained from discussing the matter any further. From the year Fire-Feinale-Hen (me-mo-bya—1417 A.D.) till the year Wood-Male-Tiger (śin-pho-stag—1434 A.D.) he resided by turns at the great monastery (gDan-sa Thel) and at rTses-thañ for "a change of water." At both these places he gave an exposition of the Mahāmudrā to all those who desired to ask for it, without differentiating between worthy and unworthy ones, great or small. The Monastery's abbot and disciples, as well as the peasants belonging to the monastery (ti-dge-bza'-ba) did not transgress his orders. In all quarters it was said that a Buddha was living there (in the monastery). He was especially

(83^a)

held in esteem by those who spent their time in meditations in mountain gorges. Wicked people felt him to be heavier than a golden yoke on their necks. His agent on his return from mNa'-ris, was attacked on the way by a numerous band of robbers under the leadership of Lha-rtse-ba. A curse uttered by the Teacher was enough to inflict death and disease on them. Thus they were punished by the Religious Protectors. Similarly, there lived in Pu-hrañs a follower of Bon named dKar-gdum-pa who was greatly harming our hermits. The Dharmasvāmin pronounced a curse during the assembly of priests, and the Bon-po with his family perished. In the neighbourhood of the monastery there were several families who disobeyed him. Their position became gradually worse, and finally they became extinct without leaving any traces. All the learned Pitakadharas, such as the great Röñ-ston, the "Lion of Speech", and others, came to see him. After discussing with him ('brel-gtam), they felt completely bewildered. rGya-ma rin-po-čhe gZon'-od-pa worshipped him as an image of a true Sañvara. Till the present day many of his learned disciples are alive, capable of guiding living beings with the help of profound expositions (of the Doctrine). At the age of 46, he ordered the erection of a sGo-maṇis caitya, out of precious substances. The images of gods therein excelled other images in beauty. Then, having perceived that the deterioration of this degenerate age was imminent, he gathered his physical form into the 'Sphere of purity' on the 21st day of the waning moon of the first month of the year Wood-Male-Tiger (śin-pho-stag—1434 A.D.). His retinue anxious to have an auspicious date (for his death, declared the 22nd to be the day of his death), so that he became known as the "22nd" (ner-gñis-pa). He was aged 49. King (mi'i dbañ-po) Grags-pa 'byuñ-gnas performed a pompous funeral rite, though the time was not propitious. He also erected a large silver stūpa in the monastery's chapel in the style of a bKra-sis sgo-maṇis. Mi'i dbañ-po Grags-pa 'byuñ-gnas, broad-minded and learned in the Mantrayāna, held the abbot's

(83b)

chair in the monastery to be very sacred, and therefore did not occupy it, but preached a brief exposition to pilgrims coming to this Holy Place, but after his death many of his direct disciples performed memorial rites (as if he had been an abbot). The chair remained empty for twenty years till the year Water-Female-Hen (čhu-mo-byā—1453 A.D.). After that the Great Master (bDag-po čhen-po) Kun-dga' legs-pa and Čhe-sa Sañś-rgyas rgyal-mtshan held a council, and on the tenth day of the eleventh month of the year Wood-Male-Dog (śin-pho-khyi—1454 A.D.) they invited the Dharmasvāmin dPal Nag-gi dban-po, aged 16, to occupy the Lion Throne of the Great Monastery. In the year Earth-Male-Tiger (sa-pho-stag—1458 A.D.), due to a War between South and North, he himself came to the monastery from sNe-gdon, and claimed it. 16 years after, in the year Water-Female-Serpent (čhu-mo-sbrul—1473 A.D.), he sat on the Lion Throne of the monastery invited by gods, dākinis, Religious Protectors and local deities. From the birth of the Precious 'Gro-mgon till the present Fire-Male-Ape year (me-pho-spre'u—1476 A.D.) 367 years elapsed ('Gro-mgon Phag-mo-gru-pa was born in 1110 A.D.). The Chapter on the Lineage of abbots of Phag-mo-gru.

Among his precious descendants, who were seen and heard by us, and who were fond of solitary life and renunciation, were two precious brothers. Lho Rin-po-čhe Grags-pa yon-tan was born in the year Fire-Female-Hog (me-mo-phag—1347 A.D.). He obtained hidden precepts from the Dharmasvāmin Rol-pa'i rdo-rje and others. He spent his time in meditation only. He became the spiritual teacher of the Lho-pas of Upper Khams, and (thus) became known as Lho Rin-po-čhe. He passed away at the age of 68. Sar Rin-po-čhe was born in the year Wood-Male-Horse (śin-pho-ta—1354 A.D.) and made extensive studies of the Piṭaka. Having become the spiritual teacher of the Sar-pas of Amdo (mDo-smad), he became known as Sar Rin-po-čhe. He also became the spiritual teacher of the king and queen. He rendered numerous services to the monasteries, such as Rwa-

(84a)

sgren, gSañ-phu and others. He passed away at the age of 74 in the year Fire-Female-Sheep (me-mo-lug—1427 A. D.). At the present time those who maintain the teaching of the Dharmasvāmin Nēr-gnīs-pa and look after the disciples are; the mahā-upādhyāya Rin-čhen bzañ-po-ba and the Yegīsvāra Bañ-rim-pa. The Dharmasvāmin 'Bri-khuñ-pa, to whom Śrī Phag-mo-gru-pa had prophesied only after making him sit in a yogic posture: "You will become a good ascetic! You will be the best among ascetics!" His native place was called l'Dan-stod gtson-du. His father belonged to the clan of 'Brug-rgyal sKyu-ra, and was called rDo-rje and practised the yoga of the Blessed Yamāntaka, having among his ancestors an unbroken line of siddhas of the rNiñ-ma-pa sect. His mother was a secret yoginī (sbas-pa'i tnal-'byor-ma) named bTsur-ma. The Dharmasvāmin was born in the year Water-Female-Hog (chu-mo-phag—1143 A. D.). From his childhood he had mastered most of his father's doctrines. A great famine having occurred in those places, he proceeded towards the South and there obtained provisions in return for the promise of reciting sacred texts (in the houses) of rich people (klog-dom blañ-ba, to promise to read a sacred text in return for provisions, etc.). With money obtained from the recital of sacred texts, he maintained himself and his retinue. At the age of 9, he became the Teacher of others. Now and again he meditated and preached the Doctrine. About that time he heard of the fame of dPal Phag-mo-gru-pa, and a matchless faith was born in him. When the moon rose, he thought, "how happy is the Moon, being able to look down on my Teacher." Having taken with him some provisions he reached Phag-mo-gru and offered to Phag-mo-gru-pa some tea and a horse. Phag-mo-gru-pa accepted the tea, but said about the horse: "I do not accept animals as presents!" Having boiled tea, about 80 senior disciples (dbu-čhe) gathered, and partook of this tea. He observed the face of 'Gro-mgon to grow brighter, and he felt somewhat proud. This was perceived by 'Gro-mgon who said to him: "You,

(84b)

upāsaka, are very proud of yourself ! I had laboured for your sake during many cosmic periods." Because he used to salute every monk present there, he became known as the "Pious upāsaka." After listening to numerous precepts, a great wisdom realizing the essence of all the Elements of Phenomenal Existence was born in him. Thirty-two months after his coming to 'Gro-mgon, 'Gro-mgon passed away. He spent some time meditating in the E-čhūn cave.

(85a)

He suddenly fell seriously ill with leprosy, and thought that he should go to a rocky valley, and there make his dead body invisible. When he was about to go, he took leave, and prostrated himself before an image of Avalokiteśvara which he had kept as his tutelary deity. His body having grown weak, he rested his head on the ground. At first he recollect ed all his own sufferings, then those of the other living beings, and an unbearable compassion, similar to a steady stream, was produced in him. The whole night his bedding was drenched by his tears. Then he saw the nāga and his retinue leaving his body. At the same time he felt himself completely cured of his disease. He used to tell others: "Within three days and the forenoon of the fourth day, my evil karma had become purified by itself." After that he realized all the doctrines on Cause and Effect, and Śrī Heruka showed his face to him. He obtained the stage equal to that of the Buddha himself. His fame spread suddenly, and other people began to invite him to preside over festivals. Once the daughter of Thod-pa bSam-grub, named Nam-mkha'-rgyan, ran naked into his presence and he thought: "I, being an upāsaka, was contaminated by her. Now I must take up ordination!" At the same time, by the strength of (his) compassion he cured lepers. At the age of 35, he took up the novitiate and the final monastic vows simultaneously in the presence of Zañ-sum Thog-pa, acting as upādhyāya, the ācārya Ts'i-luñ-pa as karma-ācārya and gNal-ba 'Dul-'dzin as Secret Preceptor. He studied the Pratimokṣa-sūtra with gNal-ba 'Dul-'dzin at Khyuñ-kha-luñ,

(85b)

and became a very learned man. For about three years he succeeded his Teacher, and at the age of 37, in the year Earth-Female-Hog (sa-miö-phag—1179 A. D.) he went to 'Bri-khui. In the same year, he gathered about one hundred new monks. On one occasion he made preparations to go to Kailāsa, and the gNan Thān-lha god arranged a great reception for him, which was seen by all the 24 teachers and disciples, except one.

He had a large size vision of Ānanda and received instructions from him. After his return to 'Bri-khui, he gathered round himself numerous priests, and filled the valleys and mountains from Odḍiyāna and Jālandhara (Kaṅgrā) to Wu-t'ai-shan, with his disciples whom he made understand the Essence of Nature with the help of hidden instructions. The number of his disciples who had gathered on the day of the "Brown Sugar" festival held by gNos was 55525. Some of the great kalyāṇa-mitras of Tibet held the theory that the Buddha had preached both the "direct" (nīta-artha) and the "indirect" (neya-artha) interpretation (of sacred texts), but that the "indirect" interpretation, intentionally preached by the Buddha for the benefit of others, was an impediment to right knowledge, though they did not (openly) declare it to be fallacious. On the other hand, the Dharmasvāmin held the opinion that in the words of the Buddha, not even a single letter could be regarded as contradictory to reason. This was not characteristic of our Teacher only, but was peculiar to all the Buddhas. Thus he maintained that the thought of all the Buddhas was directed towards one object (this theory is known as 'Bri-khui dgoins-gcig, "One thought theory of 'Bri-khui"). In respect of the āgama-dharma, he used to preach all the texts belonging to the Tantra and Prajñāpāramitā classes, and thus his preaching was characterized by an absence of partiality. His mind did not move away even for a single moment from the combined state of the two forms of Enlightenment (*bodhicitta*. Kun-rdzobs byañ-čhub-kyi seems characterized by a feeling of compassion towards living beings who are assumed to be real; Don-dam-

byañ-čhub-kyi sems, is the understanding of the Absolute accompanied by a feeling of compassion towards all living beings who are assumed to be illusory. The present day Tibetan bla-mas wrongly consider the first form to be an artificial bodhicitta, and the second form to represent a true bodhicitta). The Dharmasvāmin having discovered that the Monastic Congregation (dge-'dun) was the root of the Doctrine, and that the precious moral precepts were the root of the Congregation did not transgress even the minutest rules of the Vinaya. He never knew the smell of either meat or wine. All his disciples also kept the moral precepts, even those who stayed in seclusion did not abandon this rule. His fame encompassed the entire Jambudvīpa. At first Dus-gsum mkhyen-pa, who had come to 'Bri-khuñ, told him, who possessed the deeds of a Buddha, that "you are the great ācārya Nāgārjuna." Later, when he had reached the age of 60, an arhat from Ceylon (the story about this arhat is related in the "Life" or rnam-thar of Sākyasrībhadra composed by the Khro-phu lo-tsā-ba. In it the arhat is called Guṇaratna). The younger brother of the Kha-čhe pañ-čhen, while residing in Kāśmīra, heard of the existence of a famous arhat in Ceylon. He journeyed to the island to verify the story, and faith having been born in him, he spent some months with the arhat in the town of Ratnacuda-māni (possibly the 'last' arhat). He told the arhat that his elder brother was about to start for Tibet and sent him four (lotus) flowers through the younger brother of the Kha-čhe pañ-čhen, having sealed them in a box and having blessed them in order that they might not fade away on the way till they had reached the person to whom they were addressed. The arhat said: "Convey one (flower) to the Bodhisattva Rin-čhen-dpal, an incarnation of the ācārya Nāgārjuna, residing in the country called 'Bri. Convey one (flower) to the Bodhisattva named Bhāgirathi (sKal-l丹 śin-rtā) in the vihāra called Ratnakūti. Convey one flower to a dvibhāṣin ("knowing two languages"—the Khro-phu lo-tsā-ba Byams-pa-dpal who invited

(86a)

the Kha-čhe paṇ-čhen Śākyāśri to Tibet), who was erecting a great image of Maitreya (Khro-phu'i Byams-čhen), and one of the flowers should be kept on the chest of the image." Thus the arhat recognized the 'Bri-khuṇ Dharmasvāmin to be an incarnation of Nāgārjuna. While the Kha-čhe paṇ-čhen was residing at kLās-mo-čhe, a Khams-pa monk of 'Bri-khuṇ asked the paṇ-čhen to give him a religious robe (chos-gos). An attendant told him that there was no other religious robe, except the one paṇ-čhen was wearing, and therefore did not give it to him. But the Khams-pa seized the robe (cīvara) of the paṇ-čhen. The attendant then pushed him, and he fell on the ground, and hit his nose which bled. The paṇ-čhen when meditating used to see the Venerable One (Tārā) without any hindrance, but after that occurrence, the goddess did not show herself to him for seven days. He did not know the reason, and made a general confession (spyi-bṣags, means a confession of transgression of the three vows /the Bodhisattva, the Pratimokṣa and Tantric vows/), and offered prayers. Then, after seven days, (the Tārā) appeared again, but was seen turning her back on him. He asked the goddess; "O Āryā! What sin have I committed?" and the goddess replied: "You and your attendant have committed a transgression against a disciple of the ācārya Nāgārjuna." He said: "I can't remember any such person." The goddess said: "Is not the priest whose nose bled yesterday, he?"—"Now, now can I expiate my fault?" The goddess again said to him: "You should give away to other priests religious robes equal in number to your years. This will remove the sin." Later, when the paṇ-čhen came to dbUs, and took up residence on the Srin-po-ri, he was invited by the inmates of Tshur-phu, 'Bri-khuṇ and rGya-ma. Paṇḍita Vibhūticandra (the head of the nine Junior Paṇḍits /paṇ-čhuṇ/) said: "these followers of the Mahāmudrā (by Phyag-rgya-ba he meant a follower of the 'Bri-Khuṇ-pas) are great liars. It is better for us to visit the seat of the dKa'-gdams-pas." The paṇ-čhen became amazed, and said: "Bhūti, Bhūti, don't say so ! There is no

error in a Buddha ! 'Bri-khuñ-pa is (a Buddha, because) he is the ācārya Nāgārjuna ! You have amassed a great karma ! Now go into his presence, and confess your sin ! Ask for (instruction) in the Doctrine.' Vibhūti did accordingly. Then the pan-čhen implored the Venerable One (Tārā): "Will this purify the sin of Vibhūti?" (The Tārā) said: "If he were to erect on this spot a temple dedicated to Saṇvara, it would purify (his sins)." Accordingly Vibhūti built a temple there (this Temple still exists on the Srin-po-ri). The "Great Soul" (the Dharmasvāmin of 'Bri-khuñ) showed signs of passing away in the year Fire-Female-Ox (me-mo-glañ—1217 A.D.) at the age of 75. In the same year rGyal-ba brten-ne also died, and sÑe-mdo, the All-knowing, was born. One who was present at the time of his (Dharmasvāmin's) death, asked him: "Now, Precious Dharmasvāmin, where are you going?" "I am not going anywhere ! I will stay in the Minds of you, disciples !" was the reply. Formerly, having gone to Tsa-ri gYu-mtsho, he saw (in his vision) a wonderful sGo-mañs caitya. He built a wooden caitya at first, corresponding to his vision, and then built another one out of precious substances. After his death, his chief disciples erected a large sGo-mañs caitya. Though it is impossible to enumerate his disciples, who had attained spiritual realization, those who later looked after the welfare of living beings, are as follows: rje sPyan-sñā Rin-po-čhe, dbOn Rin-po-čhe, gČuñ Rin-po-čhe, gÑos-'Gar-čhos-gsum (gÑos-rGyal-ba Lha-nañ-pa, 'Gar-Dam-pa Chos-sdiñs-pa, Chos-dPal-čhen Chos-yes), dbOn Šer-'byuñ, bSod-sñomis gliñ-pa, Ti-śtī Ras-pa, Šrī Ri-phug-pa, Ba-lu goñ-pa, sPo-spo bKras-sis señ-ge, Ni-ma byañ-čhub, Bya-luñ-pa Byañ-thañ ras-pa, gYag-ru dpal-grags, sPra-gañs-pa, Ju-ga-gañs-pa, 'Bu-ban gañs-pa, Byañ-čhub rdo-rje and many others. Among them, gÑos rGyal-ba Lha-nañ-pa belonged to the clan of gÑos lo-tsā ba. He was born in the Wood-Male-Ape (śin-pho spre'u—1164 A.D.) as son of gÑos-nag Grags-pa-dpal who was well-known for his wealth and piety. He was recognized by the bla-ma Zan to be

(874)

Nag-po Spyod-pa-ba (Kṛṣṇacārin). In his childhood, he thoroughly studied the Doctrine of his father, and also studied extensively at a school of Philosophy. He thought that following the example of his ancestors, he should visit India, and study the work of a translator, and in order to do that he should go and see the Dharmasvāmin of 'Bri-khuṇ, and ask him for help in avoiding accidents. He went, and met the Dharmasvāmin, when the latter came to Mal'-gro. The Dharmasvāmin said to him: "You should take up ordination and the final monastic vows in the presence of Thagma rDor-gzön and then come to me!" Then he took up the novitiate and the final monastic ordination simultaneously, Thag-ma acting as upādhyāya, and sBal-ti as ācārya. Again when he came to 'Bri-khuṇ, he heard hidden precepts and practised them, and an excellent yogic insight was born in him. He then offered (his) body, property and retinue to the Dharmasvāmin. Later he practised meditation at Ti-se'i Lha-nañ (Kailāsa) and became known as rGyal-ba Lha-nañ-pa. He gathered round him numerous attending monks, and maintained monastic assemblies in Southern Mon (Lho-Mon), and in dBUs and gTsān. He revolved the Wheel of the Law, and in his later life founded in the north the monastery of Lha-thel Rin-čhen-gliṇ. Soon after that, he passed away in the year Wood-Male-Ape (śin-pho-spre'u—1224 A. D.) at the age of 61. This Wood-Ape year is the eighth year since the death of the Dharmasvāmin of 'Bri-khuṇ.

'Gar-dam-pa Chos-sdiñs-pa was born in the year Iron-Mouse (lčags-byi-ba—1180 A. D.). He practised the yoga of Vajrabhairava, which had been the doctrine of his ancestors. In his childhood he came to 'Bri-khuṇ, and for several years worked as sweeper (thal-fial-ba). After that he was allowed to become a personal servant in the mansion. At first he proceeded towards Tsa-ri, and diligently practised the method of Mantrayāna. Later, while residing at the cave of 'Gar at Dags-po, all the gods and demons of Tibet

gathered round him. At first, they threw at him sharp weapons which injured him. Then at day-break, they grew tired, and took refuge in him, offering him the mantras of their lives. After that he proceeded towards Las-stod and sKyi-roñ, and other places. He perceived that many disciples were coming to him and that this would hinder (his meditation). In order to stop this, he scolded the disciples who had come to 'Bri-khuñ, and they stopped coming. Again he came to 'Bri-khuñ and founded the monastery of rLuñ-sod Dar-Čhos-sdiñs. A numerous congregation of monks gathered there, and he thought that this monastery might become a rival to 'Bri-khuñ. Therefore having given up the monastery, he proceeded towards Yar-stod and journeying via Dags-po, he gradually came to sPo-bo (near Koñ-po). He laid the foundation of Phur-dgon rin-čhen-gliñ, and after 63 days passed away. Through his blessing, this monastery became the chief seat (of his teaching), and was taken over by his nephew U-rgyan-pa and others. 'Gar-dam-pa was recognized to have been (an incarnation) of the ācārya Āryadeva, the disciple of Nāgārjuna. dPal-čhen Čhos-yes: he heard the precepts from the Dharmasvāmin (of 'Bri-khuñ), and for a long time acted as the latter's domestic servant. Accompanied by gÑos and 'Gar, he proceeded to Tsa-ri. At that time, he did not practise the Mantrayāna method which was common to both gÑos and 'Gar. On the advice of the Dharmasvāmin to practise the Mantrayāna method on the journey to Tsa-ri, he did so, and developed many extraordinary faculties. He was also a disciple of rNog Señ-ge kha-pa and composed several śāstras, such as the Rin-po-čhe bži-'gros and others. He became known at 'Bri-khuñ as Nag-tshañ-pa. Till the present day the distribution of alms in his name in Tsa-ri continues without interruption. Bal-bu goñ-pa was called so after the name of the monastery. He was also named Nor-rje ras-pa. He was learned in Philosophy. He visited the Dharmasvāmin (of 'Bri-khuñ) in order to test him, but on seeing his face, he was filled with faith. He heard

(884)

precepts from him and developed extraordinary faculties. He also heard numerous doctrines from the Kha-čhe pan-čhen (Sākyasribhadra), and composed a large treatise (*sāstra*) called "The Heart of the Doctrine" (bsTaṇ-pa'i sñīti-po).

dbOn Ser-'byuñ: He belonged to the 'O-phron branch of the Kyu-ra clan. Of the two sub-branches Lha-dgra and Lha-snañ, (he belonged) to that of Lha-dgra. Again, of the dPal-čhen and rGod (which formed the Lha-dgra sub-branch), (he belonged) to the dPal-čhen. His father was called sTon-pa Sañs-rgyas dpal, an incarnation of the Lord Mar-pa, and his mother was named Chos-ldan, and was learned in many doctrines of the Sūtras and Tantras. dbOn Ser-'byuñ was the eldest one of the seven children (born to them)—in all six sons and one daughter. The second (son) was Thub-pa bSod-hioms-pa. The youngest was sPyan-snia sGam-po-pa. Now dbOn Ser-'byuñ: he was born in the year Fire-Female-Sheep (me-mo-lug—1187 A.D.), when 'Jig-rtén mgon-po (the Dharmasvāmin of 'Bri-khuñ) was 45, and rJe sPyan-snia was 13. At the age of 8, he learnt reading. At the age of 11, he mastered writing. Later, he was able to copy in one day the Life-story (rnam-thar) "rDo-rJe Rin-po-čhe" from the author's original copy (rtsom-stan or gdan, author's original manuscript). At the age of 13, he became an expert in singing psalms, songs and dance. In the beginning he had only the intention of becoming a yogin (in ancient Tibet a yogin meant a person who had not taken the Pratimokṣa vows), but when he was 17, dPal Nañ-phu-ba having come to their country, his father entrusted him to the latter, and faith having been born in him, he decided to take up ordination. At the age of 17, he proceeded to Nañ-phu and took up ordination. He obtained instruction in the Doctrine and attended there for four years. A real mental concentration on the Makāmudrā was born in him. The attendants despised him, because of his poor attire. (Nañ-phu-ba) said: "No one knows him, except myself! In the course of time he will become a great leader of

living beings." When he was 20, Nañ-phu-ba passed away. Next year in the company of about 300 fellow-travellers, he came to dbUs and met 'Jig-rten mgon-po. Gom-pa asked him to become his household priest, and he agreed. For three years he lived without owning any kind of property. After, he became very popular with 'Jig-rten mgon-po. In the course of time he became his domestic attendant. He was able to memorize all that he had heard, and the doctrines which had been given to him before, remained impressed on his Mind. Later, during the preaching of the Doctrine by 'Jig-rten mgon-po, he used to remind him of passages which he seemed to have forgotten. His service to the Teacher and his wisdom were boundless. All called him "ācārya" or teacher. The Teacher ('Jig-rten mgon-po) pressed him to become abbot, but he asked permission to concentrate on meditation only. Later, he was permitted to do so. He considered that the completion of the contents and the consecration of the sGo-maṇis caitya of 'Jig-rten mgon-po was his special duty. After the death (of 'Jig-rten mgon-po) he took charge of his relics, and, without omitting even a single relic, he enshrined all of them in a casket made of precious stones, and placed inside the base (bre) of the pinnacle of the stūpa. He also erected the great caitya (sku-'bum čhen-mo), and performed the consecration rite which had as its object the bestowal of blessings on 'Bri-khuṇ Thel-pa. After finishing all the funeral rites, he went to gNam-mtsho in the year Earth-Male-Tiger (sa-pho-stag—1218 A.D.) and took up residence at mChog-dgon. In the year Earth-Female-Hare (sa-mo yos—1219 A.D.) he proceeded towards Kailāsa. He bestowed the exposition of the Mahāmudrā on king (mñā'-bdag) A-dig and guided him towards the understanding of the Ekarasa ("of one flavour", the doctrine maintaining the unity of flavour of all Elements of Phenomenal Existence. One of the Tenets of the Mahāmudrā doctrine). He bestowed initiations and the cittotpāda ceremony on king Ya-tse-ba

(88b)

and his retinue, who were filled with great faith. His labours for the benefit of others, as stated above, were boundless. He met many panditas (from India) and they were all filled with faith (in him). At that time he was surrounded by many hindrances, such as illness and feuds. Through them he realized the Dependent Origination and admitted indirectly himself to be a Bodhisattva of the Tenth Stage (bhūmi) on the Path of Purity. For seven years he conducted studies in Upper Tibet. At the age of 39, in the year Wood-Female-Hen (śīn-mo-bya—1225 A.D.), he came to 'Bri-khuṇ, and in the same Hen year proceeded to Lho-brag. On his way, he met the Sa-skyā Dharmasvāmin (Sa-skyā paṇ-čhen Kun-dga' rgyal-mtshan) at bSam-yas. The Dharmasvāmin came out to receive him, bare-foot and holding incense (in his hands) accompanied by a procession of monks. He arranged a high seat for him, piling up all the carpets which he had in his possession, and invited him to sit on it. They conversed on the Doctrine, and Sa-skyā-pa begged him to remain there for some time, but he proceeded to Lho-brag and in the year of the Dog, sent a large quantity of offerings to 'Bri-khuṇ. Towards the end of the summer of the same year, the ācārya sGom-pa offered him the Gro-bo-luṇ monastery (Gro-bo-luṇ has been the seat of Lord Mar-pa). In the winter of the Dog year (khyi lo—1226 A.D.), he proceeded to mKhar-čhu, and committed to writing the dGoṇs-gčig doctrine with its 190 special tenets (Khyad-čhos). Later he reduced them to 150 at the same place. (Residing) in the same region, he composed many texts for individuals of different grades. Towards the end of the year Wood-Female-Hen (śīn-mo-bya—1225 A.D.) he came to Lho-brag. At the beginning of the year Wood-Male-Horse (śīn-pho-rta—1234 A.D.) he came to 'Bri-khuṇ, and then spent eight winters at mKhar-čhu. The first of the eight summers was spent by him at Gro-bo-luṇ. During the next six (summers) he stayed at Ya-rgyal. His last summer was spent at Yar-'brog. Though he did not maintain classes,

(89a)

and spent his time in solitary places, he gathered round himself about 500 monks of good behaviour. From Lho-brag he journeyed to Phag-mo-gru by way of Yar-kluñs. The Precious sPyan-sña came on foot to receive him at Phyag-'tshal-sgañ at the head of a procession. He offered sPyan-sña presents and asked him for an introduction to the Doctrine (dharma-bandha, čhos-'brel). The latter taught him both the Doctrine of the Precious Lineage and its special interpretation. Then he proceeded to 'Bri-khuñ-Thel. In order to avoid a reception, he came there secretly, and having seen his nephew, made large offerings. The three brothers also gathered there. In that year he received an invitation to visit sGam-po, and proceeded there. During this year the dbOn Rin-po-čhe passed away. In the same year he again visited 'Bri-khuñ-Thel, and preached the doctrine of the "Single Thought" (dGoñs-gčig), having divided it into seven sections (the Sa-skya pañ-čhen Kun-dga' rgyal-mtshan refuted the doctrine of dGoñs-gčig in his famous treatise sDom-gsum rab-dbye). sGom-pa had arranged for the ceremony of his installation as abbot, but he did not consent. So, the Lord sPyan-sña was elected abbot instead. He again proceeded to sGam-po. Inspite of an invitation by Lord Ya-tse-ba, he did not go there. The Rin-po-čhe Dam-pa 'Gar having come to Bru-mda', they preached the Doctrine to each other. Most of the disciples of the second half of his life, originated from Dags. He passed away at the age of 55 in the year Iron-Female-Ox (lčags-mo-glañ—1241 A.D.). He made the promise that in his future life his (body, speech and mind) will be united with the body, speech and mind of 'Jig-rten mgon-po (the Dharmasvāmin of 'Bri-khuñ). He also occupied the chair of sGam-po after the upādhyāya 'Dul-'dzin.

(89b)

dPal Šrī-ri Phug-pa: He studied under 'Jig-rten mgon-po and obtained spiritual realization. He journeyed to Amdo (mDo-smad), performed there various works, and built the temple of Yul-skyoñ.

* sPo-spo bKra-śis: his native country was Zañs-ri Lu-gu-

sgāñ. At the time of the contest in supernatural powers held by the disciples (of the Dharmasvāmin), he showed many miracles, such as transforming himself into the letter "A" on the heart of the Dharmasvāmin. A siddha named gTsāñ-žig, a disciple of the Dharmasvāmin, founded the monastery of Nāñ-rgyal of gNal. Because of his addiction to wine, the wine sacrifice on the day of his death is observed to the present day without interruption. He was succeeded by Zañ Nāñ-rgyal-ba, named gZi-brJid Rin-čhen, who was also a disciple of gNos rGyal-ba Lha-nañ-pa. He received the final monastic ordination from the Kha-čhe pan-čhen Śākyāśrī and Chag dGra-bčom. After him gNis-ba gNal-žig. (His) name was rGyal-ba Ri-khrod sen-ge. He was first a disciple of Čhumig-pa, but later he became his teacher, and established him in the doctrine of the Mahāmudrā. He practised meditation at 'Brug founded by Dags-po sGom-tshul. After that the names of both monasteries merged, and they became known as Nāñ-'brug. After him gSal-rje-ba, who made the inhabitants of gYur-spe abandon the taking of life. Till the present day there exists a constant custom of giving an oath (to abstain from taking life) before a Religious Protector. After him mKhas-grub rin-čhen rgyal-mtshan. Six teachers have followed him to the present day, but the names of the first three haven't been found. Then Chos-rgyal Rin-čhen, Rin-čhen blo-gros and the present Rin-čhen dpal-bzañs. Za-ra-ba, the Great, was an incarnation of gTsāñ-žig. dGa'-ldan was (one) of his three residences. In his life he was a monk. There was a saying that "Whenever the inhabitants of gYur-spe made a wine offering to the image of gTsāñ-žig, the monk Za-ra of dGa'-ldan used to get intoxicated" (because he was considered to be an incarnation of gTsāñ-žig). The Chapter on the Dharmasvāmin of 'Bri-khuñ and his direct disciples.

The Lineage of Abbots: The Precious upādhyāya (mKhan rin-po-čhe) 1Do-rje tshul-khrims, born in the year Wood-Male-Dog (śin-pho-khyi—1154 A.D.). At the time of the death of the Dharmasvāmin (of 'Bri-khuñ) he was 64, and became

(904)

abbot. He died at the age of 68 in the month of Kārttika (smin-drug) of the year Iron-Serpent (lčags-sbrul—1221 A.D.). After him dbOn Rin-po-čhe who was a nephew of the Dharmasvāmin (of 'Bri-khuṇ). He was born in the year Fire-Female-Sheep (me-mo-lug—1187 A.D.). In his youth he obtained precepts in the presence of the Dharmasvāmin (of 'Bri-khuṇ). The Dharmasvāmin died when he was 31. From the year Water-Horse (čhu-rta—1222 A.D.) till the year Wood-Horse (śin-rta—1234 A.D.), for 13 years, he occupied the chair.

The Lord sPyan-sha was born in the year Wood-Sheep (śin-lug—1175 A.D.). At the age of 60, in the year Wood-Horse (śin-rta—1234 A.D.) he came to 'Bri-khuṇ, and during 22 years acted as abbot. He died at the age of 81 in the year Wood-Hare (śin-yos—1255 A.D.). gČuṇ Rin-po-čhe rDo-rje grags-pa, a manifestation of Tillipa, was born in the year Iron-sheep (lčags-lug—1211 A.D.). When the Dharmasvāmin died, he was seven. dbOn died, when he was 24. At the age of 45, in the year Wood-Hare (śin-yos—1255 A.D.) he came to the abbot's chair. He died at the age of 69 in the year Earth-Hare (sa-yos—1279 A.D.). Thog-kha-pa Rin-čhen señ-ge was born in the year Fire-Female-Hog (me-mo-phag—1227 A.D.). He was 53, when gČuṇ died. From the year Earth-Hare (sa-yos—1279 A.D.) till the year Wood-Hen (śin-bya—1285 A.D.), for seven years, he occupied the chair. He died at the age of 59. mTshams-bčad-pa Grags-pa bsod-nams was born in the year Iron-Male-Mouse (lčags-pho-byi-ba—1240 A.D.). He was 46, when Thog-kha-pa died. He died at the age of 49 in the year of the Mouse (byi-lo—1288 A.D.). The Rin-po-čhe Chos-sgo-ba rDo-rje ye-šes (was born in the year) Wood-sheep (čhu-lug—1223 A.D.). He was 66, when mTshams-bčad-pa died. He died at the age of 71 in the year Water-Serpent (čhu-sbrul—1293 A.D.). The Rin-po-čhe rDor-rin-pa was born in the year Earth-Male-Tiger (sa-pho-stag—1278 A.D.). He was 16, when Chos-sgo-ba died. He himself died at the age

(90b)

of 38, in the year Wood-Hare (*śin-yos*—1315 A.D.). rDo-rje rgyal-po was born in the year Wood-Male-Ape (*śin-pho-spre'u*—1284 A.D.). He was 32, when rDor-rin-pa died. He died at the age of 68 in the year Iron-Hare (*lcags-yos*—1351 A.D.). Chos-kyi-rgyal-po was born in the year Wood-Female-Hog (*śin-mo-phag*—1335 A.D.). He was 17, when rDo-rje rgyal-po died. rje Rin-po-che bLo-bzan grags-pa (Tson-kha-pa) had been his disciple. After him, Druṇ bés-gñen-pa, dBai-ba and Chos-rje Druṇ-čhen. rje Rin-po-che (Tson-kha-pa) was born (in 1357), when Chos-kyi rgyal-po was 23. From the birth of Jig-ten mgon-po till the death of rDo-rje rgyal-po 209 years have passed. Till the present Fire-Male-Ape (*me-pho-spre'u*—1476 A.D.) year 334 years have passed. The Chapter on the succession of abbots of the 'Bri-khuṇ-pas.

The Lineage of dPal sTag-luṇ-thān-pa : The great sTag-luṇ-thān-pa bKra-śis-dpal was born in the year Water-Male-Dog (*čhu-pho-khyi*—1142 A.D.) as son of father Ban-blon-'bar-po and mother Brab-śi-gza' dGe-sum khro-mo in gYāṇ-śod boṇ-ra-stens. In the next year the Dharmasvāmin of 'Bri-khuṇ was born. He belonged to the kLu-dge family, a branch of the Ddrag-zi-'brin-po ("middle") clan. His mother died early and his father married a second wife who took a dislike to the boy. Then (the father) took yet another wife who became fond of the child. It is said that when the child grew older, he made several attempts to enter religion, but was prevented by his father. When he reached the age of 18, he ran away to bLa-gaṇ-pa at Thān-skyā lha-khān and received ordination in the presence of the upādhyāya Ga-ston bLa-gaṇ-pa Ses-rab rdo-rje, and the ācārya Tshar-ston sgo-maṇ-pa. When the ceremony had been performed, the pursuers sent by the boy's father arrived there. Said the father : "I have heard that you had grades (among monks) according to the seniority of ordination. He is known as my son, son of kLu-dge 'bar-po, do not place him at the end of the row!" The upādhyāya then placed him at the head of the

(914)

front row. He heard from the kalyāṇa-mitra Brag-dgon-pa the Sphuṭartha ('Grel-čhuṇ by Haribhadra), the Bodhicaryāvatāra (sPyod-'Jug), the Śikṣasamuccaya, the Bodhipathapradīpa (the Lam-sgron of Atīśa) and the Dohā (of Saraha). At that time he had the intention of going to India, and heard that lDan-ma bla-ma Ser-'bal was going there. They settled the date, but then the latter did not come. Then he thought of making friends with the sPon-po-ba bla-ma A-skyabs, but the latter passed early in the morning, and he missed him. When he had reached rDañ-khañ-dmar, he was overtaken by a pursuer, and was forced to turn back. Then again (he heard) the bla-ma Hwa-sāñ saying that he was going to India, and (he) settled the date, but the latter left before (his coming). The Precious One having loaded two leather bags (sgro-ba) on a horse, started off during the night. Snow fell, and he felt cold and thirsty. When he had reached Gru-mur of Brab-śi sam-pa, he was again overtaken by a pursuer, and again had to return. At Thāñ-skyā Lha-thel he saw numerous people engaged in gathering the autumn harvest, and a great sadness overcame him. After this he perceived all external objects as having no substantiality. One night in a dream he saw on a path full of thorns where there was no place to step aside, a tall black woman who embraced him. With full faith that he was a deity (lha'i na-rgyal, the uppannakrama degree), he subdued her and she said: "Now let me go! You are blessed by the thirteen gods!" Again at Thāñ-skyā, an old woman who had returned to life, said to him: "Such a thing will happen to you! And many attendants will come to you." Later, the words of 'Gro-tngon agreed with (the woman's prophecy). On one occasion, when he was going from Thāñ-skyā to sTen-khañ, he asked a fortune-teller to examine his fortune (Phag-mo-gru-pa'i sku-čha, name of a method of fortune-telling). Said the man: "You will be a powerful man, and you will gather a field of gold. You will be going to a mountain of yellow colour and a grey plain. If you do not perform a magic rite, your head might be

broken, or a boulder from the mountain side might strike you." He spent one summer at rTin-ser. While he was staying at sNel-rié, an image of Phag-mo-gru-pa was sent to the bla-ma rMog (who said to him): "Are you able to worship this image?" He prepared a votive lamp, and went to offer it (to the image). (On seeing it), he felt in himself that he must go and meet this Teacher. When he was about to start for dBUs, he saw in a dream that he was climbing a tall ladder, and that when he was about to reach the top, a big white man appeared, took hold of his hand, and said: "Unless I pull you, you can't reach!" Later 'Gro-mgon (Phag-mo-gru-pa) said to him: "The white man was I." He then fled towards 'Byi and reached rTin-ser. After that, he proceeded to the residence of the ācārya Sañs-rgyas-skyabs at sTeñ-byañ, and spent several days there. When he came to mDot-Lha-sten, he arranged for a servant and a horse, and then forded the river. They missed the ford, and were almost carried away by the stream, but his horse placed its foot on a patch of dry ground, and he was able to come out (of the stream). After that, he reached the Northern route and joined sTon-bžer bču-ston who was proceeding to Bya-yul to arrange there for an eternal votive lamp. When they had reached Čom-thañ, the Čom-pas and the Phon-mdo-bas were harvesting. A physician of Nan-pa said to him: "Some of my cousins in my native place are taking salt to sell it at the gates of Phag-mo-gru." He followed them, and by way of kLuñś-śod reached Nan. Then having joined some merchants, he reached 'On. From there, he continued the journey alone through the gorge of IJañ, and came to Tsha-roñ. Then he joined a Bon-po couple, and after they had covered the worst part of the road, he got a glimpse of the white-washed walls of the monastery (Phag-mo-gru). He went straight towards the gate, and was about to enter it, when 'Brog-čhun-pa barred the road. Then Siñ-ston received him, and he met the bla-ma in the afternoon (dro-rtin). He offered the bla-ma a piece of gold, and 'Gro-mgon (Phag-mo-gru-pa) inqui-

(91b)

red: "Are you not tired?" He replied: "I was almost carried away by the stream, but my horse put its foot on a patch of dry ground and pulled me out." Phag-mo-gru-pa said: "I was there at that time for you were to come, even if I were residing in Vajrāsana. For I am not (your) Teacher of this rebirth only, for I have been the Teacher who had produced knowledge in you!" (ñams-rtogs bskyed-pa'i bla-ma). Then at the time of the offering ceremony, 'Gro-mgon said: "When the new-comer had come to the door, but did not yet enter inside, the new-comer's double separated from his body and was absorbed in me! Later, you will gather round yourself numerous priests, among whom there will be some equal to you." sTag-luñ-thañ-pa thought: "If so, will there be anyone greater than me in this country?" 'Gro-mgon said to the attendant sBas-sgom: "O sBas-sgom! How this newcomer resembles Bya-yul-pa! A!" After three months he (sTag-luñ-thañ-pa) thought that he could cure himself by prayer, even if his brain were to flow out. With one golden žo he prepared a mañdala and offered it to 'Gro-mgon, and told him: "I request your blessing only! I do not ask for precepts." 'Gro-mgon smiled and accepted the gold. Having given back the mañdala, he said: "There is a saying that through faith one is able to restore health! Offer the mañdala and prayers! You still have many things to see!" Then on one occasion he told him: "Keep whatever doctrine you have heard! It is not essential that the line should originate with me. All these doctrines will be needed by you." "In Tibet," said 'Gro-mgon, "there was no one more disinterested than Žu-byas dNos-grub, but he possessed a Lü-yi-pa (name of a book which belongs to the Sañvara Cycle). In India there was no one more disinterested than Bi-ru-pa (Virūpa), but he possessed an Aṣṭasāhasrikā (-Prajñāpāramitā)." Again on one occasion he said: "Precepts mean the worship of one's Teacher. Hidden precepts mean one's individual experience." (sTag-luñ-thañ-pa) used to say: "From then on, there was not a single sloka, uttered by him, on

(92a)

which I did not write a note." Once 'Gro-mgon bestowed (on him) a certain precept, and sTag-luñ-thañ-pa fearing to forget it, wrote it out on a wall, and then went outside. When he again came inside, he saw the precept, and henceforth did not forget it. Three years after his coming to Phag-mo-gru, 'Gro-mgon told him: "Even if you were to go now, your abbot and Teacher will come (to you) for instruction in the Doctrine." On another occasion he said: "You will act as the master of my Doctrine!" 'Gro-mgon told him: "Become a monk!" He replied: "I am going to practise meditation. Pray do not ordain me!" "It does not matter," said 'Gro-mgon, "dPal rGwa-lo had been a monk also, and yet he had practised meditation for seven years at gNam-mtsho," and he added: "Now-adays one should follow the practice of great men!" On one occasion, when sTag-luñ-thañ-pa was resting on his bed, he suddenly recollectcd a chapter on religion previously unknown to him. Then 'Gro-mgon came in carrying a staff, and pointing with the staff at his heart, said: "No one knows it, but me!" One night he saw in a dream that his father had given him a te'u-chu (a vessel). Said 'Gro-mgon: "This indicates that you will enjoy an unexhaustible store of food." After that he also saw in a dream that his father had given him a key and since that time it became unnecessary for him to make any efforts (in his meditation). At the age of 24, he proceeded to Phag-mo-gru at harvest time. He spent six years at Phag-mo-gru. dPal Phag-mo-gru-pa having passed away, he spent a month at Phag-mo-gru. In the company of officials, the treasurer, the alms-giver rMog-sgom and others, he proceeded towards Mal'-gro, and there heard the Doctrine from 'Chad-kha-pa. At kLuñs-sod he befriended several bKa'-gdams-pas and went with them. They said to him: "Change your hat!" but he replied: "I shall use my hat as protection (against robbers) in Upper dbU." After that he proceeded to Phoñ-mdo-khañ-chen. The kalyāna-mitra Khañ-chen-pa having come out, they met at the thres-

(92b)

hold. He felt faith born in him and sTag-luñ-thañ-pa spent one winter in the Thañ-mgo monastery as his house priest (bla-mchöd). After the spring of (that year) he stayed at Se-gle. About that time, he received an invitation and a good horse from Khams, and proceeded to Phag-mo-gru. He spent one summer building caityas for relics and looking after the image-makers. He offered presents, including horses, etc. During the year that followed his stay at Se-gle, the ācārya sGom-pa came there. While he was climbing the stone steps leading towards the latter's house, he (sGom-pa) heard distinctly the voice of Phag-mo-gru-pa (speaking) inside, and on entering the house, he said: "I heard your voice as the very voice of Phag-mo-gru-pa. I recollect Phag-mo-gru-pa saying formerly that I shall carry you along with me wherever I go. This is the fulfilment of his promise." Then, having requested an elder of the Žañ Šo-ma-ra-pas to act as upādhyāya, Mar-pa Com-thañ-pa as karma-ācārya, and Žañ-ston sGo-mig-pa as Secret Preceptor, he received final monastic ordination at Šo-ma-ra. Then again, when he was residing at Se-gle, a man leading horses for him (bsu-rta, a horse sent for a guest to ride on) came from Khams. When the man had gone to gTsañ, sTag-luñ-thañ-pa proceeded to Phag-mo-gru to convey presents. He returned soon. In the meanwhile Khañ-chen-pa having learnt of his intention to proceed to Khams, collected villagers who insisted that he should not go to Khams, and he promised to remain. Many priests having gathered, the monastery could not accommodate all of them, and he thought of moving them to some other place. Then a voice resounded from heaven, saying: "In seven years from now on, you will control the three Dar, sBras and Röñ." He then proceeded in search of a hermitage as far as Brag-po-čhe, but did not find (any suitable place), and came back. When he reached Tar-mdä', Goñ-lug said: "The place called Phi-ri sTag-luñ had been the residence of kalyāṇa-mitra sPo-to-ba. In the upper part (of that valley) there exists also a good rock-

(93a)

cave." He proceeded to sTag-luñ, blessed the site, and spent a night in the cave. After that, he founded a hermitage above mDzö-ra of sTag-luñ, and took up residence there. At that time the Teacher and his disciples numbered 18. When the Precious 'Gro-mgon had reached the age of 60, in the year Earth-Female-Ox (sa-mo-glañ—1169 A.D.) he manifested simultaneously twelve aspects of his body. With the help of one aspect of his body, he was able to cover with his foot the entire region of sTag-luñ and bless it. He then transformed the entire earth of sTag-luñ into mantra-clay (snags-'dam or blessed clay), and all the water into mantra-water (snags-čhu i.e. holy water). The Precious 'Gro-mgon said: "There in the North, is a region for (your) extensive labours. Perhaps you have to go to Khams, if so, go to Khams once. After that, you will come across a place indicated by your former actions. In that place all your labours will be extensive. Further, that place is very rugged and there exist numerous evil deities and demons headed by a demon who had originated from men. (So far) no one was able to hold (the site). I have trodden with my feet' all the land, and subdued all the deities and demons, and made them into beings performing a labour of compassion. Now you will be able to control that place", saying so, he prophesied: "In the north, in the Land of Snows....." Again a voice was heard from heaven saying: "Since you are not yet in control of sTag-luñ should unpleasantness happen (there), change place." Then one of his friends dBan-phyug-grags having gone to Phoñ-mdo, a beggar from sPras-pa broke his head, and thus the accident (indicated in the prophecy) took place (and he /sTag-luñ-thañ-pa/ had to change place). Said he: "We shall spend seven years at Se-ba-luñ", and proceeded there. Many monks gathered there. Lha-rje Bod-čhuñ-ba and Phoñ-mdo-ba planned there extensive construction works (mkhar-las) and laid the foundation in eight days. He said to them: "We shall not stay here! The monks will become numerous and we shall be unable to accommodate them here. I shall

(93b)

make sTag-luṇ a place where many donkeys with loads of barley will crowd," saying so, they abandoned the site. After that he was invited to sTag-luṇ by the inmates of Dar, sPraś, Roṇ, the three, and Phoṇ-mdo. At the age of 39, in the year Iron-Male-Mouse lčags-pho-byi-ba—1180 A. D.) he was welcomed to bLa-brā Nag-po (the 'Black' Mansion), and took up residence there. Crows used to bring pieces of wood and earth, whatever they could find, and deposit them on the site where the present day Yaṇ-dgon is situated. Then he moved his residence to that place, and after the lapse of several years, the bla-ma Zla-'od-pa and others from Khamis came there to invite him. They insisted (that he should go). Then the Teacher and his disciples, in all about five or six men, went as far as the top of the gLāṇ-līṇ-la pass. After partaking of water on the far side of the mountain pass, he said: "O dBaṇ-sen! prepare some strong tea and cut brown sugar on this piece of ice (which he used as a table). I am to go to Ku-yuṇ-sgaṇs" (the text, fol. 97a, has: Kho-bos Ku-yuṇ-sgaṇs-su phyin-pa-yin. The past tense is here used in the sense of "I am to go"). He spent the night there, having turned his face eastwards. The eastern part of sky was cloudy, but the sky of the western quarter was clear. They inquired about the cause, and he replied: "This is the sign of the downfall of Thāṇ-skyā." Next morning, he declared that he would labour for the benefit of living beings of the eastern quarter, and began preaching the three "inseparable (objects) of recollection" (Teacher, Death and One's Vows, or bla-ma, sdor.-pa, 'chi-ba; mi-'bral-ba drati-pa gsum). When he came back, he stayed at Ko-khyim. Phoṇ-mdo-ba said to the passengers who had come to meet him, not to take him to Khamis, and they agreed. He was then invited to return.

The summer of the next year he spent at bKrab-tiṇ. About that time Se-pa-dar-re was killed, and he was invited to settle a dispute between the Dar-yul-bas and the Roṇ-pas. They offered him Dar-re's head, and freed many prisoners

(94a)

who had been convicted for murder. In this manner both Dar and Roi were controlled by him. Then, when he was invited by the sPras-pas, they also recognized his authority. The manner of his daily life: each month, from the 1st of the month till the last day of the month, he would get up early in the morning and wash. Then he would offer salutations, after which he would offer mandalas and prayers. After sunrise, his attendant would change the offerings placed before him, and address him (with the words): "Pray break your silence! Are you in good health?" He then would partake of food, and the attendant would report to him on the activities ("coming and going") of the monks, as well as other matters. He would not see anyone else. After finishing his food, he would keep silence till lunch time. At food time, the attendant would change the offerings, saying: "Pray break your silence", and again would inquire about his health. He then would offer him some hot soup. In case of an invitation to an important person, his attendant would convey the message. After finishing his mid-day food, he would mount the preacher's seat (*chos-khri*), and receive visitors and preach (the Doctrine). Then about tea-time, they would offer him soup. He would then retire to his room and keep silence. When soup was ready, he would break silence again. The attendant would offer soup, and they would invite others, and entertain them. Later, when the number of his disciples increased, he kept silence after his mid-day food, and then mounted the preacher's seat. He did not partake of evening tea. After making offerings, he would keep silence. The attendant would offer him tea. When visitors came, they were ushered inside. After that he would offer votive lamps, and change the offerings. After which he would partake of some soup. After that, if in good health, he would preach at great length. At the time of retiring to bed, he would offer food and then keep silence. Such were his daily works. When of poor health, he would abstain from preaching the

(94b)

Doctrine. When his health was good, he would preach during the period of the increase of the moon. From the 16th till the end of the month he would not admit anyone, unless the admission was arranged beforehand. In general, after his ordination, he did not partake of either meat, or wine. He never paid visits to the tents and houses of laymen. He did not loosen his belt. While residing at Phag-mo-gru, he never went either right, or left for a walk. Also he never absented himself, whenever Phag-mo-gru-pa recited even a single śloka. He did not permit meat or women inside his house. From Yāñ-dgon and Nag-tshāñ, they never entertained visitors with meat. In the streets of the monastery wine was forbidden, and women were not permitted to stay more than three days inside the precincts of the monastery. They were obliged to report to his residence at Nag-tshāñ on all matters, such as the boiling of soup (for the monastic congregation), the sounding of the bell (gandi), the sounding of the waking-signal (čhab-skad) in the morning, the blowing of the conch, the adornment of the trumpets with silver trappings (duñ-luñ 'gyed-pa) and the other activities of the monks. Some of the wonderful visions (seen by monks): Dañ-ra-ba Jo-bo bgres-po ("The old") of sPras-pa saw him as the Master of the Doctrine (i.e. the Buddha); Ses-rab-dpal saw him in the form of the Great Merciful One (Avalokiteśvara); some saw him as Sañvara-Sahaja (bDe-niñhog lhan-skyes, the form with two arms, represented with the Śakti), as Vajravārahī and under numberless other forms. Numerous others saw him manifesting different bodily forms simultaneously. 'Gro-mgon (Phag-mo-gru-pa) said to him: "There had been three Indrabuddhis, the first and the last have been I, the middle one has been you, but the three were one by nature!" While he was sitting on the preacher's seat, sGom-bsam saw him in the form of Phag-mo-gru-pa. At the time of his death, he said: "I did not separate from the Sugata!" (meaning the diseased one or Phag-mo-gru-pa). He and I are of one

mind!" In his room he said to his nephew and attendants: "I have never separated from the Sugata", but as they could not understand the meaning of his words, he added: "I am the Sugata himself." He was born in the year Water-Male-Dog (*čhu-pho-khyi*—1142 A.D.). At the age of 18, he received ordination. At the age of 24, he proceeded to dBUs and attended for six years on 'Gro-mgon (Phag-mo-gru-pa). At the age of 29, he came to Phoñ-mdo and spent seven years at Phoñ-mdo, Sa-gle and Thañ-mgo. Then three years at Se-ba-luñ. Having come to sTag-luñ in the year Iron-Mouse (*lčags-byi*—1180 A.D.), he spent thirty years there, and gathered there numerous monks. At the time of his death, there were more than 3000 monks. He received numerous offerings of books, gold and silver. On three occasions he visited Phag-mo-gru, and on the third occasion, he presented numerous offerings, such as gold and silver images, 550 books on blue (manuscripts written in gold or silver on dark blue paper) and ordinary paper, 40 pieces of gold and turquoises, 60 bricks of tea, 3000 ceremonial silk scarves, a hundred mdzos (a crossbreed between a yak and a domestic cow) and horses, votive lamps made of more than a hundred golden stans, many robes (*ber*) and armour-plates (*khrab*). In general, he offered at Phag-mo-gru 283 eternal votive lamps. At the time of his death, he offered 700 books on blue paper and numberless volumes on ordinary (grey) paper, 50 ingots of gold and turquoises, 2500 silk scarves, etc. In the year Earth-Female-Serpent (*sa-mo-sbrul*—1209 A.D.), he heard the news that the books of Phag-mo-gru had been taken away (by 'Bri-khuñ-pa) and this caused him great distress. His health even became impaired. During the winter, he preached the Doctrine and received visitors on a few occasions only. They begged him to perform rites for his health, but he refused. When he was 69, in the spring and summer of the Horse year (*rta-lo*—1210 A.D.) he preached and admitted visitors on two or three occasions only. In the evening of the 16th

day, which was a full-moon day of the Mṛgaśīra month, he entrusted the library's key to the ācārya dbOn-po and said: "Till this time you were respected by them. Stay on in the place in which they had placed you." The ācārya dbOn-po inquired: "Pray give me the key with your own hand, and make a wish that I might benefit living beings." He did so. On the 17th, he showed his face to the assembly, preached religion and held conversations. On the 18th he attended the congregation. He passed away during the evening tea on the 19th. On the cremation of his remains, his heart, tongue and eyes were recovered unburnt, and many relics and images were recovered (from the ashes). On the third day of the new year month, "The Late" sKu-yal Rin-chen-mgon was invited to occupy the abbot's chair. Soon afterwards Sañs-rgyas sgom-pa also passed away. Now, this Sañs-rgyas sgom-pa was a disciple of the Precious 'Gro-ba'i mgon-po (Phag-mo-gru-pa). Later, after the passing of 'Gro-mgon, he stayed with the great sTag-luñ-thañ-pa. The nephew of the great sTag-luñ-thañ-pa named dKar-po was called sKu-yal-ba, the "Late", because the Precious 'Gro-mgon had manifested himself in his form to fulfil the work of sTag-luñ-thañ-pa. His real name was Rin-chen-mgon. (His) father was a native of sGan-gyañ ḡed-luñ of Ku-luñ. He belonged to Boñ-ra-sterñs, and was born below the middle one of the three forts of Dag-sgañ. He belonged to the same clan as sTag-luñ-thañ-pa, the Great. His father was (called) Ban-blon mGo-yags, (his) mother Jo-zi-gza' bKra-sis-mtsho. When the Precious One was in his (mother's) womb, his father went to visit (the monastery) of sTag-luñ, and while staying there sTag-luñ-thañ-pa, the Great, said one day: "Let mGo-yags come here!" When mGo-yags came, he said to him: "On your estate, a boy was born to you! Say: 'I shall present him! I shall present! I shall present!'" and the father said: "I shall present him (to you)." After about two or three years, 'Tshur-phu-ba passed away, and they inquired as to who would occupy the

(95b)

chair of 'Tshur-phu-ba. "I have prepared an abbot for ourselves!" sTag-luñ-thañ-pa, the Great, lived for 50 years. He (Rin-mgon) was born in the year Iron-Female-Hog (lčags-mo-phag—1191 A.D.) When he was three, in the year Water-Ox (chu-glañ—1193 A.D.), (Khamis-pa) dbU-se, bla-ma Žan and gLañ-luñ-pa passed away. When he was 11, sTag-luñ-thañ-pa sent him numerous presents, including a child's upper garment (čham-tsheg), and said: "Make this child a novice! and name him so and so". The mother said: "Do not make him a novice!" Said the father: "Let us ask him!" The child said: "On becoming a novice, I shall go to sTag-luñ, become a kalyāña-mitra and study the Doctrine! To you, parents, I shall send a message containing precepts." In the same year, he was ordained in the presence of the upādhyāya sPyi-dpon-pa and the ācārya 'Gos Lha-khañ-ltag-pa at Thañ-skya. He heard many doctrines at the feet of the upādhyāya and ācārya, as well as from Nigs-luñ-pa. At the age of 13, he came to dbUs, and the inhabitants escorted him for a while. The mother said: "If they were to say that my son was studying the Doctrine, it would not matter, if we were not to meet! Study the Doctrine!", saying so, she returned. On the top of the gLañ-gliñ Pass, he met the men whó were sent to meet him from sTag-luñ. From there he journeyed to dbU-ru-luñ. On the day of his arrival there, sTag-luñ-thañ-pa said: "Cover this path with a white piece of cloth (i.e. carry a white piece of cloth in front of him), and the banner behind him! At Ri-thel carry a small banner in front of him. The congregation should receive him at Ya-thañ!" On meeting sTag-luñ-thañ-pa, he presented him a scarf of greeting, and inquired about his health using honorific expressions. sTag-luñ-thañ-pa said to him: "O man! Are you not tired?" "By your grace, all is well", replied he. They made mutual inquiries in the above manner. On one occasion, he galloped a horse, and the father said to the Precious One: "Pray control this novice!" sTag-luñ-thañ-pa replied:

(96a)

"Be silent ! You cannot taste the nature of this novice. He will be of use !" After that he immured himself in a hut belonging to the monastery, with its door facing eastwards. He practised meditation for seven years without visiting (*sTag-luñ-thañ-pa*), except to receive the exposition of the Doctrine. At that time *sTag-luñ-thañ-pa* said : "In this monastery there was a novice who was able to benefit numberless living beings." At the age of 19, he received the final monastic ordination in the presence of the upādhyāya *gTsāñ-pa* and the karma-ācārya *Sañs-rgyas sgom-pa*, the ācārya *Sañs-rgyas* acting as Secret Preceptor. He exhibited many deeds, such as the lifting of the supporting column of his hut, and placing beneath it the garments of others, he grinded seven beans into dust between his big and middle fingers, he used to play with a brick of tea as if it was an egg, sitting cross-legged he threw upwards on the top of a house a large load. In general, he attended on *sTag-luñ-thañ-pa*, the Great, for eight years. When he reached the age of 20, *sTag-luñ-thañ-pa*, the Great, feeling weary, one day put his mantle and his hat (*žwa-theb*), on *sKu-yal-ba*, entrusted into his hands the walking staff (*phyag-mkhar*) of *dPal Phag-mo-gru-pa*, and made him sit on his seat, saying : 'Stand up ! Move round ! Shake (yourself) !' After he had done so, *sTag-luñ-thañ-pa* said : "It will do ! You will obtain a future which will be greater than mine !" He also entrusted to him the library's key, saying : "In it there is a section of the Doctrine which is unknown to this monastery ! I did not show avarice in matters pertaining to this Doctrine, but I hid it because of some omens on advice from *Phag-mo-gru-pa*. But you can reveal it, and bestow it on those who will ask (for it)." To *Byañ-señ* he said : "The burden of guarding *sTag-luñ* rests equally on *Byañ-señ* and *Rin-čhen-nigön*." He performed extensive funeral rites for *sTag-luñ* *thañ-pa* and *Sañs-rgyas sgom-pa*. *mKhan-po-ba* said 'to him : "Now, Precious One, pray examine the books !" He replied : "O *mKhan-po-ba* ! The Teachers of our Lineage should know how

(96b)

to preach a suitable doctrine, as soon as a disciple appears before them. Is there any benefit in a kalyāṇa-mitra, expert in texts?"

To those who asked for precepts, he taught those which could convert them. He showed impartiality towards virtuous ones, evil ones and mediocre ones. On many occasions others saw him as sTag-luñ-thañ-pa. On many occasions also, he exhibited different manifestations of his physical form. Further, many saw him as Śākyamuni, Sañvara and other divine beings. There exist also many stories about his great faculty of prescience. On numberless occasions he cured the sick by a proper prognostication of omens, restored the sight of the blind and the hearing of the deaf, and helped cripples. He erected sku-'bum caityas with chapels containing images ('bum-khañ). Having excavated the rock on the site of one such chapel, his foot became painful. He inquired of people who were familiar with the omens of the locality, and they told him that this was the "life" mountain (bla-ri) of his Teacher, and because he had excavated it, it harmed him. He then erected a silver reliquary (gduñ-khañ) measuring one cubit and a full span (nitho). After that he placed in a great reliquary made of silver, an image of Phag-mo-gru-pa seated on the sun-disc, made of 17 golden stasis. In the centre of the sun-disc he placed an image of sTag-luñ-thañ-pa, the Great, with a parasol, made of one measure (bre) of silver. The remaining silver he used for a large image of sTag-luñ-pa. Then he invited the upādhyāya, the ācārya and others who had the right to give advice, and said to them: "Images and books are too numerous! They cannot be placed (inside the temple). Hold a council to discuss the erection of two chapels, and let me know (the decision)." The ācārya Khu said: "Any kind of chapel will do! We should practise meditation and the exposition of the Doctrine. A single hermit is better than a hundred Prajñāpāramitās in 100,000 verses (Śatasāhasrikā) written in gold." Others said: "Pray let us build a chapel, as well as meditate and

(974)

expound the Doctrine." When he had reached the age of 34, they began in the year Wood-Male-Ape (śin-pho-spre'u—1224 A.D.) the construction of the great vihāra. They sent men to Nags-sod to cut timber, but the inmates of 'Bri-khuṇ objected to it. They also brought timber from Bad. A considerable quantity of timber was brought from rDo. About that time he received the keys of Phoṇ-mdo. After this the nephew of 'Bri-khuṇ-pa asked him to bring timber from Nags-sod, and they brought timber from that place. Bran-ka investigated the omens of the locality, and said: "If we build it as the base (phoṇ) of the main street, it will be good." So they built it at the beginning of the main street. In the chapel they erected eighty columns, in the upper gallery there were four rows of pillars, in all 32 pillars. In the lower gallery there were 24 columns in three rows. In each of the side-galleries there were six pillars, altogether 12. In each of the naves (glo-'bur) there were two pillars. In the entrance hall (sgo-khaṇ) there were four (pillars). The verandah outside the main gate (sgo-phubs) had four pillars, in all eighty pillars. There were 13 capitals (śin-brtsegs). In the Mouse year (byi-ba lo—1228 A.D.) they completed the upper and lower galleries (this is the large sTag-luṇ gtsug-lag-khaṇ, a famous monument of Tibetan architecture/near Phyag-La/). He then appointed an upādhyāya and ācārya, and made them ordain others, and thus opened the gates of religion. He introduced the study of the Doctrine and meditative practices (ñān-bśad and sgom-sgrub). The Precious One himself followed the life of sTag-luṇ-thaṇ-pa, the Great. He did not add (new) precepts, and did not alter even a single word in the texts of prayers and solemn wishes (smon-lam). He stayed continuously erect and did not rest his head on a pillow. When he was going to the Northern Upland, he made his retinue abstain from meat. Whenever he used to receive arms as offering, he had them broken up in his presence. He used to accept holy objects presented to him with his own hand. Other (offerings) were

(97b)

collected by (his) men. He did not preach to women (nag-chags) and did not converse with them. He did not make meaningless jokes. When he came to the chair, those who were willing to be his supporters were very poor, but after they became prosperous, and the offerings became numerous. Numerous were the persons fed from his palace. Half of a measure (bre) of grain was given them each month. He gave guaranty on behalf of others. To some he supplied all their needs (from his palace). He supported 82 households (thab-khañ, hearth) from his palace (nañ-so-nas). Looking at the inflow of things from the outside, (people) thought: "Where will they store all this?" And, considering the outlay from (his) palace, (people) thought: "Will he be able to meet his expenses?" He filled the great vihāra with the three kinds of objects of worship (rten-gsum). At first, when he came to the abbot's chair, the monks who had promised not to disperse, walked off without listening (to him). The monastic cells fell in ruins, and only about 700 monks remained. Afterwards the number of the monks greatly increased, and reached the figure of 2800. They continued to increase, and finally 3700 monks gathered. The number of monastic cells also increased. At the time of his death, about 5000 monks had gathered. When he first occupied the abbot's chair, he owned not more than seven loads of barley. He had also to pay a debt of about 500 golden strahs. Later, all the rooms of his palace (bla-bran) became filled with gold, silver, silks, etc. The outside (precincts) of the monastery were filled by thousands of yaks and horses. The saying that "one was unable to rival even a dog of sTag-luñ-pa", originated in his time. When he had reached the age of 47, in the year Fire-Male-Ape (me-pho-spre'u—1236 A. D.) numerous signs, such as rainbows, sounds, lights, earth tremours, etc. were observed. His horse 'Brug-khyuñ sen-ge became afflicted by a skin disease. He issued orders to the monks to abstain from moving about, and to keep to the monastery. To some he said

that he will finish the exposition (of the Doctrine); he issued many similar orders. He ordered his attendants to keep ready a large quantity of tea, brown sugar, fuel wood, etc. Then, after having given numerous exhortations, he passed away. During the cremation of his remains, a shower of relics fell. His heart, tongue, eye and finger were left unburnt, and many images and relics were recovered (from the ashes). Also numberless visions took place. His successor was Sañs-rgyas yar-byon śes-rab bla-ma. He was born in the year Water-Female-Hog (*čhu-mo-phag*—1203 A. D.) as son of Yan-čhen mgon-rgyal and mother Lha-ma-dpal at gDoṇ-sna of Boṇ-ra-stens. This Water-Hog year (*čhu-phag*—1203 A. D.) was the 62nd year of sTag-luṇ-thān-pa, the 61st year of 'Bri-khuṇ-pa and the 13th year of sKu-yal-ba. This was the year of the birth of Roṇ-pa rGwa-lo. From his childhood, he possessed great faith, diligence and compassion. He prevented children of the same age from committing sins, and established them in virtue. He enjoyed solitude. At the age of 16, he was ordained in the presence of the mahā-upādhyāya Ga-ston bla-ma and ācārya Lha-khaṇ-ltag-pa, and received the name of Śes-rab bla-ma. He listened to the exposition of the minutiae of the Vinaya, as well as heard many precepts at the feet of the ācārya Nags-pa. He practised meditation at the monastery of Sa-phu. Crows used to sweep the snow on the roof of his hut (in Tibet offerings or gtor-ma are thrown on the roofs of houses, and frequently after a snowfall during the night, one sees crows digging in the snow in search of grain). At the age of 19, he proceeded towards dbUs. At sTag-luṇ-thān he met sKu-yal-ba, and heard from him the complete exposition of the Doctrine. He took up the final monastic ordination in the presence of gTsān-pa who acted as upādhyāya, Khu-ston acting as ācārya, and the ācārya Don-mo ri-pa acting as Secret Preceptor. He practised meditation for 15 years, and was endowed with great prescience. When he was 34 in the year Fire-Male-Ape (*me-pho-spre*—1236 A. D.), sKu-yal Rin-po-čhe passed

(98b)

away, and he occupied the abbot's chair. He erected a golden caitya (*gser'-bum*), a silver relic holder (*gduñ-khañ*), the tower (*thigs-khañ*) of the Great Shrine (*mčhod-khañ čen-mo*) and many paintings on cloth (*ras-bris*). He also made a large silver image and many small ones. He established many rules, such as the permanent recitation of *sūtras*, and the rule of annual recitation. He also made numberless votive offerings (*sā-tsa*) and numberless images. 3600 monks were satisfied in their wishes by his preaching of the Doctrine and presents. He held in high esteem the three kinds of *śikṣās* (*bslab-pa rin-po-čhe rnam-pa-gsum-ni tshul-khrims*, *tiñ-dzin*, *śes-rab*, or *śila*, *samādhi* and *prajñā*). In the monastery he laid down the strict rule not to admit women inside the precincts. When 'Gro-mgon Chos-rgyal 'Phags-pa was returning from the Imperial Palace, Mañgala-guru came to Phoñ-mdo to invite him. 'Phags-pa said to him: "If your teacher Sañs-rgyas yar-byon will attend the assembly, I shall come. If not, I shall proceed to kLuñ-śod." When Sañs-rgyas yar-byon was asked to attend the assembly, he said: "It was my intention not to cross the threshold of Yañ-dgon till my death, but now I cannot disobey the bLa-ma's command", saying so, he proceeded towards bLa-ye-thān, and they greeted each other by touching their foreheads. 'Phags-pa said to the assembly: "No one had seen Sañs-rgyas yar-byon and (his) nephew. To-day you have seen them. This was a present (to you) on my part!" Sañs-rgyas yar-byon-pa said to 'Phags-pa: "I beg you to take charge and protect the monastery of sTag-luñ and its branches, headed by my nephew bKra-sis bla-ma." (Sañs-rgyas yar-byon) died in the year Water-Male-Ape (*chu-pho-spre'u*—1272 A.D.) at the age of 70. When he was dying, his attendants asked him to tell them about the place he was going to. He replied: "In the Viraja-kṣetra (*Sar-phyogs rdul-dan-bral-ba'i Ziñ-khams*, Mhvpt, No. 616) of the eastern quarter reside the Dharmasvāmin, father and son. You can address your prayers to me over there." At the time of the cremation

of his remains, the sky was filled with rainbows, and flowers and relics came down as a shower of rain. (His) heart, tongue and numerous relics were recovered (from the ashes).

Maṅgala-guru: Mes-ban glāñ-'bar-po had four sons. The eldest of the four was sTag-luñ-thañ-pa, then the alms-giver mGo-yags, mGo-rgyal and the bla-ma Zla'-od. mGo-yags, four sons: sKu-yal, the 'middle one' (bar-pa), the alms-giver Chos-yags, A-kun and Chos-skyabs. Chos-yags' four sons: Maṅgala-guru, Zañ-skyabs, Thub-pa and Loñ-po. The bla-ma Zla'-od, having gone later to sTag-luñ, passed away at sTag-luñ in the time of sKu-yal-ba. Maṅgala-guru was born in the year Iron-Female-Hare (lcag-mo-yos—1231 A.D.) as son of Chos-yags and Zo-zì-gza'-gzuñs-sgron. This Iron-Hare year (lcags-yos—1231 A.D.) was the 29th year of Sañs-rgyas yar-byon. At the age of 16, he took up ordination in the presence of the upādhyāya Thañ-sky-a-pa and the ācārya the scholar Grags-pa bzañ-po. He heard at the feet of the upādhyāya and ācārya the Vinaya, the Bodhipathapradīpa and many other teachings belonging to the Spiritual Lineage of Atīśa. From the bla-ma mKhas-grub čhen-po he obtained the Hevajra-Tantra, the Kālacakra-Tantra, the Pradīpodyotananāma-ṭīkā (Tg. rGyud, No. 1785, gSañ-'dus sgron-gsal), the gDan-bži (Kg. rGyud, No. 428), the Mahāmāya system (Śrī-Mahāmāya-tantrāraja, Kg. rGyud, No. 425), the Cycle of Vajravārahī, the Six Doctrines of dPyal (dPyal lo-tsā-ba), the Gur (Ārya-Dākinīvajrapañjarā-mahātantrarājakałpa, Kg. rGyud, No. 419), the Samputa (Kg. rGyud, No. 381, Samputa-nāma-mahātantrā), the Hidden Doctrine (žab-čhos) of sTag-luñ-thañ-pa, the Great, the Phag-mo brDa-bži (the Four Symbols of Vajravārahī: 1. Thod-pa, kapāla. 2. phreni-ba, mālā. 3. sna-tshogs rdo-rje, Viśvavajra. 4. dbU-rgyan, mauli), the bŽi-čhos rtsa-'grel of Nā-ro-pa, the "Oral Tradition" of Samvara (bDe-mčhog sñan-brgyud), the Sems-bskyed sum-sbrel (the Threefold Mental Creative Effort), the Rin-čhen Them-skas, the dBañ-gi lag-len (practice of initiation), the Zab-mo bla-ma'i rjes-gnañ, the Lam-lña'i

(99b)

bśad-pa (The exposition of the five stages of the Path), and many classes of precepts, numerous Ākhyā-Tantras (bśad-brgyud), numerous oral precepts and many instructions on initiation ceremonies. When he was going to dbUs, aged 25, the bla-ma mKhas-grub čhen-po accompanied him for a short distance, and as a farewell (rdzoñs) sang a psalm (in his honour). This bla-ma (mKhas-gru čhen-po) seems to have possessed great knowledge and a great concentration of Mind.

On the next day after his coming to sTag-luñ, he met Sañs-rgyas yar-byon at Yañ-dgon (a branch of sTag-luñ). He met him in the company of many (priests) who had come from Khams to pursue their studies. "Who are they?" inquired the Teacher, and he replied: "They are sons of good families from mDo-Khams who had come to study". Addressing the Khams-pas, the Teacher said: "If you desire to study, go to gSañ-phu! But you, dBon-po, do not ask for alms in the streets of the monastery, but take from the steward (of the bla-brañ) some barley to the value of five žos. From to-morrow enter seclusion. What you had done in Khams is enough as far as studies are concerned. This Spiritual Lineage of ours is the Lineage of Meditative Practice, therefore meditation (for us) is more important, (than study). Hold meditation in high esteem and show diligence!" In the morning he presented a ceremonial scarf to the bla-ma gLiñ-pa. The steward of the bla-brañ sent through gLiñ-pa tea to the value of two žos, one wooden tray (sgo) of brown sugar and a fur-coat (ber-thul) made of silk (ta-hum). Sañs-rgyas yar-byon sent also a message through him, saying: "To-morrow morning your younger brother will be coming to meet you. You should manifest a little pride in the eight dharmas (chos-brgyad, the eight Worldly Dharmas)." He met bKra-śis bla-ma. In the same year, he received the final monastic ordination in the presence of the upādhyāya Thañ-dkar-ba 'Od-zer 'byuñ-gnas, the ācārya mKhan-dbon-pa Rin-čhen bkra-śis and others. After that he obtained many precepts from Sañs-rgyas yar-byon, such as the "Six

Doctrines" of Nā-ro, the Cycle of Mahāmudrā, and others. For sixteen years he stayed in seclusion without seeing anybody. He dwelt continuously plunged in meditation, and attained an inconceivable mystic trance. The ekarasa-samādhi (ro-gčig-gi sgom) was produced in his Mind. He offered to Sañs-rgyas yar-byon his understanding of the ekarasa ("one-flavour" doctrine), as well as eleven golden sraṇs and thirteen paintings (thañ-sku). After the lapse of 16 years, he went to meet the Dharmarāja 'Phags-pa who was returning from the Imperial Palace, and had arrived at Phoñ-mdo, and invited him to sTag-luñ. In the meanwhile 'Gro-mgon 'Phags-pa accompanied by his nephew and five attendants, had gone to Ka-drug. He obtained from him blessings, some sādhanas and many instructions (bKa'-luñ). Sañs-rgyas yar-byon requested 'Phags-pa to take charge and protect the monastery (sTag-luñ), and 'Phags-pa promised to do so. Then at the time of the death of Sañs-rgyas yar-byon, he said to Mañgala-guru "to look after sTag-luñ, its supporters and monks, in the same manner as had been done by me." "You will follow my example in the matter of monastic rules and practice (rnam-thar, here means 'behaviour, custom')," saying so, he placed his foot on Mañgala-guru's head. This latter became abbot at the age of 43 in the year Water-Female-Hen (čhu-mo-bya—1273 A. D.). Mañgala-guru followed his predecessor in all his works. Many stories about his great prescience were current. For example, when he was erecting a statue of the Buddha, called sToñ-gsum zil-gnon ("Conquering the 3000 Worlds"), his advisers told him: "We are unable to spend so much gold! You had better erect a brass statue of the size of the Lord of Lha-sa." He replied: "I have no gold, but the Emperor has it!" Later, the Emperor Se-čhen (Secen, Qubilai) sent him six measures of gold. Many similar stories were told about him. After his coming to the abbot's chair, he laid the foundation of the relic-holder bKra-sis-dpal-bar, and completed the caityas. While he was engaged in the erection of the Lha-čhen sToñ-gsum zil-

(100b)

gnon (this image still stands in the main temple of sTag-lui), he was advised by Do-pa Dar-sa who said to him: "The intentions of the Precious One will be realized! I shall also assist you according to my ability." He offered him two hundred and ninety-eight horses. At the time of the erection of the wooden frame of the image (rus-sin), many wonderful signs, such as earth tremours, etc., were observed. When the image had been completed, the consecration ceremony was conducted by the Dharmasvāmin dPal-bzañ-po, gCuñ Bya-bral-ba, the upādhyāya gTsaiñ-pa, the ācārya rGyal-ba, Koñ-pa Dar-sé, and gNan-thog Nam-ye. He also performed numerous other works, such as the drawing of frescoes (gyañ-ris) inside the Eastern Gate, the preparation of clay images (lder-sku), and others. He occupied the abbot's chair for 25 years. When he reached the age of 67, on the 16th day of the middle summer month of the year Fire-Female-Hen (me-mo-bya—1297 A. D.), he invited a large congregation of upādhyāyas, ācāryas and monks, headed by the Precious dPal-bzañ-po and his brother, and said to them: "Nephew dPal-bzañ-po should look after the monastery in the same manner as it was done by me! All of you, headed by his younger brother, should follow him!" He also gave other detailed instructions, and then passed away into Peace. After the cremation of his remains, his heart, tongue and eye were recovered (unburnt), as well as numerous relics.

The Dharmasvāmin dPal-bzañ-po: Zan-skyabs had four sons: Rin-po-čhe dPal-bzañ-po, the supporter Thugs-rje-skyabs, the alms-giver gYüñ-sdruiñ-bum and gCuñ Bya-bral-ba. He was born in the year Fire-Female-Serpent (me-mo-sbrul—1257 A. D.) as son of mother Chos-lčam. He became a disciple of the Dharmarāja 'Phags-pa, and heard many doctrines from him. He stayed at Sa-skyá and other monasteries. He heard the complete precepts of the Lineage from Mañgala-guru. At the age of 41, he came to the abbot's chair in the year Fire-Female-Hen (me-mo-bya—1297 A. D.).

When he was 53, in the year Earth-Female-Hen (sa-mo-bya—⁽¹⁰¹⁴⁾ 1309 A. D.), he requested Ratnaguru to occupy the chair, and himself became a hermit. He passed away at the age of 54, in the year Iron-Male-Dog (lčags-pho-kyi—1310 A. D.).

The Dharmasvāmin Ratnaguru: he was born in the year Earth-Male-Mouse (sa-pho-byi-ba—1288 A. D.) at gYañ-sod Boñ-ra-steris. His mother's name was gZuñs-lčam. He was ordained by the mahā-upādhyāya bSod-nams Ye-śes-pa and the ācārya Sañ-bzañs-pa. At the age of 16, he heard many doctrines from 'Jam-dbyañs Rin-chen rgyal-mtshan. At the age of 19, he proceeded towards dbUs. He heard from the Rin-po-čhe Sañs-rgyas dpal-bzañ-pa all the doctrines the latter possessed, including the Hevajra, the Samvara, the gSin-rje dgra-nag (Kg. rGyud'-bum, Nos. 469—470), the gDoñ-drug (Six faced Yamiñi, Tg. rGyud, No. 2015, the Tantra proper is not included in the Tibetan bKa'-gyur), the "Six Doctrines" of Nā-ro, and other texts. At the age of 22, in the year Earth-Female-Hen (sa-mo-bya—1309 A.D.) he invited the Precious Sañs-rgyas dpal-bzañ-po to perform the consecration ceremony of the large image, which had been erected, and at the same time he requested him to become abbot (of the monastery, sTag-luñ). In the same year he visited Sa-skya and attended on 'Jam-dbyañs-pa, bDag-ñid ī-chen-po, Grags-pa rgyal-mtshan and Kun-dga' señ-ge, and heard (the exposition) of many doctrines. Then at Jo-nio-nañ he met Kun-spañs-pa and received the final monastic ordination, Kun-spañs-pa acting as upādhyāya, bsTan-pa'i rgyal-mtshan acting as ācārya, and Kun-mkhyen Yon-tan rgya-mtsho as Secret Preceptor. He heard many precepts from Kun-spañs-pa, such as the "Great Initiation" (dbañ-mo-čhe) of the Kālacakra, the Sadañga (sBycr-drug) of the Kālacakra and others. A wonderful faculty was born in him. Kun-spañs-pa was also very pleased. Then in the year of the Dog (khyi-lo—1310 A. D.) he returned. In that year, the Precious Sañs-rgyas dpal-bzañs-pa passed away. His labours were extensive, and included the erection of a golden

caitya (gser-'bum), etc. He passed away at the age of 52 in the year Earth-Female-Hare (sa-mo-yos—1339 A. D.).

The Dharmasvāmin Ratnākara: The eldest son of the three sons of the alms-giver Thugs-rje-skyabs and mother gZuñis-lčam, was the Dharmasvāmin Ratnaguru. The next son was Ratnākara who was born in the year Iron-Male-Mouse (lčags-pho-byi-ba—1300 A. D.). He was ordained at the temple of Thañ-skya in the presence of the mahā-upādhyāya bSod-nams ye-ses and the ācārya Sañs-rgyas bzañ-po, and received the name of Rin-chen 'byuñ-gnas. He took the final monastic ordination in the presence of the mahā-tipādhyāya Ser-mgon-pa, who was a follower of the Vinaya Lineage of the mahā-paññīta Sākyāstī (bhadra), the ācārya bSod-nams dbañ-phyug and others. He came to Sa-skya, and heard many doctrines from the bla-ma bDag-ñid čhen-po, bla-čhen Kun-blo, dPai lo-tsā-ba, 'Jam-dbyans Don-yod-pa, and the Dharmasvāmin bSod-nams rgyal-mtshan. Then having gone to Jo-mo-nañ (gTsāñ), he heard the complete exposition of the Sadañga (sByor-drug) and the Cycle of Semis'-grel (i. e. the Vimalaprabhā, which is often called Byañ-čhub semis-dpa'i 'grel-pa, because its author was Padma dkar-po /Puñdarīka/, a manifestation of the Bodhisattva Avalokiteśvara) from Byañ-semis rgyal-ye and opened the gate of meditation. Then having gone to sTag-luñ, he heard the complete teaching of the Lineage from Ratnaguru. He also heard the "Path and Fruit" (Lam'-bras) doctrine and many others, and resided at Ka-drug. At the age of 40, in the year Earth-Female-Hare (sa-mo-yos—1339 A. D.) he came to the abbot's chair (of sTag-luñ). Soon after that, Ratnaguru passed away. His labours were extensive, such as the erection of a large image having 21 spans (mtho) at the back, the erection of a golden caitya of 20 spans (in height), the copying of a bSTan-'gyur, etc. He preached ¹ Tantra-Piṭaka (rGyud-sde) and the (Sūtra)-Piṭaka (sde-snod). He also taught the exposition of the "Six Doctrines" of Nā-ro, the "Path and Fruit" Doctrine (Lam'-bras), the Sadañga (of the Kālacakra), and other texts. He himself

(101b)

followed the example of his former teachers, as well as made others follow these rules. He passed away at the age of 62 in the year Iron-Female-Ox (lčags-mo-glañ—1361 A. D.). Prior to him all the abbots have been natives of Khams, but Kun-sparñs Nam-mkha' dpal-bzañ-po was born in Tibet.

The Dharmasvāmin Nam-mkha' dpal-bzañ-po was born in Dar-yul of Phan-yul in the year Water-Female-Hen (chu-mo-bya—1333 A. D.) as son of the alms-giver Ye-ses rin-chen and Phyug-mo dpal-le. From the age of five, whenever he saw the sufferings of other people, a great commiseration used to be produced in him and he shed tears. In his youth, he always felt himself as a hungry beggar, and his mother gave him the name of "beggar" (sbrañ-po). He was also called Yon-tan rgya-mtsho, Kun-dag'-bo and Nam-mkha' rin-chen. "By the influence of my former deeds, (my) names are numerous," said he. (102a)

At the age of 7, he was ordained in the year Earth-Female-Hare (sa-mo yos—1339 A. D.) by the upādhyāya bla-ma Nam-legs-pa and the ācārya Don-yod-pa, and was given the name of Nam-mkha' rgyal-mtshan dpal-bzañ-po. At the age of 8, the faculty of prescience was born in him. At the age of 10, he studied the notes and commentary on the Hevajra-Tantra and other texts. Signs peculiar to the Sa-dañga (yoga) were observed in him without practising meditation. At the age of 11, he felt a boundless commiseration and sadness. He perceived the meaning of Profound Nature (gnas-lugs zab-mo) basing himself on profound scriptures. The feeling of the uncertainty of death ('chi-ba mi-rtag-pa-rnams bcos-ma-min-pa) was born (in him). He recollects his former existences in India, in gTsañ and other places. Later, when plunged in meditation, he was able to perceive the future (existences also). He used to say that during two nights he had a vision of listening to the preaching of the Doctrine by the Lord Avalokiteśvara. He had countless similar visions, but in most cases he did not relate them. He made the solemn wish to spend 18 years in this place.

He said : "In general, my life-span was to be 34 years, but through the blessing of the profound precepts, it became uncertain." At the age of 18, he heard from Chos-rje bla-ma and Lo-chen Byan-rtse the Kālacakra, the Bodhisattvacaryāvatāra, the Munimatālaṅkāra (Thub-pa'i dgoñs-rgyan, Tg. dbU-ma, No. 3903), the Jātakas (sKyes-rabs) and other texts. He was able to know them by heart after one recital only, and was able to recite them. He used to say : "I had most probably studied much the Kālacakra in my previous existences. In this life also I have done well! (the text has "... dka'-mo byuñ" which is evidently a misprint for "dga'-mo-byuñ"). Though I did not take pains in grasping its hidden meaning (i.e. its sampannakrama, nīta-artha or nies-don in the Sūtra class has the meaning of "direct" meaning, whereas in Tantric literature it signifies "sublime or hidden meaning"), I knew it. At first I thought that this was a heretical doctrine, but now there is no one else with a stronger interest (in the Kālacakra), than me!" On one occasion, he said that he had a vision that his body was illumined by a light emanating from a jewel in the arm-ornament of Sañs-rgyas Don-yod (Amoghasiddhi) who was holding in his hand an alms-bowl (pātra) made of the vaidūrya stone, and filled with amṛta, and a steady mystical trance was produced (in him). He also said : "In my former existence, I had practised meditation in gTsāñ for a long time. The quick development of meditation in this life was most probably due to it." The above means that he admitted that he had been Dharmeśvara, the son of the mahāsiddha Yu-mo (the founder of the Jo-nañpa sect). While he was meditating on the Sadaṅga (yoga), he saw in a dream that he was drinking a cup full of milk, but could not drink it all. He said : "After meditating one year more, I shall realize Buddhahood." In general, he followed on six teachers : Lo-chen Byan-rtse, Don-yod rgyal-mtshan, Thogs-med-pa, Chos-rje bLa-ma Dam-pa, the Dharmasvāmin Ratnākara and others. After that, at the age of 27, he took up the final monastic ordination in Lha-sa in the

(102b)

presence of Jo-stan mkhan-čhen bKra-śis tshul-pa, the karma ācārya Tshul-bla-ba, and the ācārya sTon-rgyal. Till the age of 29, he preached the Kālacakra and the Hevajra-Tantra, the (Bodhisattva)-caryāvācāra, the Munimatālamkāra, the Jātakas and the "Path and Fruit" doctrine (Lam'-bras), without interruption, in the summer and winter semesters. When he was 29, Ratnākara passed away. He performed the funeral rites, and erected a large image (of the deceased), as well as a Vijaya-caitya (in the style of one of the eight great caityas, which had been erected at Śrāvasti where the Buddha had defeated the heretical teachers). He occupied the abbot's chair. For 15 years he maintained classes (for monks), and composed numerous treatises, such as the sByor-drug-gi khrid-yig no-sprod (Introduction to the Guide-Book on Sadaṅga), a rTsis-yig (astronomy according to the Kālacakra) and other texts. He also looked well after numerous disciples with the help of secret precepts. He also intended to preach extensively the Kālacakrā, but did not quite succeed in it. He spent most of his time in seclusion. On six or seven occasions he journeyed as far as Sog-čhu. He occupied the chair till the age of 43, and the monastery prospered. The monastic congregation greatly increased in numbers. After that he invited to the chair the Precious bKra-śis dpal-brtsegs-pa. He spent four years at Se-gle, and practised the utpannakrama degree on Samvara and on the Red Yamāntaka (gSed-dmar). He also practised the sampannakrama according to the method of the Sadaṅga (sByor-drug). Before that at the age of 39, he said that a great accident was due to happen to him at the age of 47 or 48. He passed away at the age of 47, in the year Earth-Female-Sheep (sa-mo-lug—1379 A.D.). In the following Ape year (spre'u-lo—1380 A.D.) a caitya and a large image (of him) were erected. Thus this holy person has been a great man who had practised meditation in his many former existences, and was distinct from others. He used to say: "Formerly in Āryavarta we were mentally inclined towards wrong views,

(103a)

but after having seen the Doctrine of the Kālacakra, I was able to practise the Sadanga-yoga in the Land of Snows.” He said: “When I was five, my former recollections became awakened. When I was seven, I entered religion. At nine, I understood the Mantrayāna. At 16, I truly understood the Prajñāpāramitā and the Vajrayāna. Now, I understand that there does not exist a difference of taste in the meanings of the three vehicles (*yānas*).” The Dharmasvāmin bKra-sis dpal-brtsegs was born in the year Earth-Female-Hog (sa-mo-phag—1359 A.D.) as son of father Kun-dga’ bses-gnén and mother ’Jam-dpal-skyid. He met the Dharmasvāmin Ratnākara coming from the North. The latter caressed him with his hand and blessed him. He prophesied that he would become the object of worship of numberless living beings. At the age of 6, he was taught reading and writing by the ācārya sGom-pa Rin-gžon. When he was eleven, he was entrusted to the ācārya Rin-chen-dpal-ba who was the master of the Doctrine of the bKa’-brgyud-pas, and was endowed with knowledge of the Sūtras and Tantras.

He practised great abstinence and possessed a very great prescience. From the ācārya he heard the Three Tantras (Saṃvara, Kālacakra and Hevajra) and their precepts. In particular, he became an expert in the Hevajra-Tantra (brTag-gṇis). He heard the exposition of many texts, such as the Bodhisattvacaryāvatāra and the Prajñāśataka (Prajñā-śatakanāma-prakaraṇa by Nāgārjuna, Tg. No. 4328, also 4501). At the age of 17, he took up ordination, in the presence of the Rin-po-che Nam-mkha’ dpal-bzañ-po acting as upādhyāya, and the ācārya gNas-brtan Rin-chen’od. He received the name of bKra-sis dpal-brtsegs Ni-ma’i dbai-po bsruh-ba’i go-čha. This name appeared in a dream seen by Rin-po-che Nam-mkha’ dpal-bzañ-po, and therefore was given to him. He heard a complete exposition of the initiation rite of Sri-Kālacakra from Chos-dbañ, the ‘Second’. After that, he heard the exposition of the “Six Doctrines” of Nā-ro, the Mahāmudrā and others. An unconceivable sign of the degree of

(103b)

the Path (drod-rtags, drod or tshad, sign, token, degree) was born in him. He heard the complete set of doctrines of the Bka'-brgyud-pas possessed by Rin-po-čhe-ba (the Precious One). Having obtained an exposition of the Sadāṅga, the many gates of meditation were opened before him. Further, he heard the Sadāṅga of Sa-ba-ri (Yogaśadaṅga, by Sa-ba-ri dbañ-phyug, Tg. rGyud, No. 1375), the Sadāṅga of the Dharmasvāmin bSod-nams rgyal-mtshan, the Pañcakrama of the Guhyasamāja, the Nag-khrid-skor, the dMar-khrid (of Guhyasamāja), the dbU-sems-kyi sems-bskyed (the cittotpāda according to the Mādhyamaka and Vijñānavāda; nag-khrid is an explanation with the help of texts, dmar-khrid is an explanation with the help of practice), the bLo-sbyon Don-bdun-ma (of gLañ-ru thañ-pa), the gSed-dmar Sin-tu spros-med (an initiation rite of the Red Yamāntaka), the "Path and Fruit" doctrine (Lam-'bras), the gCod, etc. At the age of 18, in the year Fire-Female-Dragon (me-pho'-brug—1376 A.D.), he came to the abbot's chair, and revolved the Wheel of the Law. At the age of 20, in the year Earth-Male-Horse (sa-pho-rta—1378 A.D.), in the month of Kārttika, he proceeded to Lha-sa. The Si-tu dGe-sloñ-ba of mTshal-pa and the official Grags-pa of sNel-pa arranged a great reception for him. He met the lo-čhen Byañ-rtse, who had come to dbUs, at Ra-ka-brag. He received the final monastic ordination in the presence of the lo-čhen Byañ-rtse who acted as upādhyāya, the lo-tsā-ba Grags-pa rgyal-mtshan who acted as ācārya, and the lo-tsā-ba Nam-mkha' bzañ-po who acted as Secret Preceptor. From the lo-čhen (Byañ-rtse) he heard the complete initiation rite of the Kālacakra, the Samvara Cycle according to Kṛṣṇācārya (Nag-po-pa), the initiation of Amitābha and other texts. From Lo-grags-pa he obtained the exposition based on the practice of the Guhyasamāja (gSañ-'dus dmar-khrid), and many initiations including that of Hevajra, the Samvara and others, the Kālacakra-Tantrāṭikā (Dus'-khor rgyud'-grel, i.e. the Vimalaprabhā), the basic text and the commentary on

the Sekoddeśa (dBaṇi-mdor bstan-rtsa-'grel; Kg. rGyud-'bum, No. 361; Tg. rGyud, Nos. 1351, 1352, 1353, 1354), the Don-dam-hsien-pa (Śrī-Paramārthaseva, · Tg. rGyud, No. 1348), branches of the Vimalaprabhā (Sems-'grel), the Dus-žabs sñan-brgyud, the four gSal-sgron of Yu-mo, the Śrī-Kālacakrapodeśasūryacandrasādhana (Tg. rGyud, No. 1369), the Ye-śes spyān-sgrub (Jñānacakṣusādhana, Tg. rGyud, No. 1370), the dPe-med 'tsho'i sbyor-drug (Sadaṅga-yoga-nāma, Tg. rGyud, No. 1367), the Sadaṅga composed by Man-luṇ-pa (a famous Tibetan pilgrim from gTsāṇ, author of a detailed description of India existing in manuscript form only; lived in the beginning of the XIII century), the Sadaṅga of the Guhyasamāja (gSaṇi-'dus sbyor-drug, Sadaṅgayoga-nāma-ṭīkā, Tg. rGyud, No. 1786), the Kāla-čakrottaratatantra (Dus-'khor rgyud phyi-ma, Śrī-Kālacakra-tantrottara-tantrahṛdaya-nāma (Kg. No. 363 rGyud-'bum), the mDor-bsdus daṇi-po'i 'grel-pa mi-gyo snaṇi-ba (Śrīmanvimala-prabhātantrāvatāraṇivādācalahṛdayāloka, Tg. rGyud, No. 1349), the Sadaṅga of Bu-ston (Vol. III /Ga/ of the gSuṇ-'bum), the gDan-bzī'i 'grel-pa (Ārya-Catuhpīṭhaṭīkā, Tg. rGyud, No. 1608), the Laim-rim of the bKa'-gdams-pas, and other texts. He made large offerings, such as the gilding of the robe of the Lord (Jo-be) in Lha-sa and the presentation of votive lamps (dkar-me). It is stated that the Rin-po-chen Nam-mkha' dpal-bzaṇi-po passed away in the year Earth-Female-Sheep (sa-mo-lug—1379 A.D.). But in the "Life" of the Precious One it is stated that he had become an ascetic at the age of 43 in the year of the Horse (rra-lo—1378 A.D.), that he had passed away at the age of 47, and that he had occupied the abbot's chair for 15 years. Again in the "Life" of bKra-śis dpal-brtsegs-pa it is said that he was nominated to the chair in the Serpent year (sbrul-lo—1377 A.D.), and that in the following Sheep year lug-lo—1379 A.D.), the Dharmasvāmin Nam-mkha' dpal-bzaṇi-po passed away. There is thus a difference in the dates given in the above two passages. During the cremation of the remains of

(104a)

the Precious One, a flower shower fell and numerous images and relics were recovered (from the ashes). A pompous funeral rite was held. They also erected a silver relic-holder, one cubit (khrū) in height, a large image and copied numerous religious books. After this, he acted as mediator when Jōn-ji led an army against mKhar-rtse-ba. After that, he proceeded to sTag-luñ, constantly preached there, and revolved the Wheel of the Law. In his actions he followed the example of his previous teachers. His fame spread throughout all quarters. This Precious One introduced the rule prohibiting the bringing of meat within the precincts of the monastery. On one occasion he sent presents to the successor of rJe-btsun sPyi-lhas-pa, who was known to be an incarnation of Ārya (Nāgārjuna). He offered tea to the inmates of the monastery. He saw in a dream himself wearing a jewel crown adorned with the images of the five Dhyāni-Buddhas. On several occasions he had dreams that he had been nominated master (bdag-po) of the Doctrine. Following (these dreams), and, in general, in order to spread the Doctrine, and, in particular, in order to fulfill the wish of the ascetic Nam-mkha' dpal-bzañ-po, he made extensive offerings of tea to all the monastic establishments in dbUs and gTsañ. Later, he spent four years in strict seclusion. While he was meditating, a great temptation arose in him. He met the Dharmasvāmin Kun-dga' bkra-śis who had come to Rwa-sgrei, and heard from him the initiation rite of the 15 goddesses of Nairātmā (bdag-med lha-mo bčo lha) the "Path and Fruit" Doctrine (Lam-'bras), the system of Ni-gu (the sister of Nā-ro-pa), and many other texts. After that, the revolt of the Phag-mo-gru-pas (nah-ziñs—revolt) took place. In the meanwhile he made extensive offerings and admonitions. After that, he proceeded to Lha-sa to meet the dbai (wang) Grags-pa rgyal-mtshan who had come to Lha-sa. He made large offerings, such as the offerings of 300 loads of butter for the votive lamps of the Lord (Jo-bo) in Lha-sa, the gilding of the Lord's face with gold

(104b)

to the value of four srañs, the offering of garments (to the Lord), a canopy (bla-ri) and mandalas. On that occasion he visited Yer-pa, 'Tshal and other localities. He also erected an image of sTag-luñ-thañ-pa and conveyed it to sGam-po. To an image of Dags-po he offered garnments and golden votive lamps. He also gave a sum of money towards the expense of maintaining the lamps. At Zañs-luñ he offered lamps and garments. He also offered nine kinds of objects, such as a mantle to sPyan-sña Chos-kyi sen-ge. He also offered tea and made presents. On two occasions he visited Upper Khams and the Northern regions (Byañ-ris). He also acted as mediator, accepted offerings and preached extensively the Doctrine. When invited by 'Jam-dpon sen-ge of Sog-pa, he visited sKoñ and acted as upādhyāya at the ordination of sPyan-sña Nam-mkha' dpal-brtsegs rgyal-po. During that time Joñ-Ji bSod-nams rin-chen of 'Bri-khuñ waged war in Roñ-po. He attempted to mediate in the case of the reimbursement of the exorbitant fine (which had been imposed), but Joñ-Ji did not listen (to him). When he came to bSam-yas on his way to Phag-mo-gru, he received the invitation to partake of tea from sNe-gdoñ. He visited all the sacred objects (in this monastery), and, in particular, having pressed to his heart the skull-cup of the upādhyāya (Śāntarakṣita), he remained so for a considerable time. On one occasion having gone to mChims-phu, his retinue experienced difficulties in climbing a steep slope. (At the same time) many saw the Precious One himself walking without touching (the ground) with his feet. When he came to sNe-gdoñ, dBañ Grags-pa rgyal-mtshan came out to receive him at lCañ-gliñ gru-bži. (The Precious One) remained (there) for four days. He received offerings of several measures of silver, golden cups and garments. He also visited Khra-'brug and rTses-thañ. He spent one day at Tshoñ-dus, and then proceeded to Thel. The officials of Thel arranged a great reception for him. Having worshipped the precious image inside the grags-hut ('Jag-spyil), he expressed many (105a)

solemn wishes (the grass-hut of Phag-mo-gru-pa at gDan-sa Thel). His retinue became possessed of a god, and many of them became crazy. He made large offerings to sPyan-shā bSod-nams grags-pa and offered tea (to the congregation). Thel-pa (*the official of the place*) also rendered numerous services to him and made large offerings. He visited sTag-luñ brag-mgo. Then on his return journey, he visited Lha-sa, gLan-thañ, and other places. In particular, after having gone to rGya-brag, he preached the Doctrine, during which a shower of flowers, fell, beating down dust. About that time, the Dharmasvāmin bDe-bžin gṣegs-pa received the visit of an official (ta-žiñ<chin. ta-jēn) who came to invite 'him to China (rGya). Perceiving that rTogs-ldan So-nag rgya-bo was desiring tea, and sGo-mo Rin-po-čhe bzañ-dpal-ba cow butter, he gave them some. When they were engaged in the erection of a large image, he said: "Dig here!" They dug, and found a boulder. He also saw the handle of a blue pot which was about to break. Numberless were his words and actions guided by his prescience. On one occasion when he felt ill, he ordered the recitation of scriptures after dusting the volumes. It took three years for 250 monks to dust the volumes. About that time the offerings of mNa'-ris-pa reached him. Formerly, in the country of Men-žañ there was a custom of cremating six or seven men alive, whenever a man died. gCūñ Bya-bral-pa, having manifested his supernatural powers, stopped this practice. They abstained from it for 30 years. About that time the former Rin-po-čhe sent a hillman as his representative there and they made the vow (of abstaining) from killing the victims for 12 years. After that he was requested to send another man, and he despatched the bla-ma 'Jam-dpal sen-ge, who preached the Doctrine to the king Tha-gur (Thakur< Sanskrit Thakkura) of Men-žañ (Men-žañ—Mes-žañ in gLo-bo, east of Guge in Western Tibet. See A. H. Francke: Antiquities of Indian Tibet, II /Calcutta 1926/, p.243). He sent many presents to this king, such as an image his own hat, etc. He also sent presents to

(105b)

the ministers Vimala and Thir-ma-le (Tirumala), as well as his message. The king said: "On the whole, the sTag-luñ-pas had become the protectors of Men-žāñ, since the time of Margul guru." He offered him the custom of the so-called fire-wheel- (me-khor, the cremation of a human victim alive). He also presented much gold to a man called sMan-luñ-pa, to make him abstain from the "fire-wheel" custom. A king of Nuñ-ti (Kūlu) named Ratna also offered him this custom (i.e. promised to abstain from this custom). On one occasion he said: "Danger will come to the kingdom!" He ordered everyone to perform rites, and requested the dBai Grags-pa rgyal-mtshan to perform a great ceremony. He also performed many rites in his palace (bla-brañ). But inspite of all this, a great earthquake took place, and the eastern gate of the vihāra crumbled down, as well as many cells of the monastery. He had to stay for one and half month in a tent at sKu-bum-ltag. During the absence of his attendant a herd of mountain sheep (rna-ba) came down towards him. Most of the animals went away, but some stayed and licked his garments with their tongues. He was endowed with an excellent perfume of morality and even articles which he kept near himself, emitted that perfume. When he used to light a lamp at night, his shadow was barely seen. He was able to walk through a closed door from inside to outside, and from outside to inside. High officials and Chinese officials (ta-jen) were unable to stand his lustre, and all were rendered humble. He proceeded towards Phag-mo-gru and presided over the congregation during the funeral rites for the deceased sPyan-sña Rin-po-che bSod-nams bzañ-pa. Goñ-ma (the Superior) Grags-pa rgyal-mtshan received him at rDo-mdā'. On the day of his reaching Thel, there appeared three rainbows in the shape of a gate and railing (torana, rta-babs) in the sky, as well as four or five rainbows having the shape of door-frames' halves. At that time, he spent four days there. After he had spent two days, about noon, when he

was about to go to Yañ-dgon Nañ-so, he said: "All the days are auspicious ! All the stars are auspicious ! (this is a quotation from a sūtra). To-day I shall be very busy !" and saying so, he went. After finishing the mid-day's food, he sat for a short while in meditation, and after that said: "Prepare some tea in a lonely house, and invite there the upādhyāya and the ācāryas of Thel, as well as the inmates of both the old and new monasteries ! I shall offer you some tea (Ja'-dren-intshon-čig). Also prepare a high seat for the Dharmasvāmin bSod-nams rgyal-mtshan, and place over it my red carpet, My servants should escort him here, and place him on the seat." When the Dharmasvāmin sat on the seat, he offered him large presents and said to him: "Lord Phag-mo-gru-pa, the incarnation of Buddha Krakuchanda ('Khor-ba-'jig), performed great works for the welfare of numberless living beings in this place. After him, the monastery was looked after by Kyu-ra Rin-po-čhe. After that, since the coming to the abbot's chair of sPyan-sia Rin-po-čhe till the present time, the monastery has been looked after by his undefiled descendants. Now you should become the head and leader of numerous disciples. You will be not inferior to your predecessors in mercy and labours !" sPyan-sia Rin-po-čhe replied: "I shall act according to your command !" When he reached sNegdoñ, there were about two fathoms ('dom) (of water) to cross between the ferry at Nañ-po and the river bank. Some saw him crossing the river on a horse. Las-čhen Rin-rgyal-ba saw him dismounting from his horse and walking without touching the surface of the water with his feet. There were many similar visions. dBaiñ Grags-pa rgyal-mtshan received him at the landing place (śan-kha), offered him food (žabs-tog) and presents, and then escorted him as far as Bya-sa.

(106b)

He was requested to come again, but replied: "Now I shall not come." He returned (to sTag-luñ). From the Emperor Ye-dbañ (Yung-lo, 1403-1424) he received the title

or Gu-srī (Kuo-shih), the silver seal, the kao-miñ (kao-ming, letter patent) and many presents. After that he suddenly fell seriously ill caused by some defiling influences (sku-grib is often used in the sense of paralysis), and performed an elaborate rite. He appointed the Dharmasvāmin Byañ-čub rgya-mtsho-ba to the abbot's chair. After a short while his health improved, and he was asked about the cause of this improvement. He said: "Following a violent attack of sadness (nihsarana—nes-'byuñ), the vital breath (prāṇa, rlun-sems) collected within the heart, and penetrated into the carotid vein (avadhūti). Because of this, I saw in front of me in the sky all the teachers of the Lineage, from Vajradhara to my personal teacher (who had initiated me, rtsa-ba'i bla-ma means the teacher who had bestowed initiation), below them stood numerous tutelary deities, and besides them Buddhas, Bodhisattvas, monks and Pratyeka-buddhas. Below them there stood vīras (dpa'-bo, a male deity counterpart of a dākinī), and dākinīs, together with the Religious Protectors (Dharma-pālas). After that I abided in the essence of the 'Great Seal' (Mahāmudrā)." On numerous occasions he admitted that in himself sTag-luñ-thañ-pa, the Great, had appeared again. Then, following an attack of cold, he passed away at the age of 66 in the year Wood-Male-Dragon (śin-pho-'brug—1424 A.D.). At the time of his death, he was asked: "Where to should we address our prayers?" and he replied: "On the last day of the funeral rite, I shall appear in the sky above the grass-hut (Jag-spyil, of Phag-mo-gru-pa) and receive your prayers. Similar to the previous teachers, who had passed away, I shall receive your prayers in Tuṣita." Then heavenly music of different kinds resounded and all saw above the palace a shining white pillar standing erect. After the cremation of his remains, four conches twisted to the right and numerous relics were recovered (from the ashes). At the time of the cremation, a shower of flowers, each of which had four petals and a relic as its anthers (že-'bum), fell within the area covered by the smoke (from the pyre), and some of

these flowers even fell into the tea-cups of the monks who were present.

The Dharmasvāmin Byañ-čhub rgya-mtsho: he was born in the year Water-Female-Sheep (čhu-mo-lug—1403 A.D.). This Water-Sheep year (čhu-lug—1403 A.D.) was the 45th year of the Dharmasvāmin bKra-sis dpal-brtsegs-pa. Abut this Precious One, dPal-mkha'-spoyd-pa had said: “Because of very many former karmic deeds, I shall occupy the chair of the Teacher in the Northern region and shall complete his labours.” He became bKra-sis grags-pa, the disciple of sKu-yal-ba, and because of this, there were numerous proofs of his being formerly dPal-mkha'-spoyd-pa. At the age of 22, in the year Wood-Male-Dragon (śin-pho-'brug—1424 A.D.) he came to the abbot's chair, and acted as abbot during 7 years, till the Iron-Male-Dog year (lčags-pho-khyi—1430 A.D.). After that he became an ascetic, wandered through all the uplands and lowlands, and looked after the welfare of others. He then transferred his residence to a hut (gzims-spyil). At the end (of his life), he journeyed slowly to Koñ-po and mDo-Khamis, and looked after numerous disciples. He passed away at the age of 46 in the year Earth-Male-Dragon (sa-pho-'brug—1448 A.D.) in mDo-Khams. The Dharmasvāmin bKra-sis dpal-'od-pa was born in the year Earth-Male-Mouse (sa-pho-byi-ba—1408 A.D.). He came to the abbot's chair in the year Iron-Dog (lčags-khyi—1430 A.D.) at the age of 23. He occupied the chair for 31 years, and passed away at the age of 53 in the year Iron-Dragon (lčags-'brug—1460 A.D.). The Precious Dharmasvāmin Nag-dbañ grags-pa dpal-bzañ-po was born in the year Earth-Male-Dog (sa-pho-khyi—1418 A.D.). He attended on many holy men and studied extensively, the Prajñāpāramitā and the Tantra-Piṭaka. He also heard many precepts on meditative practices (sgrub-brgyud). In particular, when he came to gTsāñ, he attended on many holy men, including the All-Knowing Chos-kyi rgyal-po and others. He stayed at many places, such as dPal-mo

chos-sdiñs, La-phyi (near sNe-nam) and others. His fame encompassed all quarters. At the age of 44, he came to the abbot's chair in the year Iron-Female-Serpent (lcags-mo-sbrul—1461 A.D.). There was no one equal to him in the knowledge of the Inner (nañ-gi mkhyen-pa, i.e. the understanding of śūnyatā) and in mind concentration. He made himself famous by looking after great vihāras. The worldly prosperity of dPal sTag-lun-thañ also increased in the life-time of this Precious Dharmasvāmin. He was successful in all his works, as far as the kingdom of lJañ, without leaving his mat. All the Tripitakadharas, who attended on him, failed to grasp the depth of his wisdom, and felt humble. His life was virtuous. His house and grounds were filled with wealth. He erected great images, and distributed rich alms. His other numerous deeds were inconceivable. When dbOn Rin-po-čhe had reached the age of 13, he appointed him to the abbot's chair, and himself became an ascetic, and is still living. The Precious Dharmasvāmin bKra-śis dpal-ba was born at the Bye-ma in the year Iron-Female-Serpent (lcags-mo-sbrul—1461 A.D.). From the Precious Dharmasvāmin he heard the complete doctrine of the bKa'-brgyud-pas. At the age of 13, he came to the abbot's chair. In general, in this Snowy Country of Tibet, as told on the stone pillar (*rdo-tiis*) of Lha-sa, "since the miraculous Lha-btsun-po 'Od-lde sPu-rgyal had founded the kingdom and tilled the soil (the words *yul-byuñ sa-dod* have become effaced on the pillar of Lha-sa)¹⁷, they ruled as very great kings of Tibet." From gNa-khri btsan-po 'Od-lde till Ral-pa-čan, 42 kings, without interruption of the line, protected their Tibetan subjects. Long was their Lineage and great was their grace (*bka'-driñ* is an old orthography; the modern word is written *bka'-drin*). The Dharmarāja Khri-sroñ lde-btsan acted as almsgiver (of the Buddhist community). The mahā-upādhyāya Śāntarakṣita

¹⁷ Verbal communication of Rev. dGe.'dun chos-phel.

acted as upādhyāya. The "Seven Men on Trial" (sad-mi-mi-bdun) and others were ordained, and all the ordained ones possessed faultless moral precepts. Though all of them were able to expound the Three Piṭakas with the help of their learning, Dar-ma caused the Doctrine to disappear. In this manner the Doctrine of Ordination (Rab-tu byuñ-ba'i bstan-pa) did not last in Tibet for more than 67 years. After that, for more than seventy years, the natives of dbUs and gTsāñ fought one another, and monastic communities were not to be found anywhere. Then by the grace of bLa-chen-po and the "Six or Ten Men of dbUs and gTsāñ", the number of monastic communities greatly increased. But during the period of civil wars between the various monasteries, and in later times when the Mongol troops reached Rwa-sgreñ, about 500 monks were killed. At rGyal about a hundred men and horses were killed. Many similar upheavals took place. Later, by the grace of the Teacher 'Phags-pa, the Sa-skyā-pas acted as overlords of dbUs, gTsāñ and Khams. But later, because of internal feuds, among their descendants, their Doctrine did not last for more than 75 years. Then again the disciples of the Master Dags-po and their disciples have each of them founded great monasteries. At gDan-sa Thel after the death of 'Gro-ba'i mGon-po (Phag-mo-gru-pa) for a long time there was no abbot, and disorganization set in. In this country of Tibet, 'Bri-khuñ Thel is the greatest of the monastic congregations founded in one place. Later, the Sa-skyā-pas burnt down the monastery. The vihāra itself and all the holy objects perished in the fire, and there was much hardship.

sTag-luñ: in the beginning sTag-luñ-thañ-pa founded the monastery, and since his time till the present day there has been a long succession of teachers. The vihāra and the monastic congregation were distinguished by excellence. Till the present time no damage has been done to it. At the (108b) time of the great panic (caused by the arrival of) Mongol troops, though the troops passed in front of Phoñ-mdo, sTag-

luñ did not suffer the slightest damage. Later, when the 'Bri-khuñ-pas mustered a host composed of the subjects of both the king and the monastery, and filled with it the great plain of rTses-thain, they were utterly routed by a hundred sTag-luñ-pas. In short (one must say) that since the foundation of this monastery to the present day, though many years have passed, the strict rule that women should not dare to look in the direction of the monastery, and the continuance of the practice of religion have not deteriorated, and therefore this monastery remains unsurpassed (by others). One should know that this is due to the blessing of siddhas, who had appeared among its teachers. I believe these teachers were experts in the performance of auspicious ceremonies, and therefore the monastery enjoyed a long existence. Since the foundation of the monastery in the year Iron-Male-Mouse (lčags-pho-byi-ba—1180 A.D.) till the present Fire-Male-Ape (me-pho-spre'u—1476 A.D.) 297 years have passed.

Sañs-rgyas-dbon: he was born in mDo-Khams in the year Iron-Female-Hog (lčags-mo-phag—1251 A.D. The Re'u-mig /JASB, 1889, N. 2, p. 547/ has 1250 A.D.), when Sañs-rgyas yar-byon was 49. As a child he was taken away by his parents (to another locality). When they were crossing the Pass of gLan-liñ, he wore a pair of sandals, and while walking over the snow, left his toe-prints on (the surface of the snow). He was an incarnation of the Master sGam-po-pa. The first of his numerous miracles was the leaving of footprints on the snow described above. Later, when some of his boy friends had gone to a mountain to collect roots, he created many phantom children similar to them, and played with them. At sBras, he snatched away the ornaments of a young girl, and several men chased him, but he created a big lake between them and himself, which they could not cross. Such were the miracles performed by him in his childhood. At the age of 13, he was ordained in the presence of Sañs-rgyas yar-byon. He heard from him the complete precepts of the bKa'-brgyud-pas and most of the Doctrine,

(1094)

which had originated from 'Gro-ba'i mgon-po Phag-mo-gru-pa, and which existed among the sTag-luṇ-pas in the form of an oral tradition. There did not exist a single Piṭaka or Tantra-Piṭaka which remained unknown to him. He preached the great commentaries on the Mādhyamaka to the upādhyāya Thān-sag-pa and others (Thān-sag-pa was a famous Mādhyamaka scholar). He also preached the sGroin-ma gsal-ba (Pradīpodyotana-nāma-tīkā, Tg. rGyud, No. 1785), the commentary on the Guhyasamāja, and many other texts to those who were anxious to listen to their exposition. His name was Grags-pa-dpal. At the time of the death of Sañs-rgyas yar-byon the abbot's chair was entrusted to him. On the whole, this Sañs-rgyas yar-byon spent much of his time in seclusion, but, when 'Phags-pa came there, he attended the congregation, and met 'Phags-pa. At that time he entrusted his nephew Maṅgala-guru to 'Phags-pa. Sañs-rgyas yar-byon himself told Maṅgala-guru the reasons for his assuming the abbotship. (Therefore) these two (Grags-pa-dpal and Maṅgala-guru) disagreed on the subject of the abbotship, because the Teacher 'Phags-pa supported Mañ-gur-ba (Maṅgala-guru). Sañs-rgyas-dbon, after acting as abbot for one year, was compelled to proceed to Khams. He packed away even the dried excrements from the latrine of sTag-luṇ čhos-rje in a skin, and carried them away with him. He also took away the other holy objects, and the staff of the Venerable Mid-la, also his ladle. A messenger from Sa-skya begged him to leave behind the staff and the ladle, but he did not give them back. Then, a messenger suggested to him: "Give me a skull-cup and a stick. I shall say that these were the genuine ones." But Sañs-rgyas-dbon said: "Don't do such things! Afterwards people will have no faith in these genuine and false relics". The monks who were accompanying him also requested him to leave the objects behind, but he said: "Sañs-rgyas yar-byon had told me that I should not separate from these objects till my death! If I do it, I shall die!", on saying so, he felt ill. The monks prayed earnestly, and he revived. After that

(109b)

he proceeded to Khams in the year Fire-Female-Mouse (me-pho-byi-ba—1276 A.D.). At the age of 26, he founded Ri-bo-čhe. Till the present day it is the greatest monastery in Khams. In my opinion, Sañs-rgyas yar-byon had probably seen the beginning and the end of these events, and had instructed the two nephews to act as abbots. He passed away at the age of 46 in the year Fire-Male-Ape (me-pho-spre'u—1296 A.D.).

Do-pa Dar-ma Ses-rab: he was born at 'Goñ-de Do-ra in the year Earth-Male-Mouse (sa-pho-byi-ba—1228 A.D.) when Sañs-rgyas yar-byon was 26. Having become a disciple of Sañs-rgyas yar-byon, he heard the hidden precepts from him. He used to say: "I have met Sañs-rgyas yar-byon in the time when he was Indrabuddhi, and since then have followed him through many existences. Now I have fully obtained his grace." At the age of 61, he founded sKoñ-dgon, and passed away at the age of 83. He also obtained the mastery of the Path of the "Great Seal" (Mahāmudrā), and was able by a mere order to invoke (his) Religious Protector. When Atsa-ra Pa-śi (Pa-śi<ba,śi) arrived at 'Dam, he made the request for some servants to look after the horses (rta-gyog), and (Dar-ma Ses-rab) sent many monkeys to serve on him. In the beginning he had faith in dbOn-po only, and therefore conveyed offerings to Ri-bo-čhe. He had little faith in Mañgala-guru. Later he used to say that Mañgala-guru was also a siddha, and made extensive offerings to him.

His nephew Mañgalaratna. After him mNam-med Grags-pa rgyal-po, sKyes-mchog Nam-mkha' sñiñ-po, Nam-mkha'-dpal-brtsegs rgyal-po, dPal-brtsegs rgya-mtsho, and dPal-brtsegs bzañ-po have occupied the abbot's chair. The Chapter on sTag-luñ-pa and (his) disciples. (1104)

The chief disciple (bu-čhen) of 'Gro-mgon (Phag-mo-grupa) was Zwa-ra'i sKal-l丹 Ye-ses señ-ge. In a former existence when he had been born at Ci-phug in Khams, his name has been Tsol-pa. His family (name) was kLad-ru. At that time his mother (had been) dMar-gza' Pad-ma. A yogin,

learned in the Cycle of Sañvara, came from the Nepāl-Tibetan borderland, and initiated him. This yogin had a wife (Jo-mo) and a black servant. These he gave to him. In this country there were five brothers, and the fifth carried away his wife. He himself apprehending murder, lay down inside a granary. The black servant told him: "One shouldn't be afraid! I can certainly kill (them all at once)." On the palm of his hand he had the sign of a sword. He then killed (the kidnapper). "It seems that the Teacher who had initiated him was Sañvara, the wife—Da-ki-ma (Vajravārahī), and this black servant—Śri Nātha (dPal mGon-po)", thus it has been said by Zwa-ra-ba himself. Zwa-ra-ba in this life was born at Mon-'gar. In his youth, when guarding goats, a self-produced faculty of concentrated trance was born in him after looking from a hill-top on the mountains of the monastery of Phag-mo-gru-pa. Once two meditative ascetics discussed meditation between themselves. He thought: "If this is meditation, then I also know how to meditate." Having come to the monastery, he met 'Gro-mgon, who said to him: "In your former life you had been a great meditator, but there is still a transgression in your vows. When you were in your mother's womb, your mother's body felt at ease, because you had been (in the past) a good ascetic (sgom-chen), and thus a natural faculty of concentrated trance was born in you. As a sign that you had transgressed your vows in your former lives, you have the habit of sleeping face downwards." 'Gro-mgon then introduced him to his own Mind and an excellent insight was produced in him. He was given the name of sKal-l丹 Ye-ses sei-ge. Later, he founded the monastery of Zwa-ra dgon at Gra-rabs. Scenes of his former existences were drawn by him on the upper part of the walls of his room. He worshipped profusely at Phag-mo-gru, and erected there a large building. His disciple gYam-bzāñ čhos-rje attended on him. He was born at dMar-mo of gTsāñ-žal in the year Earth-Female-Ox (sa-mo-glañ—1169 A. D.) as son of father sBrañ-mo lčam and mother Zañ-lčam 'Bum-skyid, who was a dākinī.

(110b)

In his childhood he was taken to Bya-žin, and became expert in the offerings to the Jewel (dKon-mčhog, ratna). A householder once told him: "It would be good, if you were to become a monk!" He took up ordination in the presence of a native of gTsañ known by the name of sGrin-nikhan-po Chos-ston, and was given the name of Chos-sMon-lam. After that, he heard the exposition of the Vinaya and the bKa'-gdamis-pa doctrine from a teacher at 'Chad-dkar. A mystic trance was produced in him naturally. The teacher said about him: "This novice possesses a good power of meditation." He then thought of becoming an ordained monk (dge-sloñ), and received the final monastic ordination at the monastery of rGya-dur at the age of 18, kLubs-dkar-ba acting as upādhyāya, Goñ-gad-pa gNal Dar-ma gzi-brjīd as ācārya, and the ācārya Me-čhar as Secret Preceptor. For five or six years he stayed with the upādhyāya and profoundly studied the Vinaya, and became known as the Vinayadhara of bsNubs. At the age of 22, in the year Iron-Male-Dog (lčags-pho-khyi—1190 A. D.), he saw (in his meditation) the funeral ceremony of the late sTen-pa lo-tsā-ba more clearly than seen by those who had attended the ceremony. At the age of 29, when his Teacher was preaching four texts at Ni-zla-sgañ, he acted as assistant preacher and recited by heart the Prātimokṣa-sūtra ('Dul-ba'i mdo, Vinayasūtra by Guṇaprabha, Tg. 'Dul-ba, No. 4117). He offered his upādhyāya presents, and among them the Phal-po-čhe spoñ-brgyad-ma (Buddhāvatamsaka-nāma-mahāvaiḍūyasūtra, Kg. Phal-chen, No 441) and a good armour. The upādhyāya was pleased, and said to him: "You will collect numerous doctrines in this life!" At the age of 28, he became the successful steward of the monastic community of Bya-žin. In that year the upādhyāya kLubs-dkar passed away, and he felt sad. In order to drive away his sadness, he proceeded towards Gra accompanied by Bés-ri-ba. He heard that at Zwa-ra there was a Living Buddha named sKal-l丹 Ye-śes seiñ-ge, that flies used to form a canopy over him, and that he was said to

(111a)

have been the chief disciple of Phag-mo-gru-pa. He felt faith born in him, and proceeded to Zwa-ra. As soon as he met the Teacher, an understanding of the Oneness of his and the Teacher's minds was produced in him. After that he proceeded towards gTsāñ, where he met Zig-po bDud-rasi, and received his share of barley (nas-'gyer blañs). He also met the ācārya Pra-spañ and Gyañ-ro Dart-mgon. Again he proceeded to dbU-ru. Having heard that the bla-ma Žañ was of a quarrelsome nature, he did not have faith in him, and therefore did not meet him. But later he felt boundless faith in (him) and accepted him as his Teacher. He obtained the cittotpāda ceremony from Brag-dkar-ba at Brag-dkar in 'Phan-yul. He also obtained the "Refuge" (skyabs-'gro) from Bya-yul bsNubs-sgom. Having gone to 'On, he met the Lord 'Bri-khuñ-pa, and attended a class on the Doctrine. At the age of 30, he gave up all worldly occupations and practised meditation at 'Bum-žiñ. In the following year, he proceeded into the presence of Zwa-ra-ba, who asked him: "Did you obtain initiation?"—"I did not obtain it"—he replied. Zwa-ra-ba having given the necessary permission to the ācārya dbOn-po, the latter bestowed on him the initiation rite of the Yoginī (Vajravārahī, rNal-'byor-ma'i dbañ). Then numberless forms of trance were produced in him, and Zwa-ra-ba delivered to him several auspicious prophecies. Then he settled at Ra-mo in the mTha'-luñ valley which had been indicated by the Venerable Mid-la to Ras-čhuñ-pa, and on the ridge of 'Chu-gu, and other places. In the next year he went to Zwa-ra-ba who bestowed on him the sNiñ-po Phyag-rgya čhen-po, and especially an Introduction to the "Oral Tradition" (sÑan-brgyud-kyi no-sprod), the upāyā-mārga of the "Six Doctrines" of Nā-ro, and some other texts. The Teacher said to him: "Now my Lineage will not become extinct!" and rejoiced. At 'Bum-žiñ wild rose bushes (se-ba) began to flower in winter and he became famous as one who was receiving flower offerings from the Nāgas. When his father fell ill, and was about to die, Zig-

(111b)

po bDud-rtsi came there and blessed him. When he was staying at mTha'-luñ, an inconceivable faculty of perceiving the effects of causes, etc. was born in him. From the ācārya gÑags-sgom he obtained the "Six Doctrines" of Lo-ro-ba (Ras-čhuñ-pa) and the Tshe-sgrub (Life prolongation rite). This sÑags-sgom has been an attendant of Sum-pa (Ras-čhuñ). After that he journeyed towards 'O-de Guñ-rgyal (near sKyiroñ, a place highly venerated by Tsöñ-kha-pa), but did not care to stay there, and therefore returned. He then obtained from Kham-bu Ya-le instruction in the gCod-thuñ-cig-ma (name of a gCod manual still used by the adepts of gCod). He took part in the construction of a building undertaken by Zwa-ra-ba at Phag-mo-gru. Zwa-ra-ba said: "You must bring timber from Lho-kha!" When he failed in doing so, Zwa-ra-ba told him: "While you have failed to bring timber, I managed to bring some." When he was 36, in the year Wood-Mouse (śin-byi—1204 A.D.), Khā-che pañ-čhen came to Tibet. Šambu undertook to act as his supporter. At the age of 38, in the year Fire-Male-Tiger (me-pho-stag—1206 A.D.), he founded gYam-bzañs. In the following Fire-Female-Hen year (me-mo-yos—1207 A.D.) Zwa-ra-ba passed away, and he looked after the latter's students. On one occasion he revealed that he had been Sroñ-btsan sgam-po, and told some the story of the building of Khra'-brug,¹⁸ and the concealment of treasures consisting of precious objects and sacred books, etc. He used also to repeat the following verse: "During the period of the last five hundred years, I (Sroñ-btsan) shall be reborn in 425 years in the kingdom of gYor-po of the South in the year of the golden Great Bull (glañ-čhen gser-gyi lo). My name will be Dharmaprāñin, and I shall preach the Holy Doctrine, saying: 'Thus said the King.'" After the erection of the monastery, this religious king was invited by alms-givers from Upper and Lower gÑal, mTsho-sna, Lho-brag, Eastern and Western Yar-kluñs, to preside

¹⁸ Name of a famous Temple, built by Sroñ-btsan sgam-po.

over religious assemblies, and they erected many preachers' seats for the preaching of the Doctrine; 45 seats were erected in Lho-brag, and 47 at gNal. He said: "These seats were endowed with greater blessing than even caityas." (1124) When he presided over religious assemblies, he did not count the assemblies over which he presided in Western and Eastern Yar-kluṇs, and other places, as well as did not list the number of seats (erected). On several occasions he sent offerings to Zwa-ra from out of the offerings received by him during the religious assemblies. He also had a vision of Zwa-ra-ba with a pleased countenance and shining body. On one occasion he indicated the need for a religious assembly to avert hail in Šambu-lčal. 350 white and black tents (were pitched) and 1500 ordained monks with 300 supervisors headed by the upādhyāya Khu-ba, and 121 nomads from gYam-bzaṇs gathered there. He forbade hunting in the entire area above Byar-Og-og and below sGa'-dra, above Dags-po Kroṇ-kha and below Mon'-gar mgon-po gdoṇ, beyond Gro-sul-čha-khrod and above the Gains-par gser-čhu, beyond Lho-brag gtam-sul and as far as Yar-kluṇs bya-sa. He laboured for the welfare of others during a considerable time, and passed away at the age of 65 in the year Water-Female-Serpent (čhu-mo-sbrul—1233 A.D.). Among the numerous disciples trained by him were the four who became known as the "Four sGoms": gNal-smad-dpal-ri-ba Saṇs-rgyas bya-sgom, Gor-gdon-pa Saṇs-rgyas lha-sgom, gSer-Ita-ba Saṇs-rgyas le-sgom, and dGon-gsar-ba Saṇs-rgyas rgya-sgom. After the death of the Dharmasvāmin, from the year Wood-Male-Horse (śin-phoṛta—1234 A.D.) till the year Water-Male-Tiger (čhu-phoṭag—1242 A.D.) the attendant Rin-čhen Jo-sras acted as abbot for nine years, and then passed away. After him, the ascetic (rtogs-ldan) rGyal-po dGe-mdzes-'od acted as abbot for 38 years, from the year Water-Female-Hare (čhu-mo-yos—1243 A.D.) till the year Iron-Dragon (lčags-'brug—1280 A.D.). He founded a large vihāra. After him mKhar-čhu-ba Chos-bsam-'od acted as abbot, from the year

Iron-Serpent (lčags-sbrul—1281 A.D.) till the year Earth-Dog (sa-khyi—1298 A.D.), for 18 years. He was described as an incarnation of a disciple of the mahā-siddha U-rgyan-pa by Vajrayoginī (Vajravārahī) herself. After him, from the year Earth-Female-Hog (sa-mo-phag—1299 A.D) till the year Water-Dog (čhu-khyi—1322 A.D.), Zwa-ra-ba bDe-legs'-od acted as abbot for 24 years. He also acted as abbot of Thar-pa-glin in gNal-tshan-gsum. After that bKra-sis'-od, who belonged to the Lineage, acted as abbot for 28 years, from the year Water-Female-Hog (čhu-mo-phag—1323 A.D.) till the year Iron-Male-Tiger (lčags-pho-stag—1350 A.D.). The latter has been also a disciple of the lo-tsā-ba Grags-pa rgyal-mtshan. He entrusted the abbot's chair to Lha-grags-pa'-od-pa, and himself abandoned all worldly activity. Lha-grags-pa was born in the year Wood-Female-Hog (śin-mo-phag—1335 A.D.). At the age of 17, he became abbot, and acted as abbot for 54 years, from the year Iron-Female-Hare (lčags-mo-yos—1351 A.D.) till the year Wood-Male-Ape (śin-pho-spre'u—1404 A.D.). He died at the age of 70. Since that time the abbot's chair was occupied by "the family of Lha." He also acted as personal attendant of the Dharmasvāmin bLā-ma Dam-pa. He attended on Bu-ston Rin-po-čhe and others, and heard many doctrines. The Dharmasvāmin Lha-khaṇ steñs-pa became his disciple, and heard many doctrines from him. After him Lha bSod-nams 'od-zer-ba acted as abbot for 22 years, from the year Wood-Female-Hen (śin-mo-bya—1405 A.D.) till the year Fire-Male-Horse (me-pho-rta—1426 A.D.). After him sPyan-sna bSod-nams 'od-mdzes-pa for 26 years, from the year Fire-Sheep (me-lug—1427 A.D.) to the Water-Ape year (čhu-spre—1452 A.D.). After that in the year of the Hen (bya-lo—1453 A.D.) there was no abbot. After that in the year Wood-Male-Dog (śin-pho-khyi—1454 A.D.), sPyan-sna rDor-rgyal-ba was appointed to the chair, and occupied the chair for 20 years, till the year Water-Serpent (čhu-sbrul—1473 A.D.). Then till the present Fire-Male-Ape year (me-pho-

(112b)

spre—1476 A.D.) three years passed. In general, since the Dharmasvāmin of gYam-bzañ's birth in the year Earth-Female-Ox (sa-mo-glañ—1169 A.D.) till the present Fire-Male-Ape year (me-pho-spre—1476 A.D.) 308 years have passed. During the time of Lha bSod-nams 'od-zer-ba, the bla-ma Sa-skya-pa Rin-chen dpal supervised and administered the monastery (gYam-bzañs). gTsān-pa Nam-mkha' byañ-čhub lectured (on the Doctrine), and till the present day the preaching had not been interrupted. The Chapter on gYam-bzañ-pa.

The Venerable gLiñ, a disciple of dPal Phag-mo-grupa: at gLañ-po-sna of gŽeñs in Upper Myañ, "The Source of Knowledge", there were two clans—Upper and Lower (1134) gLiñ. He belonged to the Lower gLiñ. His father, named rGyal-po sKyab-po was learned in Tantric propitiations, and gained his livelihood by practising medicine and astrology. His mother was gZus-mo Dar-čhuñ. He was born in the year Earth-Male-Ape (sa-pho-spre'u—1128 A.D.) and was named Pad-ma rdo-rje. In his childhood he mastered reading and writing. At the age of 8, he presented a field to Lha-rje Ra-sman, and studied medicine with him. He became expert in medicine. At the age of 13, his father died. At the age of 17, he took up the novitiate in the presence of the ācārya gLiñ. He heard numerous precepts, such as the "sGron-ma tṇam-drug" by the ācārya dPal-dbyañs, and others. After an official (rje-dpon) had become impoverished, following a disagreement with him, he became known as a great magician. Then he took up ordination in the presence of the kalyāṇa-mitra 'Om-thañ-pa. He practised penance (according to the system) of Jo-stan. He also obtained the system of the Lady (Jo-mo, i.e. Vajravārahī) from a native of dbUs named Zañ, a disciple of both Rwa (lo-tsā-ba) and dPyal. At Sreg-pa-luñ of bsNubs he heard from the Rwa lo-tsā-ba the Kālacakra, the Yamāntaka, the Sañvara, and the Vajravārahī Cycles. He then proceeded on a begging round. He broke his vows, having been seduced by a

woman called sMan-mo. He used to say that this was due to the fact that during the period of the Doctrine of the Buddha Krakucchanda (Log-pa dani-sel), when two Bodhisattva monks were preaching the Doctrine to an assembly of women, a group of sixty monks spoke evil of these two Bodhisattvas. Because of this men lost faith in these two, and because of this evil deed, the sixty monks were thrown into Hell, and had to remain there for a long time. Then when Sākyamuni came into the World, the sixty monks having obtained a human form, appeared before the Teacher, and the Blessed One thereupon explained to them the nature of their deeds, and the sixty confessed (their sins). The Blessed One then uttered a prophecy that due to the residue of their former karmic deeds, the sixty (monks) would be reborn in the families of destitute people in poverty-stricken countries. After reading the Ratnakūṭa-sūtra the Venerable gLiñ understood himself to have been the Bodhisattva Viryaprabha (brTson'-grus 'od), one of the sixty monks. Due to a karmic sin, he had a karmic link with sMan-mo. As his ordination vows were broken, sMan-mo said to him: "My parents are wealthy and they have no son. If we ask them, they shall give us money. Khyuñ-tshañ-ba possesses a precept which can remove the effects of the misdeed done by us. We shall ask him for it. I heard him saying that his doctrine was a 'golden doctrine' (gser-chos, meaning that one had to pay in gold for an initiation). We could take some gold from my parents." They visited Khyuñ-tshañ-ba, and heard from him the precepts of Ras-čhuiñ-pa. After this they both, husband and wife, put on cotton garments. Khyuñ-tshañ-ba having stated on many occasions that he had met Ras-čhuiñ-pa in person, a slight doubt was born in them. Later, he (gLiñ-ras) used to say that "though he had obtained a lofty understanding, his 'Inner Hear' (drod) grew less." After this, both husband and wife wore the white cotton garments. Khyuñ-tshañ-ba said: "You should go to the monastery of Ras-čhuiñ-pa." Having taken with them some valuables, they proceeded to (113b)

Lo-ro. He (gLün-ras) was 35 when they reached Lo-ro in the year Water-Male-Horse (čhu-pho-rta—1162 A. D.). They did not meet Ras-čhün-pa, who had passed away in the previous Iron-Female-Serpent (lčags-mo-sbrul—1161 A. D.) year. After this, he met Sum-pa, a disciple of Ras-čhün-pa. One evening, when the latter was entering his retirement, he asked him: "We came from afar to ask you for (instruction) in the Doctrine. Please help us!" (Sum-pa) said: "You should get precepts! Go to the ācārya Lo, obtain initiation, and then come (here)." They went to Lo, and offered tea and suitable presents to all the inmates, headed by Lo. Then they obtained initiation. After which gLün-ras obtained precepts from Sum-pa. He used to say: "I used to offer tea each time I listened to the exposition of the Doctrine. Therefore later, I did not experience any want in tea." Sum-pa bestowed on him the complete precepts. Each word (of them) made him understand many other subjects, and the benefit was great. After he had obtained all the precepts, a thought came to him that "now there was no one greater (than me) in the possession of precepts in the whole of Jambudvipa." One night after he had begun the study of precepts with Sum-pa, he saw in a dream a white man who told him: "From this year onwards, after five years, you will achieve success!" He also obtained some precepts from the other chief disciples, such as Bur-sgom and Byar-po-ba. When gLün-ras reached the age of 38, in the year Wood-Female-Hen (śin-mo-bya—1165 A. D.), Dant-pa Sum-pa said to him: "Now go! Our country of gNal is a (poor) place, where even ogres die from hunger!" In the same year he went to Phag-mo-gru, and met him when the latter was mounting the preacher's seat on the 18th day after the winter solstice, and an immeasurable faith was born in him. A thought came to him that all trees and birds were probably manifestations (of the Teacher). This Lord 'Gro-ba'i mgon-po as a rule disliked married yogins, but he was greatly pleased with gLün-ras, and bestowed on him instructions.

(114a)

gLün-ras dwelt in seclusion having given a vow, and practised meditation. After three days a matchless understanding was produced in him. Inspite of his resolve to spend seven years seven months and seven days in seclusion, he broke his retirement and proceeded into the presence of 'Gro-mgon, and sang before him the following song: "You Lord, had told me to meditate on the meaning of the Innate (gñug-ma'i don). I have meditated, but now I have lost the object and subject of meditation (bsgom-bya—object of meditation, sgom-byed—subject of meditation, the Mind). I was unable to observe intervals in my meditation (thun-mtshams)." 'Gro-ba'i mgon-po was very pleased (gLün-pa or gLün-ras-pa was called Saraha of Tibet). He spent three summer months of the year Fire-Male-Dog (me-phokhyi—1166 A. D.) at Phag-mo-gru. After that he stayed with his wife at 'On-rmi-sdiñs. When he again came into the presence of 'Gro-mgon, the latter ordered him: "Now let this wife go!" He replied: "Even before this, on several occasions I tried to send her away, but she won't go!"—"This time she will go, so send her away! I shall perform a rite!" said 'Gro-mgon. gLün-pa conveyed sMan-mo to Yar-khugs of the Northern Upland, saying: "I didn't squander much the property of your parents. Now go to your native place, and enjoy the wealth (of your) parents", and saying so, he let her go. He returned (to the monastery). On another occasion he again took as his mudrā a woman from Záns-ri. "That was improper", thought he, and then told the woman: "Don't follow me!" but she followed him, and so he fled to Khams. Travelling via sGam-po, he met the ācārya 'sGom-pa. From Myan-po he proceeded to Nags-sod. He was presented with many offerings, but did not accept them, saying: "I am not a seller of the thigh-bone (the text has bla-mi-tshoñ, but it should read brla mi-tshoñ, meaning that one was not to dispose of the thigh-bone of one's father after his death. According to an ancient Bon-po belief the thigh-bone was considered to be seat of the vital principle or bla) of a bKa'-

(114b)

brgyud pa" (meaning that he could not damage the good reputation of the bKa'-brgyud-pas). Later, the mudrā from Zañs-ri came to Khams in search of the Venerable One, but died on the way. In the vicinity of Zla-dgon there was a forest which (when seen from afar) had the form of a woman, and she became the fairy of this forest. Wa-ston said: "Though you have no desire for wealth, ride this horse and boil this tea!" and offered them to him. The Venerable One offered the horse to Phag-mo-gru-pa who said: "I don't need the horse! Present it to rGyal-ba Lo!" Having gone to Lo-ro, he offered the horse to Lo, and a turquoise to Sum-pa. He also made some offerings to other teachers and spent some time at Mog-sa. When he returned to Phag-mo-gru, he found that 'Gro-mgon had passed away, and that his remains had been cremated. Before an assembly of about a thousand men, who had gathered for the tea ceremony, he sang a song beginning with the words: "In the grove of Sri Phag-mo-gru similar to that of the town of Kuśinagara." After that he visited numerous localities in dbUs and gTsān. Having been invited to 'Phrañ-po by the local king (btsad-po), he spent some time there. Then bla-ma Žañ told him: "Help in the feud!" and he stopped the troops of Chu-gle'u čhuñ-ba near the Palace. His fortune having increased, he amassed a large property and spent his money towards half of the cost of erecting of a large image, built by bla-ma Žañ. All books received by him were sent to Phag-mo-gru. On his way to Phag-mo-gru at bSam-yas he had a vision of a blue woman who placed inside his mouth a volume. Then he understood the meaning of all the books seen by him, and having obtained the däkini's permission, he wrote several expositions of the Tantra. Some people ridiculed them, saying that he had written them of his own design (rañ-bzor byed-pa). In general, he composed: "An analysis of the Tantra" (rGyud-kyi rnam-bžag), the sGron-me rnam-drug, the Sems-kyi rdo-rje'i bstod-pa, the rNal.-'byor 'Jug-pa, the bDe-mčhog-gi dkyil-'khor-gyi čho-ga, and other texts. The

(1154)

bLa-ma sGrub-pa'i phyag-bžes ("The method of propitiating one's own Teacher") was also introduced by the Venerable gLiñ. He laboured for the welfare of living beings in all quarters. He visited sKyo-ro-ro. Later, he took over the monastery of sNa-phur-dgon, and looked after the interest of others. While he was preaching the 'guides', lecturing on the Doctrine, and preaching on the five samayas or Tantric vows (dam-tshig lha-ba), two men who had broken their Tantric vows, came to him, and this caused his teeth to contract, and he passed away on the 28th day of the first summer month in the year Earth-Male-Ape (sa-pho-spre'u—1188 A.D.), aged 61 (the breaking of a Tantric vow is considered to be an unforgivable sin). His Last Will was discovered in a book (which said): "My body, speech and mind do not differ from the Body, Speech and Mind of all the Tathāgatas. They will enter into the bodies, speeches and minds of all living beings. Whoever will pray to me with devotion, will realize all his wishes." According to some accounts, this Venerable One had studied the Dohā under sPar-phu-ba, but the commentary on the Dohā composed by him, differs slightly from that of sPar-phu-ba in the treatment of the subject.

His disciple the Dharmasvāmin gTsāñ-pa Ye-śes rdo-rje (gTsāñ-pa rGya-ras the founder of 'Brug): his native place was a district of Khu-le in Upper Myāñ at the foot of Ha'-o gañs. He was born in the year Iron-Female-Serpent (lčags-mo-sbrul—1161 A.D.), as the youngest son of the seven sons of father rGya-zur-po Tsha-ba and mother Mañ-gza' Dar-skyid. Because of their many sons, his father did not care for him, and his mother entrusted him to a Bon-po, who gave him the name of gYūñ-druñ-dpal. At the age of 8, his mother died. At the age of 12, his elder brother sKalldan took him to gTsāñ-roñ, and he learnt the alphabet with sLob-gñer (this means that his "inner heat"/gtum-mo or drod/has been developed) mKhar-ba. At the age of 13, he spent three years at the residence of the ācārya rTa-thāñ-pa,

(115b)

and obtained (from him) the exposition of the Abhidharma (mNōn-pa), the Yoga (Tantra), the Zi-byed system, and other texts. At the age of 15, he came to the residence of the ācārya mKhar-luñ-pa and attended on him for 8 years, and heard from him the exposition of the doctrine of the "Great Achievement" (rDzogs-chen), Logic (Tshad-ma), etc. He suffered formerly from an illness which was cured without his going into seclusion. From the ācārya 'Khor-reba he obtained the rDzogs-chen rigs-rdzogs (name of a book). From the ācārya bTsai-tsha he heard the Māyā Cycle (sGyu'-phrul) and the Thugs-rje čhen-po gter-ma (the Hidden Doctrine of the Great Merciful One). From So Dar-ma sen-ge he heard the Bodhisattvacaryāvatāra (sPyod-'Jug). From Lha-rje Kun-rgyal of Khu-luñ he heard the (Mañjuśrī)-nāma-saṅgīti. From the ācārya 'Dul'-dzin (Vinayadhara) he heard the Thugs-rje čhen-po according to the method of Atīśa (The propitiation of the Great Merciful One / Avalokiteśvara/). At the age of 22, his father invited the ācārya mKhar-luñ-pa. Then the Dharmasvāmin himself was installed as a scholar, and taught the Doctrine. He took up his residence at the hermitage of La-mdā-'bar-bzañ. After this, he met the Venerable gLiñ when the latter was residing at Ra-luñ, presented him a full measure of salt and held a long conversation with him. He used to say: "My karmic link (las-'brel) with him seems to have been awakened at that time." After that he proceeded towards sNa-phu, and obtained precepts. After the lapse of seven days, he was able to wear the single cotton garment (of a bKa'-brgyud-pa ascetic). Then for a long time he fell ill with small-pox ('brum-pa). On his recovery, he offered his Teacher a mare (called) "The Queen of Beasts" (Byol-soñ-gi rgyal-mo). He also offered him some tea and brown sugar. His Teacher was then engaged in the building of a chapel. Monks who (in order to escape from the building work) intended going to various places or enter seclusion, were fined one golden žo each. He also presented one golden žo to his Teacher (as a fine) and asked leave to

retire to copy (books). The Teacher said: "Go to gLe'u-chui and practise it!" He thought that should the Teacher be displeased, it would harm precepts. "O me!" thought he and cried. He then placed a plate full of brown sugar in front of the Teacher and said: "I have committed a fault!" and confessed. The Teacher said: "A! Only one who understands the Doctrine, acts like this!" and was pleased. Then for five months he worked (on the building of the chapel), and a remarkable mind concentration was born in him. After the chapel had been completed, he finished (the copying) of one leaf in four days (and thus completed the copying of the book), and secured the entire precepts. He held a religious discussion with one named Dar-r dor, and the latter was unable to defeat him. He thus obtained the fame of a wise man. The Teacher said to him: "Ask me a religious question!" He replied: "This couldn't be done! How could I expose the contradiction existing in the Teacher's Mind? It won't do!" The Teacher then said to him: "Did I not give you permission (to do so)?" He then said to the Teacher: "Then tell me the characteristic of the state of the Cosmical Body of the Buddha (Dharmakāya)." The Teacher replied: "It is that which is devoid of origination, destruction, and existence." The disciple again asked: "If so, the sky also should be considered as an Absolute (dharmakāya) (but this is wrong)." The Teacher could not reply, but was pleased (with the question). After that he went to carry some provisions to his native place, and bestowed on his father the initiation of Vajravārahī. Then he proceeded towards sNa-phu, and spent a winter immured, and practised meditation. He acquired the faculty of merging together the "outer" air and "inner" breath, and could pass through a wall without hindrance. He was victorious in the battle with defiling influences which were signs mentioned (in the sacred books), and reported the matter to his Teacher, who said: "The Venerable Mid-la had also experienced it! It is very wonderful!" In general, he completed (the study of) all

(1164)

the precepts during the five years he spent at sNa-phu. After finishing the study of the theory, he used to practise them. He also preached as an assistant preacher, and never absented himself from the assemblies, and the daily work. From the ācārya rNog-pa, father and brother, he heard the Dākinī-vajrapañjārā (Gur-brTag, Ārya-Dākinīvajrapañjārā-mahātantrā-rājakalpa-nāma, Kg. rGyud-'bum, No. 419), the Hevajra (Kg. rGyud, Nos. 417-418), the Mahāmāyā, the Mañjuśrī-nāma-saṅgīti together with its precepts. He also made one copy of a treatise composed by the Lord sNa-phu-ba (gLinpas-pa). He also used to correct books copied by his fellow-monks, who were poor. Then he asked leave to proceed to another place to practise meditation, but the Teacher said to him: "Don't go! Take over my sNa-phu!" He also prophesied that he would become the Master of 'Brug. The Teacher said: "Now practise the upāya-mārga with the assistance of bsKal-bzañ." (116b) He accordingly proceeded to bsKal-bzañ and told her of the Teacher's command. bsKal-bzañ told him: "I can help you! I had some auspicious dreams about you. Now become a monk, and labour for the welfare of living beings. This Teacher (gLinpas-pa) of mine was the greatest in yogic insight (rtogs-pa) on this side of the river Gaṅgā, but he was unmarried. Are they not many like myself here?" He then asked leave to practise meditation at mKhar-chu of Dol. Permission having been granted, he proceeded towards Dol-mnar Mar-mia gser-steris. When he was begging for some barley flour, an old man asked him: "Whose disciple are you?" and he replied: "I am a disciple of the Venerable gLinpas-pa." "Alas! His!" exclaimed the old man. He did not believe the words (of the old man), but when he returned to sNa-phu, (he found that) gLinpas-pa had passed away. He stayed there until he had completed the preparations for the funeral rite. After that, in the summer, having taken with him four men, including Lo-ro Ye-mgon and others, he proceeded to Ra-luñ, and there completed their training. After that his fortune increased.

Then having taken with him a young bay horse he presented it to A-ma Jo-mo at sNa-phu. After completing the consecration of the caitya (of gLiñ-ras-pa) and the affairs of the monastery, he with several disciples, in all seven men, proceeded towards mKhar-chu. He spent some time immured at lCags-phur-čan, but was overwhelmed with accidents, gods and demons attacked him, and there was not a single spot on his body which remained painless, etc. He succeeded in subduing all these accidents and (his) understanding became like a spear piercing the sky. He also grasped the importance of the doctrine of Dependent Origination. There also he had a vision of Ye-ses mgon-po. If he had practised the art of black magic at that time, he could have destroyed all his enemies by the mere shaking of his garment. But apprehending the harming influence to his retinue and worldly property, he did not practise it. Having spent three years at that place, he discovered the Ro-sñoms skor-drug (name of a hidden book by Ras-čhūn-pa), hidden there by the Venerable Ras-čhūn-pa. In the year of Earth-Female-Bird (sa-mo-bya—
1184 A.D.) he reached the age of 29. He then proceeded to meet mDo-po ras-pa, and obtained from him instruction in the "Six Doctrines" (of Nā-ro). The latter said to him: "You have already practised meditation." He then spent a considerable time at Bya-skyuñs, Chu-bo-ri, and other places. Having come to 'Bri-khuñ, he attended classes. He then wrote a letter as king for a method producing commiseration, and was called into the presence (of the Dharmasvāmin), and told to take up ordination. This did not, however, develop commiseration (in him). He then proceeded to sGam-po and Tsa-ri via Myañ-po, and spent there one summer. Having come to sKyi-śod, he founded kLoñ-rdol (a monastery in the neighbourhood of Lha-sa. The famous kLoñ-rdol bla-ma resided there). Immediately after this, he visited bla-ma Žai, offered him his knowledge, and pleased him. He asked the bla-ma about a method producing commiseration, and the bla-ma told him: "You should receive instruction!" and

(1174)

saying so, he bestowed on him the sNin-rje blo-rdeg-ma (name of a system, producing sudden commiseration), and he noticed a great improvement in regard to commiseration. The Dharmasvāmin said: "At any rate take up ordination!" He then asked bZan-pa to act as upādhyāya in the ceremony of the novitiate. Zan himself acted as his upādhyāya during the ceremony of his final monastic ordination. At the age of 33, he received both the ordinations simultaneously. He then established the exposition of the Doctrine in gTsān, in the Nomad country, and in Tibet, such as Pho-ma and other places, as far as Byan Tsha-kha (name of a lake). He used to send offerings to his Teacher's monastery, and thus made the wealth of others to bear fruit, as well as meditate in disputes, and perform many similar works. After the founding of the monastery of 'Brug, about a thousand huts were built round it during one year. After that he again proceeded to other places for the welfare of living beings and secured inexhaustible wealth which he distributed for the sake of the Doctrine only. In this manner wherever he went, though he had amassed very great wealth, he made his disciples practise three things: first, to free their minds from worldly matters; secondly, to meditate on the sacrifice of their lives; and thirdly, to pay homage to one's Teacher. There were about 5000 (disciples) who had grasped the meaning of the Mahāmudrā, and he advised them to spend their lives in meditation at some famous places, such as U-rgyan (Oddiyāna), Jālandhara (the Lower Kañgrā valley), Kāśmīra, the Vulture Peak (Bya-rgod phuñ-po'i ri), Ri-bo rtse-lha of China (Wu-t'ai-shan in Shan-hsi), Tsa-ri, Sa'-ug sTag-mgo near Sa-skyā, Ti-se (Kailāsa), and others. He thus dispersed his following. It is said that there was no place within a distance, which could be covered by a vulture in 18 days, where disciples belonging to the 'Brug-pa sub-sect (of the bKa'-brgyud-pas) could not be found. A hermit who belonged to the 'Brug-pa sect, did not participate in debates and did not discuss the tenets of various sects, and was of a humble con-

(117b)

duct. This Dharmasvāmin was known to have been an incarnation of Nā-ro-pa. Most people had recognized this. Having completed his earthly work, he passed away at the age of 51 in the early morning of the 10th day of the waning moon (the 25th of the lunar month) of the 3rd summer month of the year Iron-Female-Sheep (lčags-mo-lug—1211 A.D.). On the day of the cremation, a rainbow canopy appeared, and a shower of flowers fell. The 21 joints of his spine turned into twenty-one images of Avalokiteśvara, most of which are preserved inside the caitya of Ra-luṇ. He looked after the interest of others, and that of his chief disciples, among whom (were found), the “first two great ones”—sPa and rKyañ, the “middle two great ones”—rGya and 'Bras, and the “last two great ones”—Lo and rGod (-tshañ-pa).

Now sPa-ri-ba: In the beginning, when he was in charge of the gtor-ma offerings of the teacher Žañ, Dharmasvāmin gTsāñ-pa came there for his ordination ceremony, and was very pleased with him. Žañ sent him (with gTsāñ-pa), having perceived that gTsāñ-pa could be of benefit to sPa-ri-ba. He obtained precepts, and an excellent mind concentration was born in him. He then established the Upper sPa-ri Byañ-čhub gliñ, and became known as the “Master of Knowledge” (rje mKhyen-pa'i bdag-po), and laboured extensively for the welfare of living beings. Numerous branch monasteries originated from that monastery, such as Chu-bo-ri and La-kha-sar, and others. His chief disciple was called rje dGon-gsar-pa. He had a vision of Ye-ses mgon-po (Mahākāla), and possessed many signs of spiritual realization. His monastery was said to have been situated in the neighbourhood of sPa-ri. rKyañ-mo kha-pa: at first, he had been a kalyāṇa-mitra of bDe-ba-čan. He met the Dharmasvāmin gTsāñ-pa when the latter was residing at 'Brug. He heard from him precepts, and a mind concentration was born in him. He founded the monastery of rKyañ-mo-kha at Bur, and laboured extensively for the welfare of living beings.

(1184)

rGya yags-pa; he founded the monastery of rGya-yags at Zar-po of Gra, and laboured for the welfare of others. (His school) was called rGya-yags bKa'-brgyud. 'Bras-mo-pa: He was thus called after a monastery situated in Upper Myan. (The story) of the last two "Great Ones" Lo and rGod-(tshai-n-pa) will be told later. After the Dharmasvāmin gTsai-n-pa's passing away, dbOn-ras Dar-ma sen-ge acted as abbot (of 'Brug). He was a nephew of gTsai-n-pa and his spiritual son (chos-kyi sras). He was also the teacher of the "later" chief disciples of the Master rGod-tshai-n-pa and others. He was born in the year Fire-Female-Hen (me-mo-bya—1177 A. D.). When he was 35, the Dharmasvāmin gTsai-n-pa passed away. He himself died at the age of 61. His nephew gZon-nu sen-ge was born in the year Iron-Male-Ape (lcags-pho-spre—1200 A. D.). Through his power of the "Inner Heat" (bde-drod), those who came into his presence, did not suffer from cold. When he was 39, dbOn-ras passed away. He died at the age of 67 in the year Fire-Male-Tiger (me-pho-stag—1266 A. D.). His nephew Ni-ma sen-ge was born in the year Iron-Female-Hog (lcags-mo-phag—1251 A. D.) when gZon-nu sen-ge was 52. He acted as abbot of Bar-brog rdo-rje gliñ, and died in the year Fire-Female-Hog (me-mo-phag—1287 A. D.), aged 37. sPos-skya-pa Sen-ge rin-chen was born in the year Earth-Male-Horse (sa-pho-rta—1258 A. D.) when gZon-nu sen-ge was 59. He died in the year Water-Female-Ox (chu-mo-glañ—1313 A. D.), at the age of 56. bCu-gsum-pa (the "Thirteenth") Sen-ge rgyal-po was born in the year Earth-Female-Ox (sa-mo-glañ—1289 A. D.). When he was 25, sPos-skya-pa passed away. He died in the year Wood-Female-Ox (siñ-mo-glañ—1325 A.D.), aged 37. Jam-dbyais Kun-dga' sen-ge was born in the year Wood-Male-Tiger (siñ-pho-stag—1314 A. D.) which was the year following the death of sPos-skya-pa. He died in the year Fire-Female-Hog (me-mo-phag—1347 A. D.), aged 34. bLo-gros sen-ge: he was born in the year Wood-Female-Hen (siñ-mo-bya—1345 A. D.) when Kun-dga' sen-ge was 32.

He died in the year Iron-Male-Horse (lcags-pho-rta—1390 A. D.), aged 46. Ses-rab sen-ge was born in the year Iron-Female-Hog (lcags-mo-phag—1371 A. D.) when bLo-gros sen-ge was 27. He died in the year Water-Male-Ape (chu-pho-spre'u—1392 A. D.), aged 22. Ye-ses rin-chen: he was born in the year Wood-Male-Dragon (siin-pho'-brug—1364 A. D.) when bLo-gros sen-ge was 20. He died in the year Water-Female-Serpent (chu-mo-sbrul—1413 A. D.); aged 50. Nam-mkha' dPal-bzan was born in the year Earth-Male-Tiger (sa-pho-stag—1398 A.D.) when Ye-ses rin-chen was 35. He died at the age of 28.

The Dharmasvāmin Kun-dga' dpal'-byor (-pa) was born in the year Earth-Male-Ape (so-pho-spre'u—1428 A.D.). He was in charge of the monastery of 'Brug Ra-lun. He attended on many teachers including 'Khrul-žig Nam-mkha' rnal'-byor and others. Later, he also acted as abbot of sGam-po. He died in the year Fire-Male-Ape (me-pho-spre'u—1476 A.D.), aged 49. He had many disciples in sPa-gro, gTsān, dbUs, Dags-po, Koh-po, gNal, Lo-ro, Lho-Mon (South Mon), and other places. He resided at the monastery of the Dharmasvāmin sGam-po-pa. He entrusted the monastery to the descendants of sGam-po-pa, and looked after the welfare of living beings. The Chapter on the Lineage of the Dharmasvāmin gTsān-pa and (his) chief disciples.

There is no doubt that the "first" and the "middle" "Great Ones", the four, had the opportunity to labour for the welfare of living beings, but explicit stories of their 'Lives' are not found.

Now the two "Last Great Ones" Lo and rGod (tshañ-pa): The Dharmasvāmin Lo-ras-pa was well-known by that name, because he belonged to Lo-nañ. In the locality of Grags-chen of gZuñ, father rNal'-byor and mother Me-gza' skyid-de were childless. They made offerings to the Great Merciful One (jo-bo Thugs-rje chen-po 'Rañ-byon-lha-ldan of Lha-sa, a famous image of Avalokiteśvara in the Lha-sa Cathedral or Jo-Khan) and prayed that a son might be granted to them.

Blessed by the Lord, a boy was born in the year Fire-Female-Sheep (me-mo-lug—1187 A.D.), after the mother had seen an auspicious dream. In his childhood he was characterized by a religious disposition, and did not play with other children. From the age of six he mastered the alphabet. When he was 16, the Dharmasvāmin gTsai-pa came to gZuñ, and faith was born in him. He served on him well. When he was 17, the Lord Gon-ma (the Lord Superior gTsañ-pa) arrived at sNe-thañ of Dums, and met the parents and the boy. At the age of 18, the boy ran away, and received ordination in the presence of the upādhyāya sBal-ti at sKyor-mo-luiñ (near Lha-sa), and was given the name of dBañ-pbyug brtson'-grus. When he was staying with the Master (gTsai-pa), a man from his native place came to take him back. The Master said: "Go this time! It will not hinder you!" When he came to his native place, his relatives held a council, and decided to find him a bride, and to chain him. His mother informed him, and he ran away to the Master, and obtained from him the remaining part of the instructions on the "Inner Heat" (gtum-mo), and other subjects. Since that time, extraordinary "Inner Heat" was produced in him, and he had to wear a single cotton garment (ras-rkyan). During the autumn, the Master received an invitation from his native country, and held there a religious council. The relatives then requested the master to order him to disrobe, but Lo-ras-pa begged the Master to be allowed to reply himself to their request. He then said to them: "When I shall be dying, you relatives, won't be able to hold me back. You may kill me, but I shall never disrobe!" and so on. Then the entire assembly shed tears. His father and the others gave up hopes (to make him return). The Dharmasvāmin said: "To-day he distinguished himself as a hero (in the battle) between this life and the next" (i.e. the Worldly Life and Religious Life), and became very pleased. The father and son accompanied the Dharmasvāmin to 'Brug, and themselves received initiation. In the autumn he took

(1194)

up the final monastic vows and heard the Pratimokṣa-sūtra (mDo-rtsa-ba), and other texts. He also studied the Hevajra, the Mahāmāyā, and other Tantras, secret doctrines, such as the Dohā (of Saraha), and sādhanas (propitiations), such as the Samvara and others. When his father fell ill, he came to his native place. Soon after this, his father died, and he invited the Dharmasvāmin and his retinue to gZuṇ, and offered him presents in great numbers, including 2800 measures (of barely). He entertained monks, made presents and paid remunerations to the supervisors of construction, and revolved the Wheel of the Law. He also entertained lavishly the people of the country. He lost more than a thousand measures to mTha'-bži (most probably the name of an official). In addition to this, he spent all his money (in the interest) of the Doctrine, and did not keep even one measure (of grain) for himself. Having come to 'Brug, he observed the seven vows: not to go to his father's place; not to come down from the mountain; to sit up continuously; not to lie down (utkutukāsana, Mhvpt, No. 6709); not to cross the thresholds of laymen's houses; to wear a single cotton garment only; to abstain from speaking; not to break the daily morning offerings to Pretas (gTor-ma brgya-rtsa, 108 balls of tsam-pa are offered with water, also called čhu-gtor. This offering was first introduced by Atīśa, and is well-known throughout Tibet). The Master said to him: "These vows have no importance for you ! But since the Muni had also practised austerities for six years, so keep these vows also for six years. After that, stay at ease." When he expressed his intention to practise austerities (ro-sñoms, Skrt. samarasa) at the cremation grounds of India (the eight famous cremation grounds) and other places, the Dharmasvāmin said to him: "While the Teacher is in good health, remain here!" and so he remained.

He then met with some serious misfortunes, such as the receipt of the news that his cousin was oppressing his mother and sister, jealousy on the part of his friends, disease caused

(119b)

by fleas (*sig-nad*), and nervous complaints. He turned them all to the benefit of his spiritual practice, without abandoning his devotion towards his Teacher. After that he proceeded to gTsañ into the presence of the Master, and obtained numerous hidden precepts from him. In dbUs he built for himself a small cell close to the corner of the preacher's seat, and was thus able to hear in privacy the preaching to the assembly of monks. When he was 25, the Master gTsañ-pa passed away. He then settled at Jo-mo 'gro-sa, on (the mountain) peak of Kha-rag, without provisions. A snow avalanche having come down over him, he stayed there without water, fire and fuel. In this manner he practised austerities at Jo-mo-gañs, Se-mo-do, and again at Jo-mo-gañs. He was afflicted by a mental ailment internally, and externally he was tormented by demons, and various other hindrances to his ascetic practice befell him in profusion. However, all this helped his concentration of mind, and the force of his inner knowledge developed. He also developed a great faculty of prescience. In fulfilment of prophecies by Teachers, tutelary deities and gods, he established in meditative practices priests who had gathered in various localities, and frequently sent them to hermitages. He also founded small hermitages, such as Chu-mig dkar-mo, Siñ-skam, lCags-spyil, dbU-ri, and others, and looked after the interest of others. He especially spent six years at dbU-ri, and gathered round himself more than a thousand monks. This being a dangerous place, he took it over, and because of this, the other uplands and lowlands became free of danger. He also distributed lavishly alms and provisions to men. Since that time, he used to send large offerings to the upper and lower monasteries. Later, having come to Myan-ro, he stayed also at Jo-mo Lha-ri. The teacher and his disciples did not suffer at the hands of Mongol troops. Then again, in the year of the Ox (1241 A.D.) he founded the monastery of dKar-po chos-luñ. During the great assemblies more than 10,000 monks gathered there. He also prepared numerous manuscript

(1204)

volumes written in gold as objects of his worship. He then proceeded to Lho-brag mKhar-chu, and rebuilt anew the temples of mKhar-chu which had been damaged during the civil war, and hoisted (on them) golden banners (dhvaja). After that he proceeded to Bum-thain in the Mon country ('Brug-yul, Bhutan), and established in abstinence the natives of Mon who resembled beasts. He also founded the monastery of Thar-pa gliñ (Bum-thain Thar-pa gliñ). After that he proceeded to Señ-ge-ri. There he forced monks, who had relaxed their vows, to observe them and bestowed on about 1500 novices the "great initiation" of Samvara (bDe-mchog gi dban-mo-čhe). After that he performed a Great Memorial service (Dus-mčhod čhen-mo, in memory of his Teacher), and for a month and half preached continuously the Doctrine. He passed away on the 21st day of the 9th month of the Iron-Male-Dog (Jčags-pho-khyi—1250 A.D.) at the age of 64. His remains were cremated on the 1st of the next month, and many relics were recovered (from the ashes), including his heart and tongue. Innumerable extraordinary signs also took place. On the 11th day of this month, all the monks of the Lho-brag region gathered and performed the funeral rite. Thus, this holy personage had no one to match him in the distribution of alms, in detachment from worldly matters, in diligence, in meditation, in scholarly knowledge, and in his labours full of compassion for the benefit of others. After the passing of Lo-ras, his nephew Tsa-ri-ba took over the monastery, and in general laboured extensively for the welfare of living beings. He had many excellent disciples, including the siddha mGon-yes and others.

'Jam-dbyāns mgon-po, a disciple of Lo-ras: his native country was Upper Myan, district Kham-groñ. He was born in the year Earth-Male-Dragon (sa-pho'-brug—1208 A.D.) as son of father Khyuñ-po bSod-nams-dpal and mother 'Dremo Khye'-dren-dpal. He was entrusted to the care of the ācārya gTsañ-ston (gsor-bčug-pa, to entrust a child to a bla-ma

(120b)

who assumes the protection of the child by prayers). When the bla-ma was performing the offering to the "Six armed" Mahākāla (Phyag-drug-pa), he had a momentary vision of the "Six Armed" Mahākāla. He was given the name of bSod-nams mgon-po. He recollects many of his (former) existences, such as his rebirth in the realm of the gods (devaloka, lha-yul), etc. Though he had always realized his dreams to be dreams, he was unable to transform them into the prabhāsvara sphere (brilliant, 'od-gsal; yogins are said to be able to pass into a dreamless state which is called prabhāsvara or "brilliant"; such yogins are said to avoid the antarabhava, or intermediate stage after death). At the age of four or five, a natural state of meditation was produced in him, but he did not realize it. When he was 6 or 7, he was able to memorize the sermons preached by the ācārya lCe-ston Sañs-rgyas, lCe-ston mGon-po, gYuthog Jo-rgyal, and others, and to collect funds, (me-tog sdud-pa'i čhos). He preached to his playmates. Further, he was able to memorize discussions held by others. He learned the alphabet from Jo-sruñis, and within a month and 17 days mastered it. At the age of ten, his mother died. Having given up the girl he was to marry, he fled (from his house) in order to enter religion, and proceeded towards gYas-ru. There he was ordained in the presence of the bla-ma Mar-ston, and received the name of Ses-rab 'byuñ-gnas. He then obtained instruction (in the Doctrine), and discovered that his former meditation and the instructions did not differ. He spent his time in strict seclusion at 'O-yug and other places, and practised meditation. He then received final monastic ordination, Rin-po-čhe Mar-ston acting as upādhyāya, Duñ-luñ-pa as ācārya, and the ācārya gČuñ-po as Secret Preceptor. From Kho-phu lo-tsā-ba at Bye-thañ he obtained the Sems-nidhi-gso (a rNiñ-ma book on theory) and the Rin-čhen 'brudgu (a rNiñ-ma book). He spent 14 years sitting on one mat (ekāsana, stan-gčig), and did not partake of meat for 17 years. Having heard of the fame of dbU-ri-pa (Lo-ras-pa) he pro-

(1214)

ceeded towards dbU-ru, and attended on him for eight years. The latter was very kind to him, and he was able to obtain all the doctrines of the 'Brug-pas. At the age of 20, he suspected that he had contracted leprosy. He therefore immured himself, and kept reciting the mantra of 'Jam-dpal (Mañjuśrī-Nāgarakṣa). He was relieved of his suspicion. He was able to converse with gods, and developed a great wisdom. He then immured himself at Lha-ri-mo, Upper Myan and Chos-luṇ, and practised meditation. When dbU-ri-pa was performing the rite of the great initiation at Seṅge-rin, he said: "Without him there will be no initiation!" For one month dbU-ri-pa waited (for him), and in this manner he obtained his initiation. He listened to the exposition of the Vinaya from the upādhyāya Nur-luṇs-pa and the upādhyāya Las-stod-pa. He studied Logic (Tshad-ma) with the ācārya sPa-ba gLan-ston, and also studied it with Koṇ-nag Chos-kyi so-ser and Jam-gsar (a famous scholar of gSaṅ-phu monastery). He listened to the exposition of the Tantra and initiation of the Kālacakra from the bla-ma Lha-sgaṇ-pa. From the ācārya Zla-grags he heard the exposition of the Mādhyamaka, the Sa-sde (the five divisions of the Yogācāra-bhūmi of Asaṅga), the sPyod-phyogs (the Domain of Practice, works belonging to the class of the Bodhisattvacaryāvatāra), the Guhyasamāja according to Nāgārjuna method and to the Cycle of the Yoginī-Tantra (Ma-rgyud, a section of the Anuttarayoga-Tantra), such as Hevajra, Saṇvara, and others. From the bla-ma dbUs-pa he heard the sPyod-yul bKa'-brgyud (the Lineage of Preaching of gCod) and the Namis-brgyud (the Lineage of Practice of sPyod-yul, an old orthography; now written gCod). At the monastery of 'Brug he obtained the 'Brug Cycle from Saṅs-rgyas dbOn-ras. From the ācārya Rog-ston of Yar-'brog he obtained Sanskrit grammatical sāstras. From dKon-ničhog rin-čhen, the chief disciple of Khyuṇ-tshaṇ-ba, he obtained the 'Oral Tradition' of Ras-čhuṇ-pa (Ras-čhuṇ sñān-brgyud-skor). From the ācārya sTon-gžon he obtained the Sadaṅga (sByor-drug). Because

most of his flower offering at the time of the initiation ceremony, had fallen on the part of the maṇḍala dedicated to Amoghasiddhi (the northern quarter), he received the secret name of Don-yod rdo-rje (Amoghavajra, during the initiation rite, the disciple throws flowers into the maṇḍala as his offering, and if the flowers strike a particular deity in the maṇḍala, the deity becomes his tutelary deity, and the disciple is then named after it). He memorized numerous volumes of the Sūtra class, such as the Mādhyamakākārikā (dbU-ma rtsa-śe), and other Texts of the Mantrayāna, the Kālacakra, etc. When Ko-brag-pa asked for twenty-three kalyāṇa-mitras to perform a rite to avert the danger of an attack by Mongol troops, he was nominated to supervise the rites, as far as Tshoñ-dus. People said: "Such a wise novice! He must be Mañjuśrī himself!" Thus he became known as Mañjughoṣanātha ('Jam-dbyāns mgon-po). At the request of the people of Upper and Lower Myāñ, the Dharmasvāmin Lo (-ras-pa) appointed him their Teacher. He founded the monastery of Ku-ru-luñ on the border of the Upper and Lower (Myāñ). When he was 43, Lo-ras passed away. Many gathered round him, from Bo-doñ as far as Lho-brag Ye-rañ and dbU-ri. For their benefit he laboured continuously, and bestowed on them the cittotpāda rite, precepts, vows, etc. He also composed numerous treatises on initiation rites, Tantric rites and hidden precepts, as well as numerous summaries and short expositions of sūtras. He also wrote many treatises on secular subjects, such as on the characteristics of men and horses (mi-dpyad and rta-dpyad), and medicine (sman-dpyad); also many essays on handicrafts, for example an essay on "How to make Chinese stoves," and others. He also wrote several treatises on Chinese astrology. He also paid a visit to Ri-bo-rtse-lia (Wu-t'ai-shan, in the Shan-hsi Province) of China. The Lineage of Lo-ras was known as the "Lower 'Brug," (sMad-'Brug), and the Lineage of rGod-tshañ-pa was known as the "Upper 'Brug" (sTod-'Brug). All the other branches of the 'Brug-pa sect seem to

(121b)

have merged in these two. The Chapter on the "Lower 'Brug" (*sMad-'Brug*).

The Dharmasvāmin *rGod-tshaiñ-pa mGon-po rdo-rje*: he was born in the year Earth-Female-Hen (sa-mo-bya—1189 A.D.), which follows the year of the death of *gLün-ras*, at Lu-chuñ-gi khra of Lho-brag, as son of Chu-čhal Mon-gras and mother Zug-mo dpal-rgyan. As his two elder brothers had died in their childhood, he was entrusted to the care of the ācārya Zug-ston, who used to protect children by his prayers (*gso-ba'i slob-dpon*). He was given the name of *mGon-po-dpal*. In his childhood, because of his handsome appearance, he attracted others to himself. He had a pleasant voice, and became expert in singing. His mind was of a gentle nature, and in his youth he became the *pa-śi* (<ba;śi, or "Teacher") of Bro-pa, and was known as *Pa-śi Don-grub sei-ge*. He heard from the ācārya Wa-žwa ("The Fox-Hat") the *Lam-rim* (of the *bKa'-gdams-pas*). From the ācārya *sTon* he heard the *Mādyamaka* system. From the ācārya Yu-bi-ba the *Bodhisattvacaryāvatāra*, and the *Sphuṭartha* (*Grel-čhuñ*) from the ācārya Žan. He was able to master these texts after having listened to them once. He visited Lha-sa on three occasions, and expressed the solemn wish to practise religion only. Once in his native place, when people had gathered for a wine ceremony, four singers from *gTsaiñ* came to the place, and sang as follows: "The Dharmasvāmin *rGya-ras* of the monastery of Ra-luiñ possesses the glory of the present and future existences. We, two friends, should we go to his place? From the bottom of our hearts we shall strive towards religion." When *rGod-tshaiñ-pa* heard that song, and the Dharmasvāmin's name, a strong feeling of reverence was born in him. He asked his father's permission, which was granted. Taking with him some merchandise, he journeyed to Ra-luiñ in the company of the Dharmasvāmin's disciple named *Zug-sgom*.

He met the Dharmasvāmin when the latter was preaching to an assembly. On ordination, he received the name of

(122a)

mGon-po rdo-rje. Whenever he met the Dharmasvāmin, the latter smiled at him and seemed attracted towards him. He then bestowed on him the initiation of the offering ceremony (gtor-dbañ). For twenty-two days he practised according to Dharmasvāmin's instructions. rGod-tshañ-pa gradually removed some handicaps (in his meditation). He then heard numerous expositions, such as the sKyabs'-gro sems-bskyed, the Sems-bskyed čhen-mo (the cittotpāda ceremony), the rNal-'byor bži (seva, sādhana, upasādhana, mahā-sādhana), the Lhan-čig skyes-sbyor (name of a book of the 'Bri-khuñ-pa sect), Thabs-lam-gyi khrid (a guide on the upāya-mārga), Ro-sñoms-kyi dmigs-pa mañi-po (meditations on the notion of "equal flavour"/ro-sñoms/), the Rabs-bdun, the Čhig-čhag (name of a system belonging to the Mahāmudrā Cycle), the gSañ-spyod (a book on secret night practices, such as meditations at cemeteries, etc.), the minor and major methods of rites, etc., the Cycle of Samāya, such as the rTsaliuñ bęu-bži-pa (the chief fourteen vows of Vajrayāna). He also heard the sādhanas of the thirteen goddesses of the Vajravārahī mañdala, and that of the two-headed Vajravārahī. After that he proceeded to 'Brug and practised meditation during three months, taking as his object of meditation his Teacher (bla-sgrub). He also listened to many religious sermons, etc. He used to gather fuel for the monastic congregation and attend on his Teacher, even sweeping the ashes from the latter's fire-place, and signs of the removal of defilement appeared in him. He then asked leave to proceed to 'Bri-khuñ, and obtained introductions into the Doctrine (chos'-brel) from every good teacher in the northern country of dbU-ru. He first attended a class at 'Bri-khuñ, then when 'Bri-khuñ-pa was preaching a secret doctrine, he asked him: "Have you completed the Guide (of this book)?" rGod-tshañ-pa replied: "I have completed."—"Well then, stay here!" said the Dharmasvāmin, and bestowed on him instructions in the hidden doctrine.

He developed a (deep) veneration towards the Dharma-

(122b)

svāmin. Having come to Rwa-sgreñ, after he had met sTag-luñ-pa, mTshal-pa, and others, he felt a particular veneration towards the Dharmasvāmin Ras-pa, and went to see him. Soon after that, the Dharmasvāmin (passed away the Dharmasvāmin rGya-ras). Next year, a large religious assembly was held, at which 270 ācāryas and 4800 monks gathered. At the end of the assembly, he journeyed to Lho-brag mKhar-čhu, Gañs Ti-se (Kailāsa), Kāśmīra, Jālandhara (the Lower Kāngṛā Valley), and other places, and chiefly practised meditation. From mKhar-čhu onwards, he exhibited many signs of spiritual achievement. In particular, he met several yoginīs at Jālandhara who had gathered for a Tantric feast (gaṇacakra). When he forcibly entered the house (in which they had gathered), the yoginī, presiding over the feast, told him: "Let this yogin come!" He enjoyed the feast, and great was the blessing (Rev. dGe-'dun Chos'-phel tells me that in the Lho-brag Chos'-byuñ the story is told in great details. rGod-tshañ-pa had entered a temple /mandir/, inside which some twenty women had gathered. The eldest of these begged him to sit down and gave him some food. G. Tucci: "Travels of Tibetan Pilgrims in the Swat Valley, Calcutta, 1940, p. 90 /Appendix/). This yoginī resembled 'Gro-ba bzañ-mo who in later times used to stay with rGod-tshañ-pa. When robbers, thinking that they might get gold from him, held him up, he concentrated his mind, placing his Teacher's image on his head, and thus no harm whatsoever happened to him. After that he again returned to Tibet. While he was crossing the dPal-mo dpal-thāñ, he ran short of provisions, and felt weak. He came across a Bon-po and asked him: "O incarnation of gSen-rab mi-bo! Have you anything to eat?" The Bon-po replied: "You, Buddhist men (Chos in Bon-po terminology means Buddhism), often do such things and practise penance out of time!" He gave him some barley flour and some pieces of intestines. rGod-tshañ-pa chewed them, and continued his journey. Later, he used to relate this story, adding: "This present of a Bon-po was (123a)

greater than a hundred offerings of the present time." He then proceeded to Ra-luṇi and met dbOn-ras Dar-ma sen-ge who said to him: "Meditate at Phom Lha-khab. Your mind concentration will increase." He accordingly proceeded towards Phom Lha-khab and for three years practised the guru-sādhana (bla-ma sgrub-pa) in a hut. During that time a thought occurred to him: "This Teacher of mine, the Dharmasvāmin Ras-pa, seems to be a Bodhisattva of the tenth bhūmi." Immediately thereupon he reproved himself, saying: "O you, wicked one, who dared recognize your Teacher, who had introduced—your own mind to Buddhahood, as a Bodhisattva of the tenth stage (bhūmi)!" From then on, he did not differentiate his Teacher from the notion of Buddhahood. When he had spent three years at that place, the water of the lake rose and overflowed his hut, but he did not move, though the water had covered the lower part of his body. His food consisted of drinking water only. One day he found the dead body of a stag on the shore of the lake, and went to fetch it. Having loaded it on a rkyāñ (wild ass) he brought it to his hut. On one occasion he saw a shower of serpents falling down from the sky. As a result of it, he almost fell ill with leprosy, but soon recovered. He then proceeded into the presence of dbOn-ras and took up the final monastic ordination. After that he proceeded to Tsa-ri, and spent there three years. When he was circumambulating the gYu-mtsho lake and making offerings to the lake, the dākinī Sen-ge gdon-čan (Lion faced, Simhamukhi) offered him a ladle full of gold, but he offered it to the lake. He attended on all those who were staying at Tsa-ri, and became known by the nickname of the "Yellow donkey of the Eastern and Western rocky valleys" (rdza-khrod). Frequently he used to carry barley flour for those who were staying in retirement, till his back became covered with pus. He used to say that his mind was satisfied with this work. One night he had a dream that all his intestines had fallen out, and that his belly had become empty. While he was pondering as to whether

the organs would again re-enter his body, a white man said to him: "This time they will not return into your body" (the dream signified the removal of all defilements). After this his mind concentration greatly increased. He again returned to Ra-luñ, and met the Dharmasvāmin dbOn, who said to him: "You have improved your meditation! Now you should become my assistant teacher." But he asked to be allowed to go to La-stod. The Dharmasvāmin did not give him permission to do so, and his friends also told him that he was not to go there. Then he, thinking to himself: "I shall see whether my Teacher is a saint (siddha), or not" (meaning whether he possesses prescience, or not), privately offered the Teacher many maṇḍalas, and again made the request. After that he asked him personally, and the Dharmasvāmin then told him: "Well, go now! If you can spread your Teacher's doctrine in a heathen country, great would be the benefit!" He then proceeded to La-stod, and at Bya-rog-tshañ he met father (male followers of gCod are often addressed by the word 'father' /pha/) sGrub-pa Zig-po. "Is he not Samantabhadra (the Ādi-Buddha of the sNīh-ma seat) himself?" thought he, and faith was born in him. sGrub-pa Zig-po bestowed on him the hidden precepts with their minutiae (žib-tshags). After that he spent three years at Khyuñ-dkar, and his mind concentration increased. He became afflicted by a disease caused by lice (Sig-nad), and was about to die. His attendant went to beg for some food, but also fell ill at Bya-rog tshañ (and did not come back). tGod-tshañ-pa thought: "Now he must have given me up and would not return." So he prepared to go himself, and then all of a sudden the disease caused by lice left him. He then went to Bya-rog tshañ, and brought back his attendant. He treated him, and then both the Teacher and disciple recovered. Again he spent one summer at Yaiñ-dkar, at a place where the foot-prints of the Venerable Mid-la were found, and his mind concentration increased. After that he proceeded towards tGod-tshañ (near Śrī-ri /near Sel-dkar in gTsāñ).

(123b)

The text of the vow is given in the Pad-dkar chos-'byui, fol. 180b: "I swear, I shall meditate till the names of me, the man, of you, the vulture, and that of the rock become one"), and pronounced a strict vow of seclusion. In a dream he saw himself saying to a woman; "What is more profitable to stay in seclusion, or to labour for the welfare of others?" The woman replied: "If you have entered seclusion, then benefit to others will also arise." So he entered seclusion. His friend sGon-grags meditated on the upāya mārga, and with his prescience penetrated the outside and inside spheres, and saw all the demons of the upper and lower quarters having gathered at rGod-tshaiñ to listen to the preaching of the Doctrine by rGod-tshaiñ-pa. Thus his previous thought that his friend (rGod-tshaiñ-pa) did not labour for the benefit of others, was removed. Then having left rGod-tshaiñ, he proceeded towards the mountain valley of Las-stod, and practised there secret rites (gsaiñ-spyod). This Dharmasvāmin possessed the marks of spiritual realization, and maintained his theory about the Essence of Nature amidst pleasure and grief. When he was afflicted by the disease caused by lice, he did not throw away even a single lice, prevented by his thought of enlightenment (bodhicitta), and all throughout this suffering he interpreted it with the help of the Mahāmudrā doctrine. The disease was thus quickly healed. Through the practice of rites, he was able to attain whatever he desired. His thought followed on each other for two moments only, and after the third moment he was able to transform them into a mind concentration according to the Mahāmudrā, and stop the flow of thought-construction. No worldly thought disturbed him. He concentrated chiefly on the practice of devotion towards his Teacher without separating himself from the notion of the "Great Seal" (Mahāmudrā). Every morning, on awakening, he used to think: "It was good, that I did not die yesterday. To-day I shall attain spiritual realization!" Full of diligence, he was endowed with an unobstructed

(124a)

wisdom penetrating every kind of doctrine. He used to relate that, while he was residing at Śrī-ri (near Sel-dkar in gTsāñ), he saw a red woman placing a book into his mouth, and that after that there did not exist a single doctrine translated into Tibetan, which he did not understand. In his later life he founded numerous monasteries, such as sTeṅ-gro, sPuñ-dra, Byañ-gliñ, bDe-čhen-steñs, Bar-'brog rDo-rJe-gliñ, and others, and from each of these monasteries there originated many thousands of monk-adepts (sādhaka). This Dharmasvāmin received ordination at the age of 19, and spent three years with gTsāñ-pa. At the age of 21, while engaged in meditative practices, he also laboured a little for the benefit of others. Then (he spent) three years at mKhar-čhu—25 years. Four years at Ti-se (Kailāsa) and Jālan-dhara—29 years. Three years at Lha-khab—32 years. Three years at Tsa-ri—35 years. Three years at both Khyuñ-dkar and Yañ-dkar—38 years. Seven years at rGod-tshañ—45 years. Thirteen years at sSeñ-gro—58 years. Nine whole years at bDe-čhen-steñs and dGa'-ldan—67 years. One year at Señ-ge-gliñ of sPyad and Hor-thañ—68 years. Two years at rDo-rJe-gliñ—70 years. He said that having passed into Nirvāṇa in the year Earth-Male-Horse (sa-pho-rta—1258 A.D.), he would be reborn as an upholder of the bKa'-brgyud-pa doctrine, and after that as the Bodhisattva Ma-čhags Pad-ma'i spyan (Vairāga-Padmākṣa) in the Upper Region (of the ten directions), and would labour for the welfare of others free of thought-construction. After that he would attain Buddhahood as the Tathāgata rDul-sel (Arajas) in the sphere of rDul-dañ-bral-ba (Virajas). He also told them that after his death, they should not collect dues among his followers, and should not erect images, but that instead they should practise meditation in hermitages, devote their lives to it, and that at least one year should be spent by them in solitude. He had many disciples. His spiritual sons were: Yañ-dgon-pa, the mahāsiddha U-rgyan-pa, Byañ-gliñ-pa, the Dharmasvāmin Ne-riñs-pa, Phu-ri-ba, the incomparable (mñam-

(124b)

med) Ba-ri sPyil-dkar-ba, the Lord Ma-bdun-pa, Zi-byed mgon-po, Sañs-rgyas khrom-ras, dPal-skyer-śin-ras-pa, Śākyā ras-pa, 'Dar-ras, and others. Ba-ri sPyil-dkar-ba, who was equal in meditation to rGod-tshañ-pa himself, founded a monastery on the border of 'Gos-yul and 'Brüñ, laboured for the welfare of others, and meditated incessantly on the prabhā-svara. Till the present day there exists an image (of him) which does not attract dust. Phu-ri-ba dKon-mčhog rgyal-mtshan, who was equal in austerities to rGod-tshañ-pa himself, was the one who had asked rGod-tshañ-pa to write the Ro-sñoms sgañ-dril (a summary of the samarasa doctrine). He founded a monastery at Pha-drug. His successors (brgyud-pa'i 'dzin-pa) were the nirmāṇa-kāya bDe-čhen sen-ge, Ma-gčig Chos-sgron, and the latter's disciple the bKa'-bži-pa Nam-mkha' 'od-zer. This latter had first become a great kalyāṇa-mitra holder of the four Commandments (bKa'-bži 'dzin-pa) of La-stod byañ-pa, and met there Ma-gčig during the recess (čhor-bar). He obtained precepts from her, and an excellent mind concentration was born in him. His disciple Kha-rag Grags-rgyal-ba: he was born in the year Fire-Male-Horse (me-pho-rtta—1186 A.D.). He was the table-decker (gsol-ja-ba) of sPyan-sña Grags-byañ-ba. He acted as head cook (ja-dpon) during sPyan-sña Kun-spañs-pa's tenure, but then fled to Chu-bar and practised meditation. He met the bKa'-bži-pa Nam-mkha' 'od-zer and others, and obtained from them many precepts. He spent (with Nam-mkha' 'od-zer) two terms (while the disciples had gone to hermitages. In ancient Tibet a ri-thebs meant a term of residence in a solitary place. One ri-thebs corresponded to three days, three months, three years), and after returning, spent about 12 years (lo-skor—cycle of 12 years) at dGon Rin-čhen-gliñ. About that time a yogic insight was born in him. Later, he spent a considerable time at Kha-rag, and became known as Kha-rag-pa. After that he took up residence at gDan-sa Thel, and looked after the welfare of others. He passed away at the age of 86 in the year Iron-Sheep (lčags-lug—(1254)

1271 A.D.). Ma-bdun-pa, equal in mercy to rGod-tshañ-pa himself (sñin-rje-rañ-daiñ-mñam-pa), was also called mDo-bo-čhe-pa. Ne-riñs-pa, who was equal in vision to rGod-tshañ-pa himself (dag-snañ-rañ-mñam-pa): his forefathers came from the eastern village of Srí-ri. sKyi-ston čhos-grags became a disciple of rGya 'A-ma-čan at Chu-mig riñ-mo, and lived for 115 years. His son sMan-tsha-'bar became a disciple of mGo-bya-tsha at Myañ-po, and founded the temple of lDum-ra. He died early. His son Lha-rje Phan-pa Ba-rag was a disciple of sTon-skyä. The five sons called the "Brothers Men-tsha": sGrub-pa Žig-po of Bya-tshañ was the fifth of them. The eldest of the five dbUg-gtso-bar-sdiñs-pa had a son called Ni-ma rgyal-mtshan. He met the Pan-čhen (Säkyäśribhadra) in his childhood. Ne-riñs was the seventh of his seven sons. His name was bDe-legs rgyal-mtshan, and he was born in the year Wood-Female-Hen (sñin-mo-bya—1225 A.D.). At the age of 22, he heard the precepts from rGod-tshañ-pa, and practised meditation from the year Fire-Male-Horse (me-pho-rtä—1246 A.D.). He founded the monastery of Ne-riñs in the year Earth-Female-Sheep (sa-mo-lug—1259 A.D.), which followed the death of rGod-tshañ-pa. 23 years after this, he passed away at the age of 57, in the year Iron-Female-Serpent (lčags-mo-sbrul—1281 A.D.). He was recognized as a rebirth of Maitrī-pa and lCog-po sMyori-pa. The Chapter on rGod-tshañ-pa and his disciples.

rGyal-ba Yañ-dgon-pa, a disciple of rGyal-ba rGod-tshañ-pa: his native place was dGon-pa Lha-gdon in Southern La-stod (gTsän). He belonged to a family in which many rNiñ-ma-pa siddhas appeared in succession. Among them there was a meditative siddha Dar-ma by name, who had meditated for 60 years without a break. His younger brother Jo-bsam possessed a great knowledge of Tantric literature, and spent day and night in the practice of meditation. To him and mother Chos-mthoñ, the yoginī, a boy (Yañ-dgon-pa) was born in the year Water-Female-Hen (čhu-mo-bya—1213 A.D.). He belonged to the sToñ clan. While still

(125b)

in his mother's womb, the mother saw many wondrous dreams and signs, such as the appearance of two suns, etc. A natural state of mental concentration was produced in her. Soon after his birth, he uttered the words: "I take refuge!" There was no need for him to study reading and writing. As soon as he had learnt to speak, he began to admonish all those who stayed around him, beginning with his mother, to enter religion. In this manner, soon after his birth, he became the Master of Living Beings (a quotation from the Mañjuśrī-nāma-saṅgīti). The father had died before the boy's birth. Before his death, he said: "This one will be an incarnation! He should be named gDun-sob-'bar. I shall proceed to another place to labour for the welfare of living beings." He died at the age of 75.

By reason of this, the boy used to sing: "I, 'Bar-ba, the little man of illusion (Māyā)....." At the age of 5, he uttered many psalms of benefit to others, and it became known throughout the whole country that an incarnation (nirmāṇa-kāya) had appeared. About that time, one known as Sañs-rgyas Mi-bskyod rdo-rje came as a beggar, but no one recognized him. The Precious One was however recognized by the child, who climbed on his lap. The Precious One was pleased, and his mind concentration was greatly strengthened. Sañs-rgyas Mi-bskyod rdo-rje said: "When I was wandering through the four districts of La-stod, only a small boy of five recognized me." He also repeated several times: "I have a son who is able to recognize his father. I am going to meet him." Later, when Sañs-rgyas Mi-bskyod rdo-rje came there, he met the Precious One, and said to him: "O Jo-sras (Son of a Teacher)! Sing a song", and Yañ-dgon-pa sang: "Salutation to the Lord bLa-ma! I, 'Bar-ba, the little man of illusion (Māyā) have awakened the effects of former actions. The Teacher's blessing entered into me. My theory (Ita-ba) is free from affirmation (gza'-gtad). My meditation is free from objects. My actions are free from assertions and objections. My goal is free from

(126a)

hope and anxiety, etc. The (bla-ma) was pleased, and having joined the palms of his hands, said: "This boy has indeed tightened the belt of the Great Achievement! Son of Kun-bzañs! Take refuge in this manifestation of the Buddha", and saying so, he shed tears. About that time Yañ-dgon-pa heard from him the exposition of the hidden scriptures (gter-kha) of mÑa'-bdag Myañ and the Zi-byed doctrine. At the age of six, he (Yañ-dgon-pa) proceeded to Phul-dmar-ba, and heard from him the sGyu'-phrul initiation, the Tantra of the Great Achievement (rDzogs-chen-gyi rgyud) together with precepts, the precepts of the bKa'-gdams-pas, the Zi-byed system, the gCod-yul, the essence of the Path & Fruit Doctrine (Lam'-bras) together with its precepts and commentaries. He stayed for three years with Phul-dmar-ba. At the age of 9, he became abbot of Lha-gdon. From childhood he possessed the faculty of prescience. He mastered the complete Doctrines of all the teachers whom he had followed in this life, namely: the bla-ma Ko-brag-pa, rGod-tshañ-pa, Sa-skya pañ-chen, rje sPyan-sña, Sañs-rgyas ras-chen, the bla-ma Drod-čhuñ-pa, and others. As a child of nine years, he used to lecture to the congregation, and bestowed instructions on others. At the age of 22, he received the final monastic vows in the presence of a congregation of 80 assistant-monks (las-gral-ba), the upādhyāya Lha-btsun Sogs-kha-pa, the karma-ācārya Ko-brag-pa and the Secret Preceptor Drob-čhuñ, and received the name of rGyal-mtshan-dpal. Later, he founded the monastery of Sri-ri gNam-sdiñs. For one year he sat in the vajraparyāṇa posture to show an example to others. He expounded continuously the Doctrine at Bu-le, and other places. In general, because of his great fame, over 10,000 disciples gathered round him from all quarters. On the request of his disciples, he composed numerous books, such as the Ri-čhos skor-gsum (the Three classes of the "Hermit" Doctrine), and the "Six Mothers" (Ma-drug). At the age of 46 in the year Earth-Male-Horse (sa-pho-rta—1258 A.D.) he (126b)

proceeded to Bar-'brog. Then at lCags-nur he showed signs of being unwell. Having been invited to Sri-ri, he passed away on a certain 19th day. His disciples were endowed with yogic insight (*rtogs-pa*), and among them there were many adepts (*sādhakas*) who had renounced the World, but the chief among them were sPyan-sṇā Rin-čhen-ldan, who from his early childhood became his disciple, and never separated from him, and later he became the gatherer of his teachings, and Lo-ras Chos-skyoñ-dpal, who was expert in the *rtsa-rluñ* practice (yogic breath-control).

His disciple sPyan-sṇā Rin-čhen-ldan: he was born in the year Water-Male-Dog (*čhu-pho-khyi*—1202 A.D.), as son of fortunate parents at Diñ-ri. He was older than Yañ-dgon-pa by eleven years. When he was six, he visited the Ka-ru caitya of gLa-'khor and other places. Since then he developed a strong disgust towards the World, and a desire to follow the religious path was born in him by itself.

Once he was told by some hillmen (*ri-pa*) that an extraordinary incarnation was living at Lha-gdoñ, and faith was born in him. Later, at the age of 5, he met Lha-gdoñ-pa who was residing at Diñ-ri, and a strong reverence (towards him) was born in him. An effortless mind concentration was also produced in him. He requested that he might be given an introduction to the Doctrine, and heard the exposition of the bLa-ma'i *rnal-'byor* and the Phyag-rgya čhen-po yi-ge bži-pa. He studied writing and reading with father Jo-ston-pa, and studied extensively. At the age of 11, he came to Lha-gdoñ-pa Čhos-rje Ko-brag-pa, met him, and a great reverence was produced in him. The Dharmasvāmin told him: "If you want to follow me, you may do so!" He attended on the Dharmasvāmin without missing even a single day for 35 years till the latter's death, and became known as sPyan-sṇā-ba (the "Attendant"). He also heard from him the "Old" and "New" initiations, whatever were known to him. He also obtained many instructions in the Doctrine from Ko-brag-pa. He also heard the complete 'Brug system

(1274)

from rGod-tshañ-pa. He obtained the Sa-skya doctrine from Sa-pañ (Sa-skya pandita Kun-dga' rgyal-mtshan), and the system of 'Bri-khuñ-pa from the Lord sPyan-sña. He further heard hidden precepts from every good bla-ma he happened to meet. He hoisted the banner of meditation, and the yogic insight of the Ultimate State shone in him. Later, he took up residence at Diñ-ri, and preached to numerous students. He had many disciples possessing yogic insight, such as Zur-phag-pa, the siddha Ni-ma-mgon, and others. Zu-phug-pa's disciple, the Dharmasvāmin 'Ba'-ra-ba, who was very famous, was born in the year Iron-Male-Dog (lčags-pho-khyi—1310 A.D.) which is the 52nd year after the passing away of Yañ-dgon-pa, as son of an important man named dbOn-'bum, a native of Chab-luñ of Sañs. In his youth he worked as cook (gsol-ja-ba) for the Dharmasvāmin bSod-nams rgyal-mtshan, and during that time a strong aversion towards the World appeared in him. He obtained instructions from many teachers, such as sGro-mon-čan-pa and others, and a real knowledge was produced in him. Later, he heard hidden precepts from Zur-phug-pa, Sug-gsab ri-pa, and others. He meditated, with an intense diligence, and his yogic insight became deep. He founded the monastery of 'Ba'-ri. Then he proceeded towards sPa-gro and performed many works. Having again come to Sañs, he laboured there for a considerable time for the benefit of living beings. Then again he proceeded to sPa-gro, and passed away at the age of 82, in the year Iron-Female-Sheep (lčags-mo-lug—1391 A.D.). Zur-phug-pa's disciple Ri-pa gZon-nu rgyal-mtshan was born in the year Iron-Female-Hog (lčags-mo-phag—1311 A.D.), and passed away at the age of 80. 'Ba'-ra-ba's disciple was one known as gTsaiñ-pa bLo-gros bzañ-po- ba. He was born in the year Iron-Male-Mouse (lčags-mo-byi-ba—1360 A.D.) at Byin-phag of 'On. In childhood, when his father resided at Rin-spuñs, he followed after him, and acted as house-keeper (khan-gñer) to Rin-spuñs-pa. A great devotion towards the Doctrine was

(127b)

produced in him, and he became a disciple of the bla-ma Chos-dbyiñs-pa. Soon after that, he became a disciple of the Dharmasvāmin 'Ba'-ra-ba. He obtained many precepts and practised them. He also heard precepts from numberless (other) teachers. Because of this he became known as the "Possessor of 182 different precepts to guide disciples." He proceeded to Gañs Ti-se (Kailāsa) and stayed there. In search of the Doctrine, he visited the kingdom of lCām-be (Campā) in Western India. He also visited Siñ-gi-ri (a place believed to have been situated in Kāmarūpa /Assam/ in Eastern India. According to a general belief Nāgabuddhi, a great siddha, and Mitrayogin were still alive, residing there. Tsōn-kha-pa on the completion of his studies, also intended to go there to discuss with Nāgabuddhi some difficult points in the Guhya-samājā, but when he had reached Lho-brag in Tibet, a siddha named Las-kyi rdo-rje dissuaded him from going there). He spent several years in South La-stod (gTsāñ), and Si-tu Chos-rin acted as his supporter. Later, he took up residence at sKyi-śod Lha-sa, sPañ-po-kha, and lDan-rdzon. After that he proceeded towards gYor, and an important official named dGe-bsñen-pa of Yar-rgyal accepted him as his teacher. In this manner he laboured extensively for the welfare of living beings throughout the upper and lower valleys (of the region), and passed away at the age of 64, in the year Water-Female-Hare (čhu-mo-yos—1423 A. D.), at the monastery of 'Brug in Gra-phyi. His disciples were rGod-phrug Chos-rje, mKhan-chen Sākya grags-pa, and others. Further, gTsāñ-pa rGya-ras' disciple gYa'-ras, his disciple bDe-mčhog sañs-rgyas, the latter's disciple rDza-riñs-pa Ses-rab-dpal, the latter's disciple rKyāñ-chen ras-pa gŽon-nu bsod-nams, his disciple dbOn-po dBai-phyug gžon-nu, his disciple mKhas-btsun Don-grub gžon-nu, his disciple the Dharmasvāmin Ses-rab-dpal. The latter was a nephew of rKyāñ-chen sprul-sku. While he was in the service of rKyāñ-chen nañ-so, he used to think: "I should practise religion, this present work does not suit me." He obtained precepts from the Nirmāṇa-kāya

(1284)

(rKyañ-chen sprul-sku). He meditated at Khyag-pa dkar-mo of the Upper mountain valley. His elder brother dbOn-po Rin-grub used to send provisions to him. Once, when his provisions had come to an end, he himself proceeded to rKyañ-chen to bring them. dbOn-po Rin-grub said: "A man has gone to take provisions to you. Didn't you meet him on the way?" He returned, but no one had come there (he thus found out that his elder brother had declined him). He thought: "I shall not expect any help from you!" Acting accordingly he proceeded on a round of countries. At Yab he met the skyes-mchog (purusottama) bSam-gtan dpal-ba. While the latter was preaching the Doctrine, he sat beside his seat. Then the puruṣottama pulled his hair, and lifted his eyes sky-wards. He also looked up, and saw Dam-pa Sañs-rgyas surrounded by great splendour. In this manner he listened to hidden precepts from sKyes-mchog-pa and sNon-po Yon-r dor-ba. Having gone to Lha-luñ he obtained instructions in the Doctrine from Rig-pa'i 'brug-sgra. After that he proceeded towards Koñ-po, and obtained precepts from the Dharmasvāmin mKha'-spyod-pa and attended on him during the latter's journey to sPo-bo. He obtained precepts from many teachers. After that he practised meditation on the summit of the Gyur-dmar mountain of gZuñ. He spent a considerable time at rDza-spo, and became known as tibzhi Dharmasvāmin rDza-spo-ba. After that he proceeded to some hot springs, and stayed in a house with a manī-wheel. He spent some time in a house in the vicinity of the hot-springs. He made a window, and showed his face to all, great and low, and distributed to them a sort of curry made of mettles mixed with other ingredients, including his urine and excrements. His life was long. All presents, which he received, he used to offer to the congregation and was known as a great mahāsiddha. His disciples known as Lha-ri-kha-pa Chos-rje Nam-mkha' bzañ-po and Gra-phu-ba sKyes-mchog sNon-lam-pa obtained (their) yogic insight from the Dharmasvāmin Ses- (128b)

rab dpal-pa. There were many other teachers who had obtained introductions to the Doctrine from him. The Dharmasvāmin Ses-rab dpal-ba said to him: "Distribute the gold which has been found among the property of your deceased elder brother, to every beggar who had come to Dol-mda' on that day, giving each four pieces. The remaining large quantity of gold you should convey to Nam-mkha' bzañ-po. Present a piece to every meditative ascetic, in need of provisions, to enable him to carry on with his meditation, and to students of philosophy, in need of provisions. Also present gold to good bla-mas, regardless of their large incomes." He did as he was ordered, and presented gold to teachers from sKyi-śod as far as Sa-skya, and obtained precepts from them. His Teacher's precepts were very numerous. At first the Dharmasvāmin Nam-mkha' bzañ-po-ba founded gLan-luñ. Later, he occupied the chair of (his) Teacher at Čhab-tshan-kha (the "Hot Spring"). sKyes-mčhog-pa founded Mu-tig. Both preached to numerous disciples who had come in search of the Doctrine. They established the 'Brug-pa doctrine from Lho-brag as far as gYor, and the adjoining nomad country.

rGyal-ba Yañ-dgon-pa's direct disciple the ascetic known as Rin-po-čhe rGyal-mtshan-'bum; his native place was La-stod. In his childhood he met Yañ-dgon-pa, had faith in him, and took up ordination. At the age of 16, an understanding of the "Great Seal" (Mahāmudrā) was born in him. Later, he followed on the mahāsiddha U-rgyan-pa and others. He hoisted successfully the banner of meditation. His disciple was Ses-rab mgon-po of La-stod. He belonged to the gYun clan. He was born at the monastery of Lha-gdōn to father Sain-rgyas-skyabs and mother Myañ-mo dPal-ldan-'bum. At the age of 4, he took up the upāsaka vows in the presence of dGon-gsar-pa, wore the yellow garb, learnt the alphabet, and studied ceremonies from the bla-ma rGyal-mtshan-'bum and others. At the age of 17, he became a disciple of Lha-gdōn-pa and was given the name of Ses-rab mgon-po. At

(1294)

the age of 19, he took up the final monastic ordination from Zur-phug-pa and the mahā-upādhyāya bSod-gžon-pa. He studied much under the bla-ma Sañ-srgyas-dbon, Zur-phug-pa, the mahā-upādhyāya (mkhan-čhen) Chos-sdiñs-pa, Drod-čhuñ-ba, the bla-ma Rin-čhen-mgon, the bla-ma Dar-bzañ, mKhas-grub khra-pa, the sprul-sku Grub-čhen-pa, mKhas-besun bSod-nams 'od-zer, grub-thob 'Dam-žig, the bla-ma Rin-čhen rdzogs-pa, the bla-ma Ses-rab-dar, the bla-ma sPañ-dkar-ba, rTogs-l丹 Na-khra-ba, and rTogs-l丹 Sag-šañ. He spent immured seven years at Śrī-ri (near Sel-dkar) and the benefit was great, though he had been endowed with a yogic insight from the age of 17. This great ascetic proceeded towards dBUs, and followed on many teachers, such as the Kar-ma-pa hierarch Rañ-byuñ rdo-rje, Rig-'dzin gžon-nu rgyal-po (Kumāratāja, a famous rNiñ-ma bla-ma), and others. He stayed at Sambu, gSal-rje-gañs and other hermitages. He laboured extensively for the welfare of living beings as far as Koñ-po. bLa-čhen Rin-gžon-pa became his disciple. He composed also the life-story of the bKa'-brgyud-pa teachers, as well as composed several useful books. He became very famous. His accomplishments can be learnt from his detailed biography. The Chapter on the "Upper" 'Brug sect (sTod-'brug).

dPal rGod-tshañ-pa's spiritual son was the mahā-siddha U-rgyan-pa. His family lineage: At dbYar-mo-thañ of Amdo (mDo-smad; dbYar-mo-thañ = mtsho sNon-po) there was one Byañ-čhub gžon-nu of rGyu-sa. He was a direct disciple of the ācārya Padma, and was the chaplain of king Khri-sroñ lde-besan. His son was Byañ-čhub-mčhog. His son—Byañ-čhub yon-tan. The latter had two sons: Byañ-čhub rgya-mtsho and Chos-kyi rgya-mtsho. They journeyed to dBUs and gTsāñ accompanied by a servant rDo-rje Kun-thub. After they had reached sBa-snams of Lower Myañ, the "eighteen Ar-tsho ban-des ("robber monks", Ar-tsho ban-de bco-brgyad) kidnapped them and their servant, saying: "We shall make a sacrifice to the dākiniś" (in the Xth century A.D. an Indian pañdita named

(129b)

Ses-rab gsañ-ba/Prajñāgupta/, who was also known by the name of ācārya Šam-thabs dmar-po, translated the Phyag-čhen thig-le rgyud/Kg. rGyud-'bum, Nos. 420, 421, and 422/. The eighteen Ar-tsho ban-des were his disciples, according to some authors. The doctrine of the Eighteen Ar-tsho ban-des consisted of a corrupt form of Tantric practices, they kidnapped women and men, and used to perform human sacrifices during Tantric feasts /gaṇacakra-pūjā/. It is said that their practices caused the Tibetan kings of Guge to invite dPal-Atīśa). They stretched out their limbs on the ground, and Kun-thub said: "Now, if you two possess the signs of spiritual power, it is the time to manifest it!" The youngest of the two said: "I shall demonstrate the armour dance of Vajrakila (Phur-pa'i khrab-śon)!" But the eldest said: "We should not be afraid!" saying so, he meditated on himself as Hayagrīva, and the neighing of a horse resounded three times. All the (Ar-tsho ban-des) fell senseless, and after recovering their senses, they paid homage to them, and became established on the right path. Byan-čhub rgya-mtsho's son was bSod-nams-grags. His son was rGyus-nag bde-gṣegs. His son—rGyal-tsha bSod-nams-'phags. His son dbOn Jo'-phan and his wife Dug-ge-ma had four sons and three daughters. The mahāsiddha was the youngest of them. He was born in the year Iron-Male-Tiger (lčags-pho-stag—1230 A.D. The Re'u-mig of Sum-pa mkhan-po/S. C. Das: Life of Sum-pa Khan-po, JASB 1889, p.53/gives the year 1229 A.D./Sa-glañ/), and was given the name of Señ-ge-dpal. In his childhood a mind concentration was produced in him by itself. He thought: "At first I should study! After that I shall practise meditation, and shall then see the difference between the present stage of (my) mind and that of meditation." His father said to him that he would bring a wife for him, but he went to his uncle, and said to him: "I have a wish to enter religion! But my father told me that he would bring me a wife", and saying so, he wept bitterly. His uncle consoled him. Then from the age of seven till sixteen, he listened to

the exposition of Ma-phur (Ma-mo and Phur-pa, name of two rNīn-ma systems), bDe-dgyes (the Sañvara and Hevajra Cycles), the Phyag-rdor (Vajrapāṇi) Cycle, the Yoga-Tantras, together with their commentaries, sādhanas and rites, and became expert in them all. Then at the age of 16, he proceeded to Bo-doñ-e, and heard from the Dharmasvāmin Rin-čhen rtse-mo the "Upper" and "Lower" Abhidharmaśāmas (i. e. the Abhidharmakośa and the Abhidharmasamuccaya), the Pramāṇaviniścaya (Tshad-ma rnam-ñes) and the Ses-rab 'grel-čhuñ (a commentary on the Pramāṇavārtika by rNog bLo-ladam-ses-rab). He became famous as a matchless one in preaching, debating and composition of treatises (čhad-rtsod rtsom-gsum). Then the Dharmasvāmin rGod-tshañ-pa, journeying from bDe-čhen-steñs to sPyañ-luñ, came to Go-luñ-phu on his way. The Dharmasvāmin prophesied, saying: "Today a fortunate one will be coming to meet me!" As soon as he had met rGod-tshañ-pa, a strong faith was produced in him. When the latter had reached sBud-tra, U-rgyan-pa presented to the Dharmasvāmin a copper tea-pot, and a piece of brown sugar, and became his upāsaka, abstaining from the four mūlas (rtsa-ba bži : srog mi-gčod-pa, not to kill; ma-byin-par mi-len-pa, not to take what has not been given; log-gyem mi-spyod-pa, not to fornicate, and rdzun mi-smra-ba, not to speak untruth) and wine. The Dharmasvāmin said to Zig-po Byañ-dpal: "O ācārya! Now Jo-sras (the tsheg should be placed after the word slob-dpon) is not different from a monk! But it is difficult to observe one's vows. But he was able to do it. Because he had been a priest in a former life. O! me the old one (why should I tell it!)." The Dharmasvāmin then gave him a handful of sugar which filled his joined hands, and he consumed it all. This was a good omen. The Dharmasvāmin said: "You should come once to my place. I shall expound (to you) the system of the "Great Seal" (Mahāmudrā). It would not be difficult for you to obtain liberation." He also heard the Sphuṭārtha ('Grel-čhuñ) from mDo-sde-dpal of Go-luñ. He also studied the text of the Vinaya, and recollec-

(130a)

ted that he had studied it before. He was able to memorize the Karmaśataka (Las-brgya-rtsa, Tg. 'Dul-ba, No. 4118), after reading it once. At the age of 20, he took up both the ordination simultaneously, Bo-doṇ Rin-rtse acting as upādhyāya, Žan-bsam-glin-pa as ācārya, and the ācārya bSod-nams 'od-zer as Secret Preceptor. He received the name of Rin-čhen-dpal. Then for 12 years he practised meditation without leaving his mat (ekāsana, stan-gčig), and did not partake of meat. He obtained from the Dharmasvāmin Rin-rtse the complete instruction in the Cycle of the Kālacakra, according to the system of 'Bro (lo-tsā-ba). He also profoundly studied the system of Kālacakta according to the method of Chag lo-tsā-ba with Go-luñ-pa. He also made a study of astronomy (according to the Kālacakra), and became expert in it. Go-luñ-pa said to him: "Dus-'khor-ba Sañs-rgyas rdo-rje is learned in the Kālacakra according to the method of Tsā-mi. Listen to his (exposition)." He accordingly heard the method of Tsā-mi with its branches during eleven months. The Teacher having interrupted the exposition of the Doctrine, proceeded to Ser-čhags. He felt somewhat disappointed, and prayed to Dami-pa. He saw him in his dream, and received from him a prophecy. After completing (his studies), he proceeded towards bDe-čhen-sceis to meet the Dharmasvāmin rGod-tshañ-pa. As soon as he reached the monastery, an understanding of the "one flavour" doctrine (ekarasa) was produced in him. He heard all the hidden precepts of bKa'-brgyud-pas in the presence of the Dharmasvāmin (rGod-tshañ-pa), and their results were properly imprinted on his mind. Once he told to rGod-tshañ-pa: "I have the intention of proceeding to Śambhala and there remove my doubts in connection with certain difficult points in the system of Kālacakra." rGod-tshañ-pa replied: "You have no karmic link with Śambhala, but you have a karmic link with Oddiyāna. Proceed there! What are the difficult points (in the Kālacakra)?" He replied: "This and that", and mentioned some of them. Then rGod-tshañ-pa explained them to

(130b)

him, and he felt amazed, and exclaimed: "Precious Dharmasvāmin, you did not study the Kālacakra system. How did you become such a great scholar in the Kālacakra?" rGod-tshañ-pa replied: "When I was residing at Śri-ri, I had a vision that a red woman had given me a book, and that I had swallowed it. Since that time, there did not exist books translated into Tibetan, which I did not understand."—"Then, pray bestow on me the initiation into the Kālacakra". rGod-tshañ-pa said to U-rgyan-pa: "O ācārya, Son of a bLa-ma (jo-btsun)! You should pray and understand your dreams." He then prayed, and in his dream he saw the Precious Dharmasvāmin in the form of Dus-khor-ba Sañsrgyas rdo-rje who bestowed on him an extensive Kālacakra initiation. Next morning he proceeded into the presence of rGod-tshañ-pa who said to him: "O ācārya, Son of a bLa-ma, are you satisfied?"—He replied: "Very satisfied, indeed! Under whom did you study the rites?" rGod-tshañ-pa replied: "Dākinīs have taught them to me!" After that he obtained permission to go to Oddiyāna. At first he proceeded towards the uninhabitable desert regions of the North, to practise meditation. His mind concentration greatly increased, and he recollected the doctrines which he had forgotten. He journeyed to Ti-se (Kailāsa), and studied there for a while. Then by way of Mar-yul (Ladak) and Ra-byañ the five companions reached Jālandhara (Lower Kaṅgrā). After this, (1314) the others turned back, and he with dPal-ye continued the journey. In general, he covered many dangerous paths. In a particular case, Mongol horsemen roped him with his meditative string (sgom-thag), and kicked his body. For a moment he lost consciousness, but then jumped up, and performed a dance, emitting loud shouts, and they said: "This must be a siddha" (See Tucci: Travels of Tibetan Pilgrims, p. 44 /translation/; p. 93 ff/Tibetan Text/), and they said to him: "What sort of wife and children have you?" On the banks of a large river, he had a vision that heaven and sky had turned over. He mastered all these

(experiences) by his ascetic power (*brtul-bžugs*, *vīra-cāra*, a Tantric course of spiritual discipline for the heroic type of devotees), and reached Dhu-ma-ta-la (Dhu-ma-tha-la) in Oddiyāna. There a Vajra-yoginī (Vajravārāhi) in the form of a prostitute's daughter, offered him a bowl of curry and blessed him, and by this all the remaining defiling elements of his former karmic deeds were first brought out, and then consumed, and he was able to master the meaning of the Trivajra (*rdo-rje gsum*: *kāya-vajra*, *vāg-vajra*, *citta-vajra*). Then the Vajra-yoginī, manifested her true form and bestowed on him the Oral Instructions. After that, he returned, and proceeded towards Kāśmīra (Kha-čhe). The king of Kāśmīra despatched about 30 men to kill him (Tucci, ibid, p. 63 /translation/; p. 102 /Tibetan Text/), but, though they did meet them on the road, the two companions escaped unharmed. When U-rgyan-pa returned to Tibet, he found that the Dharmasvāmin rGod-tshañ-pa had died (in 1258 A.D.), having left the order not to erect images, etc. But U-rgyan-pa said: "I have not been present when the order was given by him", and thus erected several images. After this, in the year Iron-Female-Hen (lčags-mo-bya—1261 A.D.) the Teacher and numerous disciples proceeded towards Vajrāsana (*rDo-rje gdan*). After contemplating the Bodhi-tree (*Byaṇ-čhub kyi śīṁ*, Bodhi-vṛkṣa), a natural *saṃvṛtti*-bodhicitta (*kun-rdzob byaṇ-čhub*) was produced in him. He thought: "Formerly the Dharmasvāmin rGod-tshañ-pa had said that in 12 years from that time a proper meditative experience would be born in me. This must be it!" Because of his stay in the Śitavana (*bSilba-tshal*), the local deity (*gži-bdag*) caused a large ulcer (to appear on his body). He cut it open with a knife, and let out (the pus). Then having performed a yantra, he instantly cured the wound. Later, he subdued this local deity, and whenever he had to perform a black magic rite against enemies, this deity appeared to help him. At Vajrāsana, the god Ganapati performed a magic rite which did not harm (131b)

him, and later was accepted by him as supporter. From then on, he became a great yogin similar to a lion, in whom were constantly manifested the united avikalpa-samādhī (rnam-par-mi-r tog-pa'i tñi-ne-'dzin) and the bodhicitta. He used to cure all diseases and the influence of evil spirits by casting a slanting glance, and by striking with his staff. He used to subdue gods, demons, and men. There did not exist a doctrine of the Sūtras and Tantras which he did not master. He visited gÑal Lo-ro and mTsho-sna of both dBu and gYor, and other localities, and everywhere laboured for the welfare of others. Later, he was invited by the Emperor Go-pe-la (Qubilai), and proceeded to Hor-yul (Mongolia). He bestowed on the Emperor the initiation into the Kālacakra-maṇḍala which was prepared with precious substances only. (At the each of the rite) all the precious stones, which were used in the preparation of the mandala, were thrown into water. He then spoke of his intention to return immediately to Tibet. The Emperor was disappointed, and begged him to stay on, but (U-rgyan-pa) said: "I had cut (my hair) at Bo-don Rin-tse, and I am praying to rGod-tshai-pa (therefore I respect only these two). Even, if Indra, the Lord of Gods, were to appear before me, I would cut open his skull, and lick his brain." Saying so, he overruled the Emperor who wept profusely. On his return from China, he did not bring back with him any property, even a needle. This precious mahāsiddha passed away at the age of 80 in the Earth-Female-Hen (sa-mo-bya—1309 A.D.).

As said by him: "If I were to preach the Sevasādhanā (bsñen-sgrub, "service and propitiation", U-rgyan bsñen-sgrub), the country would have been filled with mahāsiddhas, but as a holder of the Lineage of 'Brug-pa, I held in high esteem the eight great expositions (Khrid-chen-brgyad)."

In this manner, of the two branches of the principal precepts of the 'Brug Cycle, the one which possessed the understanding of the "Great Seal" (Mahāmudrā), became the most numerous. His disciples were very numerous, and were

not threatened by fire, water, enemies, poison, abysses, etc. His chief disciples who had obtained the Sevasādhana of the Trivajra (*rDo-rje gsum*) were: Rin-po-čhe mKhar-čhu-ba, the Dharmasvāmin Rañ-byuñ-ba, the bla-ma dbU-ma-pa, the mahā-upādhyāya bSod-nams 'od-zer, the ascetic (*rtogs-ldan*) Zla-ba señ-ge, and the Dharmasvāmin Kun-dga' don-grub. Now, the main tenets of the system of the Sevasādhana which originated from the Dharmasvāmin Rañ-byuñ-ba, were slightly different. Later, it spread among the incarnated Kar-ma-pa hierarchs, and the Lineage of their disciples. Likewise, among the followers of the dbU-ma-pa there are found the "Explanation of the *rDo-rje'i tshig*" (Vajrapāda, the explanation of the original Text of the Sevasādhana) and the practice of hidden precepts. The mahā-upādhyāya bSod-nams 'od-zer also composed an extensive exposition on the Vajrapāda. The Lineage (of the Sevasādhana) continued from the Dharmasvāmin Gañs-pa till dPal-ldan bLa-ma Dam-pa (Śrīmat Sad-guru) bSod-nams rgyal-mtshan. The Dharmasvāmin Zla-ba señ-ge had also composed an analysis (*rnam-bśad*) on the Vajrapāda, as well as numerous treatises (*śāstras*), such as a text-book on the "Stage of Guidance" (*Khrid-rim-gyi yig-čha*), the "Removal of Accidents" (*Gegs-sel*), and "Introduction" (*No-sprod*), etc. He taught them to his disciples basing himself on the "Large Commentary on the Tantra" (*rGyud'-grel-chen-mo*, i.e. the *Vimalaprabhā*). He also composed Notes on discourses held by the Precious Mahāsiddha (U-rgyan-pa), which were known by the name of Phreñ-skor. His disciple was the mahā-upādhyāya of mChid-phu, Byañ-čhub señ-ge. The latter's disciple 'Phags-mčhog bSod-nams-dpal was born in the year Earth-Female-Ox (*sa-mo-glañ*—1349 A.D.). While working as manager (*khañ-gñer*) of sNe'tu-dgoñ (during the time of Tsoñ-kha-pa an administrative centre of Tibet), he fled towards gTsañ in the search of religion. There he first met the Dharmasvāmin Gañs-pa, but before he had finished his studies, Gañs-pa passed away. After that he heard the complete hidden precepts from the

mahā-upādhyāya Byañ-čhub sen-ge. Then he became a hermit of the gDan-sa Thel-pas. He also practised meditation at Chu-bar, and obtained a yogic insight into the doctrine of the "Great Seal" (Mahāmudrā). Later, sGom-pa grags-legs built a hut at the foot of the Mañ-dkar-sgañ. While he was residing there, the Precious Dharmasvāmin, the well-known rGod-phrug grags-pa settled in a cave situated near by. Once, when he (rGod-phrug grags-pa) came to bestow the Sevasādhana (of U-rgyan-pa), and the precepts of the bKa'-brgyud-pas on 'Phags-mčhog-pa, he offered him some tea. He (sGom-pa grags-legs) then practised meditation in the same cave, and an understanding of the "Great Seal" was born in him. 'Phags-mčhog-pa was pleased and gave him his own upper garment. After this, he followed many teachers at various places, including the Dharmasvāmin Theg-čhen-pa and others, and obtained hidden precepts from them. He also practised the system of gNan-khrod in various hermitages (the gNan-khrod is a practice of visiting at night haunted places). While he was residing at sGam-po, his hut was submerged by a flood, but by his (divine) grace no harm resulted. Once, when he fell from the bridge of Byur into water, many däkinis brought him out raising a loud outcry. He was able to pour uninterruptedly throughout a whole night excellent wine from a single jug. Many similar cases (are related about him). He founded the hermitage of Chos-sdīns in order to train his disciples. He became the revered preceptor of king Grags-pa 'byun-gnas-pa who was full of profound devotion (towards him). He laboured extensively for the welfare of living beings. In general, having been born in the year Water-Female-Hare (čhu-mo-yos—1363 A.D.), he (rGod-phrug-pa) passed into the Dharmadhatu on the 22nd day of the third month of the year Fire-Female-Hare (me-mo-yos—1447 A.D.), at the age of 85. He was succeeded by the abbot the Dharmasvāmin bSod-nams rgyal-mtshan and the Dharmasvāmin Sañs-rgyas blo-gros, who possessed a one-pointed devotion towards the

(132b)

Teacher, and a mind concentration which remained merged into the (notion) of the "Great Seal" (Mahāmudrā). After them, the Dharmasvāmin Sel-brag-pa trained his disciples by various means, as indicated by the Dharmasvāmin rGod-phrug-ras-pa himself in a prophecy about his work for the welfare of others.

The abbot bSod-nams rgyal-mtshan was born in the year Earth-Male-Mouse (sa-pho-byi-ba—1408 A.D.). He lived to the age of 56, (and died) in the year Water-Female-Sheep (čhu-mo lug—1463 A.D.). From that year to the present Fire-Male-Ape (me-pho-spre'u—1476 A.D.) 13 years have passed. In general, the Mahāsiddha (U-rgyan-pa) was born in the 61st year since the Iron-Tiger (lčags-stag—1170 A.D.) year of the death of Phag-mo-gru-pa. In his 61st year the Precious Bu-ston was born (1290 A.D.). In the latter's 61st year the Dharmasvāmin mKha'-spyod-pa (mKha'-spyod dBaṇi-po Ye-dpal), the Dharmasvāmin sGroñ-ma-ba, and the mahā-upādhyāya Rin-po-čhe rgyal-mtshan bzañ-po were born (1350 A.D. Iron-Tiger/lčags-stag/). From that year to the present Fire-Male-Ape (me-pho-spre—1476 A.D.) two cycles of sixty years and seven years have passed. The Chapter on the Mahāsiddha (U-rgyan-pa) and his disciples. The Chapter on the 'Brug-pa sect.

(1334)

rGyal-tsha, the chief disciple of 'Gro-mgon Rin-po-che (Phag-mo-gru-pa): He was born in the year Earth-Male-Dog (sa-pho-khyi—1118 A.D.) as son of a princess (lha-gčig) and a father belonging to a family in which there had been many siddhas of the tNiñ-ma-pa sect, and who were the descendants of Nam-mkha' sñiñ-po of sNubs (one of the five chief disciples of Padmasambhava, Dag-pa'i 'khor-lha) in the district of 'Jal in Lower Sab. From the age of five he mastered the alphabet, and was able to count. From childhood he felt aversion towards the World, and was attracted to religion. Among the teachers whom he followed, were: gNur Ni-ma, the ācārya Gan-čhag-pa, Ram-sdiñ-ma-ba, the kalyāṇa-mitra rTsi-gñan, Grol-ston Lha-'bum, the bla-

ma sGāñ Ri-bo-čhe-pa, the Lord (rje) sGro-phug-pa, son of Zur-čhūn-ba, the bla-ma 'Or-kha-pa, sGāñ Šes-rab bla-ma, mNa'-ris sKyi-ston, dPyal Kun-dga' rdo-rje, Samantaśri, a pandita from Nepāl, Khu lo-tsā-ba Ne-tso, Paṇḍita Śākyāśri, sPos-sgañ-ba, Lha-rje Jo-'khor, Lha-rje Šes-rab bzañ-po, and Jo-btsun Me-'bar. He heard from them their respective doctrines. At the age of 19, he proceeded towards dbUs. At gYor-po lugs-smad he met dMar Čhos kyi rgyal-po, a direct disciple of Pu-hrañs lo-tsā-ba, Mes-ston Kun-shiñ, rNog mDo-sde, the bla-ma gŠen-čhen-po, aged 83; a disciple of the lo-tsā-ba Čhos-kyi bzañ-po. At the age of 25, he returned to his native country, and was installed. He also preached some doctrines. His father said to him: "Now you should take a bride!" By himself he decided not to accept it, but told his father about it in a gradual way, and at last received his permission. The names of teachers whom he followed, are as follows: Brag-dkar-po-ba, Žu-don-mo-ri-ba, mNa'-ris-pa Zañ-sgom, the kalyāṇa-mitra Tho-ston, the kalyāṇa-mitra rGya-ston, the kalyāṇa-mitra gŠen of Bya-ru dben-tsha, Thur-la-ba Tshul-khrims-skyabs, the paṇḍita Vairocana, Ke-ke Her-grags, the kalyāṇa-mitra Sum-pa, Dam-pa Pyar-čhūn, Vajrakrodha, and the bla-ma 'Ol-pa čhen-pe. Later he was advised by bla-ma dMar to go to Phag-mo-gru, and he visited the Teacher (Phag-mo-gru-pa). Faith was born in him, and he listened to the exposition of many doctrines, and hidden precepts. Then an excellent understanding in the "Great Seal" (Mahāmudrā) was produced in him. He met rGya-ras at Zañs-ri, and obtained from him the Doctrine. About that time he also met sGom-tshul and listened to his teaching. He also obtained the gCod system from Thon-ston grub-pa, son of Ma-gčig Labs-sgron. About that time this teacher had reached the age of 88. He also obtained precepts from Ziñs-po Zla-ba, a disciple of Dam-pa rGya-gar and sKam. In general, he had 82 teachers. After that he returned to his native place. He used to send out traders and barter goods. He offered excellent presents to (133b)

Phag-mo-gru, including presents to each of the monks, and tea to the monastic congregation. The kalyāṇa-mitra Zañ-sum-thog-pa and others praised him greatly. About that time he obtained all the doctrines in possession of his teachers, such as the Lam-skor and others. He also heard the Doctrine from the Vinayadhara of Še'u. After that he took leave of his Teacher (Phag-mo-gru-pa), and asked him what he was to do in the future. The Teacher gave the following reply: "Preach the Doctrine in your native country to all those who are afflicted by fear of birth and death." On his way there many people received him. Then he proceeded towards Don-mo-ri, and there at the age of 54, in the year Iron-Hare (lcags-yos—1171 A. D.), he requested Zañ-ži-mdzes to become his upādhyāya, and took up final monastic ordination. He thought that he should associate with a group of four monks. So he bought a plot of land in Khro-phu from a man named Zañ-btsun dbon-čhuñ. He built there a temple (dbU-rtse) and cells, and gathered round him about 20 monks. He chiefly practised mind concentration. On one occasion he bestowed several complete initiations on sTon-pa Tshul-sé and several others. During his critical year of 61, (1344) he felt slightly unwell. In his vision he saw the Lord Phag-mo-gru-pa coming who told him: "O son! In the pure sky of your own mind there appeared a cycle (lo-grains) of years (corresponding) to the 12 nidānas. In 8 years from now on, you may follow me, if you care", saying so, he rode off on a lion. He disappeared towards the mountain opposite to gNan-dkar. Accordingly he passed away in the year Wood-Female-Hare (siñ-mo-yos—1195 A. D.), at the age of 78. His younger brother Kun-idan was born in the year Earth-Male-Dragon (sa-pho-'brug—1148 A. D.). When he came to Phag-mo-gru bringing provisions for his elder brother, he found (Phag-mo-gru-pa) preaching the life-story of the Venerable Mid-la. He thought to himself: "I must act likewise!" and he
He then

meditation, developed an excellent understanding, and became a mahāsiddha. During a famine, he poked with his staff the door of the chapel of Khro-phu, and said: "O yoginī! To-day give some alms to the yogin." After that he dug out much barley between the doors of the chapel. Though all the inhabitants shared in it, they were unable to consume it for five days. Such were the miracles exhibited by him. He died at the age of 70 in the year Fire-Female-Ox (me-mo-glañ—1217 A.D.). Khro-phu lo-tsā-ba was the nephew of the brothers rGyal-tsha and Kun-ldan ras-pa. He was born as son of father Jo-phan and mother bSregs-mo gsal-byed in the year Water-Female-Serpent (čhu-mo-sbrul—1173 A.D.), the third year following the death of 'Gro-mgon Phag-mo-gru-pa. At the age of 6, he learnt reading. At the age of 8, he met rGyal-tsha. At the age of ten, he took up the novitiate, Rin-po-čhe rGyal-tsha and Kun-ldan acting as upādhyāya and ācārya, and received the name of Tshul-khrims sés-rab. At the age of 11, he proceeded to listen to the exposition of the Pramāṇaviniścaya (rNam-ñes) from the kalyāṇa-mitra gTsāñ. At the age of 12, he went to Sa-skyā to attend the religious assembly on the occasion of the passing of bSod-nams rtse-mo. Zu-ston Hral-mo also came to this assembly. Then till the age of 16, he studied extensively with gTsāñ-dkar. He conducted debates with the monks, who had gathered for the assembly, and defeated his opponents. He also made large offerings, and attended on the ācārya gTsāñ-dkar-ba. At the age of 17, he invited to Khro-phu rTse-ston Kun-bzañs, the spiritual son of sNur-pa, aged 88, and studied under him the rites of over 500 mandalas including that of the Vajradhātu (rDor-dbyiñs), etc. Later, at the time of his departure, rTse-ston Kun-bzañs saw in a dream rNam-thos-sras (Kuvera) of Bya-rgod-gsoñs who told him to introduce him (Phog-pa) to the Son of a Priest (Jo-sras). He then heard (from him) the rJes-gnāñ (authorization) of Vaiśravaṇa (rNam-sras). At the age of 19, he studied the work of a translator with a learned lo-tsā-ba

(134b)

called Zan dGe-ba, a nephew of Zan, and became expert in it. In the same year he took up the final monastic ordination, Rin-po-che rGyal-tsha acting as upādhyāya, the ācārya gTsaiṅ-dkar as karma-ācārya, and Kun-ldan ras-pa as Secret Preceptor. Then, in order to study the Vinaya with gTsaiṅ-nag (brTson-'grus sen-ge), he attended on him for two full years, and became learned (in the Vinaya). At the age of 21, he heard from Kun-ldan the exposition of the upāya-mārga of Lo-ro Ras-pa, his Thun'-Jog (name of a book), and other texts. About that time he suspected that he had contracted leprosy, caused by his father's black magic. He therefore spent three years in seclusion, and was relieved of the ailment. During that time at sunrise he obtained from rGya-tsha the 136 kinds of different precepts and one called "the Thirteen Commandments" (bKa'-babs bču-gsum). When he was 24, Lord rGya-tsha passed away. At the time of his death, he called him in, and bestowed on him numerous instructions, and uttered a prophecy (concerning his future), saying: "Similar to the shape of a brass trumpet, your fortune will widen at the end." He also performed the rite of initiation into the method of the Jñāna-praveśa (ye-ses 'pho-ba'i dbaṅ-bskur). (rGya-tsha) died within two months. Having duly performed the funeral rites for rGya-tsha, and having erected (the latter's) image, etc., he, aged 24, proceeded towards Nepāl. On reaching Nepāl, he studied extensively the Tantras and Sūtras with the mahā-paṇḍita Buddhaśrī. He also met there the Venerable Mitra, and invited him to Tibet. The latter spent 18 months with him, and blessed the land of the monastery of Khro-phu. When the Venerable Mitra was about to depart, he escorted him as far as the Pass of sKyi-ron (on the Nepāl-Tibetan border). After this he invited the mahā-paṇḍita Buddhaśrī. Intending to erect a great image (the Khro-phu Byams-chen), he sent a message to Chag dGra-bčom-pa (who) invited the paṇḍita as far as gNal. There he assembled numerous excellent disciples and offered the mahā-paṇḍita 300 sraṇis, and then returned. After this, he made his retinue work on the

(1354)

erection of the image. The Teacher with several disciples proceeded via the Gro-mo Pass (the valley of Chumbi) to India to a trade-mart called Vai-dür (Vai-dür tshoñ'-dus, in Assam?). He then invited the mahā-paṇḍita (Sākyāśrī) who came to Tibet in the year Wood-Male-Mouse (śin-pho-byi-ba—1204 A.D.). The mahā-paṇḍita laboured for the welfare of living beings from North Rwa-sgreñ to Lho-brag and Lower gÑal. During the mahā-paṇḍita's ten years' residence in Tibet, he (Khro-phu lo-tsā-ba) acted as interpreter to the mahā-paṇḍita. The greater part of the offerings received by the mahā-paṇḍita was given away by him for the erection of the image (Khro-phu Byams-chen), and the rest was distributed among Tripiṭakadharas and other persons. Later, when the mahā-paṇḍita was returning to Kāśmīra, (Khro-phu) lo-tsā-ba escorted him as far as mÑa'-ris. When the Teacher (Sākyāśrī) and disciples were about to part, the mahā-paṇḍita sent away his other retainers, and gave to Khro-phu lo-tsā-ba 300 srañs in gold ingots (gser-sil). Then the mahā-paṇḍita, without taking with him the offerings given to him by Tibetans, continued his journey to Kāśmīra, and spent there 12 years. He restored the waning Doctrine in Kāśmīra and caused it to spread. It is said that he passed away in the year Wood-Female-Hen (śin-mo-bya—1225 A.D.). In this manner this lo-tsā-ba (Khro-phu) had invited three mahā-panditas. He built vihāras and large images, etc. The story of his Life is voluminous, but here I have given an abridged account only. During his later life, before he started for dbUs, he performed the rite creating Khro-phu sems-dpa' chen-po (meaning that he became the father of Khro-phu sems-dpa' chen-po), and proceeded to dbUs. The place of his demise was also situated in dbUs. Rin-po-čhe rGyal-tsha and Kun-ldan, the two, have been direct disciples of the Lord Phag-mo-gru-pa who had produced in them an understanding of the "Great Seal" (Mahāmudrā). Chos-rje lo-tsā-ba (Khro-Lo) also followed the precepts of the Rin-po-čhe rGyal-tsha, and through them an understanding of

(135b)

"it Seal" (Mahāmudrā) was produced in him. Later, when he journeyed to sKyi-roñ, a bla-ma called kLoñ-rtse-ba who was a direct disciple of Lord sGam-po-pa, improved his understanding (of the Doctrine), and therefore it is certain that he belonged to the Lineage of dPal sGam-po-pa. The saint (siddha) who was born at rTa-nag, and who was called lCe-sgom, also heard the Doctrine from Rin-po-čhe rGyal-tsha. He particularly heard the exposition of the "Great Seal" (Mahāmudrā) doctrine from Kun-l丹, and his understanding of it equalled Heaven. A contemporary of his, known as Ma-gčig Re-ma, first obtained extraordinary results in mind concentration, but in the end she experienced a violent heart attack of a nervous character (sñiñ-rluñ drag-po). It is said that lCe-sgom heard about her illness, and bestowed on her hidden precepts, and she realized the Truth of the Ultimate Essence (Dharmatā). He was followed by Khro-phu lo-tsā-ba, bLa-čhen bSod-dbañ, Khro-phu semis-dpa' čhen-po and others. Semis-dpa' čhen-po's disciple was Yan-rtse-ba Rin-čhen sei-ge. Bu (ston) Rin-po-čhe was a disciple of the latter. The Chapter on Khro-phu-ba.

Zāñ Rin-po-čhe (Tsoñ-kha-pa, Phag-mo-gru-pa and Zāñ Rin-po-čhe are called the "Three Jewels of Tibet"/Bod nor-bu rnam-gsum/), who obtained an understanding of the Absolute Truth (bhūtārtha, yañ-dag-pa'i don) from sGom-pa Tshul-khrims sñiñ-po: he was a native of Tshal-pa-gru, and was born in the year Water-Female-Hare (čhu-mo-yos—1123 A.D.) amidst wonderful signs as son of father rDo-rje sems-dpa', the Tantric, and mother Mañ-skyid. This was the 14th year of Phag-mo-gru-pa. In his childhood he had a strong inclination towards religion. When he was five or six, his father related to him the sufferings of Hell, he reflected over it and being frightened, asked his father: "What would help?" The father replied: "The worship and circumambulation of gods" (meaning prostrations before holy images, and circumambulation of holy objects). The boy then spent days and nights worshipping in front of the

(136a)

sacred books, which had formerly belonged to his ancestors. At the age of 7, he mastered reading and writing from his mother and elder brother. At the age of 9, he heard the Prajñāpāramitāsañcayagāthā (sDud-pa, Kg. Ser-phyin, No. 13), the Abhisamayālamkāra, and other treatises from Bye'u ston-pa. At the age of 10, he heard from the ācārya gSen the (Mañjuśrī)-nāmasaṅgīti (mTshan-brjod), and other texts. At the age of 11, he heard from rNog mDo-sde the Cycles of Hevajra, Gur and the Mahāmāyā, etc. He also preached the 'Jam-dpal gsan-l丹 (a famous Yoga-maṇḍala). From Sam-bu lo-tsā-ba he heard the Abhidharma, the Nyāya, etc. At the age of 18, he had to practise meditation and magic for three years in order to counteract enmity shown by his father's relatives, and succeeded in finally crushing it. After this he proceeded towards Kham, and at the age of 23 he took up the vow of observing the five precepts of moral conduct (śīlas) in front of the ācārya bLo-ston. There he practised for one year the miñon-spyod (abhicāra, exorcisms). At the age of 24, the blessing due to his meritorious deeds was brought forth, and he saw in a dream that an oblong shaped animal resembling a snake came out of his nose after a severe bleeding, and disappeared in the direction of the Western quarter. A thought occurred to him in his dream: "I have associated with you for a long time, but now we shall not meet again." When at mDo, he failed to buy a mdzo (a cross-breed between a yak and a domestic cow) from one of his friends, having offered him (all) his gold and turquoises. This caused him to feel a strong disgust towards the World, and he threw away his magic implements and offerings, as well as the vessel filled with blood. His disciples said that the Teacher had gone mad, and begged him not to do it. Except for his abandoning sinful deeds (i.e. magic), he failed in gaining any results. At the age of 26, he read the Ratnakūṭa and a great faith was produced in him. He received the final monastic ordination from the upādhyāya the kalyāṇa-mitra mKhar-sgo-ba, the ācārya Grab-mkhar-ba

and the Secret Preceptor *gZuñ-lJaiñ mDo-ba*, and was given (136b) the name of *brTson'-grus-grags*. For one year he practised meditation without leaving his mat, and sitting erect. Except during the time of changing garments, he did not loosen his belt, and recited the *Triskandha-sūtra* (Ārya-Triskandha-nāma-mahāyānasūtra, Kg. mDo, No. 284). While he was observing this practice, he visited dPal rGwa-lo who had come to Sogs. As soon as he saw his face, a peculiar faith was produced in him. He asked him to give him instructions in meditation, and rGwa-lo said to him: "You should at first decide to obtain the stage (*go'-phañ*) of Heruka during this very life." (On hearing this) he thought to himself that the Teacher would bestow on him a pure precept of the Mantrayāna. Later he saw, he was right. The Teacher bestowed on him the initiation into the mandala of *samādhi* (*Tiñ-ne-dzin-gyi dbañ*), and the mandala drawn with coloured stone-dust (made of powdered stones, *rdul-tshon*) or *rāja-mandala* (initiation into the Kālacakra). He also bestowed on him the method of *prāṇāyāma* (*rluñ-rtsol*) and the *Sadaṅga* (*sByor-drug*), etc. He meditated on it, and developed headaches, etc. Then the Teacher said to him: "Your headaches were due to your organs being afflicted. You should eat bones and meat (he was a vegetarian). After curing the ailment, there will be no need of taking bones and meat." He then practised meditation in solitary places of his native country, but was frequently disturbed by demons. A germinal disease afflicted him. The Venerable rGwa-lo being far away, he sent first a letter to the Venerable Yer-pa-ba, who sent him his reply written on a piece of wood, saying: "If this will not remove it, then come in the next New Moon." Later he went to meet him, and Yer-pa-ba bestowed on him the *upāya-mārga* of Nā-ro-pa. He practised meditation on it, and within the same night the "Inner Heat" was produced in him. He then thought that the Doctrines which he had previously practised, had been contaminated by worldly thoughts, and confessed it to his Teacher. He

then endured cold and hunger, and spent his time in hermitages.

Hé met rGwa-lo again after three years, and obtained from him the remaining part of the precepts. After that he stayed at 'Broñ-bu and other places. He was diligent; and achieved good results in his meditations. At the age of 33, he met the ācārya sGom-pa who bestowed on him the Lhan-cig skyes-sbyor (a well-known text of the 'Bri-khuñ-pa sect). He meditated according to it, and developed the power of his wisdom. He was of opinion that he understood the meaning of many words in the text of the scriptures, but the ācārya sGom-pa said to him: "All this wisdom is known as discriminative wisdom (rtag-dpyad-kyi śes-pa). Meditate without discriminating;"—"I myself had mistaken this for a blessing", said Zañ. He then meditated, and for the first time he realized the nature of the Ultimate Essence (Tattvatā). He understood Sañśāra and Nirvāṇa, bhūmi and mārga (sa-lam), karma and the doer (kartṛ) to be without base and root (gži-rtsa-daiñ-bral-ba). The profound doctrines which he used to expound formerly to others, also obtained their true meaning at that time. He was overjoyed and beat the drum (te-te). He reported the matter to the ācārya sGom-pa, who said to him: "Indeed this line of the bKa'-brgyud-pas possesses a blessing! Such things do really happen! Now, this is a sudden development!" Though he did possess such an understanding, (he noticed) that it decreased at times, and then again increased. He then practised assiduously the meditation on the upāya-mārga, and (observed) great improvement. Once he met the bla-ma 'Ol-kha-ba, and obtained precepts from him, which improved his compassion, good will (maitrī) and his bodhicitta, and then attained spiritual realization. He erected vihāras and large images. The materials needed (for the construction work) he sometimes obtained from certain persons, some were given by others, again some he secured by using force. Against those who did not obey his orders, he used to despatch repeatedly

(137a)

soldiers, and fought them. In this manner he manifested various deeds of a siddha, which were difficult for others to believe. Žāñ himself had said in the precepts given to Jo-bo Lha-btsun: "I have given up the World in my Mind. The link between me and the World has been completely severed. I was absorbed in the heavenly nature of non-origination. Many years have passed since that time. Many people may doubt me, judging me after my exterior works, except for some stout-hearted disciples. With regard to my worldly life, my actions such as the erection of images, the establishment of monasteries, the maintenance of Law, the preservation of game (lam-rgya), protection from brigands, fighting others, seemed to have been worldly actions only, but I can swear that I should have died if I had a worldly bound within my Mind." He laboured extensively for the welfare of others, and died at the age of 71 in the year Water-Female-Ox (chu-mo-glañ—1193). (137b)

His disciple, named after a locality, was Lha-ri-ba Nam-nkha'-od, Lha-phyug-pa Ni-ma'-od, Kha-rag gra-pa 'Dul-ba'-od, 'Bri-ra-ba Sākyā'-od, the incomparable Sākyā-ye-ses, Brag-dkar ses-yes and others who possessed yogic insight, and a great faculty to benefit others. Among them Gra-Jañ-pa Nami-nkha'-od, known as Sañis-rgyas ras-čhen, founded the monastery of Lha-ri-kha. dbOn-po Lha-dge acted (there) as abbot. Then dbOn. Then again Devakumāra and others. They founded the three monasteries of Lha-ri-gyan-mtho and others. They also founded the 'Brog-yañs-steñs and other monasteries. Ni-zla'-od founded the (monastery) of Lha-phyug. He was known to have received orders from a dharmapāla.

Kha-rag-pa 'Dul-ba'-od: his native country was Gra. He meditated at Kha-rag. He subdued a nāga and made him take up the vows of an upāsaka. His nephew founded a monastery, and about 10,000 monks gathered there. A blessed image of the Religious Protector, as seen by him, existed at Kha-rag Bon-drug. 'Bri-ra-ba Sākyā'-od founded

the monastery in the North (Byāñ). His labours on behalf of living beings were great. He also had numerous disciples who were able to benefit others. Further, Brag-dkar śes-yes' disciples—sBra, sGom and others, who possessed yogic insight. The Chapter on Žañ Rin-po-čhe and his disciples.

Žañ Rin-po-čhe's successor, the incomparable Śākyā ye-śes was born in the year Fire-Female-Hare (mē-mo-yos—1147 A.D.). At the age of 48, in the year Wood-Tiger (śin-stag—1194 A.D.) he was appointed abbot. He died at the age of 61. Next year, an Earth-Male-Dragon year (sa-pho-'brug—1208 A.D.), the ācārya Byāñ-yes was appointed (abbot). Then after three years, in the year Iron-Male-Horse (lčags-pho-rta—1210 A.D.) he entrusted the chair to Lha-phyug nikhar-ba. In the next Wood-Male-Dog (śin-pho-khyi—1214 A.D.) year Sañis-rgyas-'bum was appointed to the chair. Then, after 18 years, in the year Iron-Female-Hare (lčags-mo-yos—1231 A.D.) sGom-pa Ye-śes-lđan expelled Sañis-rgyas-'bum, and Sañis-rgyas śñiñ-po was nominated to the chair. Seven years after that, in the year Fire-Hen (me-bya—1237 A. D.) he died. In the following Earth-Male-Dog (sa-pho-khyi—1238 A. D.) Rin-po-čhe Sañis-rgyas gžon-nu was appointed to the chair. In the fifth year of his abbotship, in the Water-Tiger (čhu-stag—1242 A. D.) year, the abbot Sañis-rgyas-'bum-me was permitted to return, and founded sGom-sde. Sañis-gžon-pa died in the year Iron-Ape (lčags-spre'u—1260 A. D.) after occupying the chair for 23 years. The Rin-po-čhe gSer-khañ-steñs-pa Kun-dga' rgyal-mtshan was born in the year Water-Female-Sheep (čhu-mo-lug—1223 A. D.). At the age of 38, he was appointed to the abbot's chair, and occupied the chair for 33 years. He passed away at the age of 70 in the year Water-Dragon (čhu-'brug—1292 A. D.). Rin-po-čhe Sañis-rin-pa, born in the year Fire-Female-Sheep (me-mo-lug—1247 A. D.), was appointed to the chair at the age of 46. He died at the age of 55, in the year Iron-Ox (lčags-glañ—1301 A. D.). In the same year, Rin-po-čhe Śākyā-'bum-pa born

(1384)

in the year Wood-Female-Ox (śīñ-mo-glañ—1265 A. D.), aged 37, was appointed to the chair. After him, in the 12th month of the Water-Male-Tiger year (čhu-pho-stag—1302 A. D.) Ti-śri (Ti-shih) Grags-pa 'od-zer passed away. This Water-Male-Tiger (čhu-pho-stag—1302 A. D.) is the (birth) year of the ācārya Byañ-rgyal. In the year Water-Female-Hare (čhu-mo-yos—1303 A. D.) 'Jam-dbyañ Rin-rgyal proceeded to the Imperial Palace. Rin-po-čhe Śākyā-'bum-pa occupied the chair for 10 years and passed away in the year Iron-Male-Dog (lčags-pho-khyi—1310 A. D.). Rin-po-čhe Byañ-čhub dpal-bzañ-po, aged 30, was appointed to the chair during that year. He was born in the year Iron-Serpent (lčags-sbrul—1281 A. D.), occupied the chair for 47 years, and died in the year Fire-Male-Ape (me-pho-spre'u—1356 A. D.). After him sPyan-sña Grags-pa bśes-gñen-pa, who was born in the year Water-Male-Dog (čhu-pho-khyi—1322 A. D.). At the age of 36, in the year Fire-Female-Hen (me-mo-bya—1357 A. D.) he was appointed to the abbot's chair. He acted as abbot for 24 years, and died at the age of 60 in the year Iron-Hen (lčags-bya—1381 A. D.). After that, from the year Water-Dog (čhu-khyi—1382 A. D.) to the year Fire-Ape (me-spre—1476 A. D.) 95 years have passed. In general, from the birth of Žañ Rin-po-čhe to the year Fire-Ape (me-spre—1476 A. D.) 354 years have passed. The Chapter on the succession of abbots of mTshal Guñ-thañ (situated in the vicinity of Lha-sa, on the south bank of the sKyi-čhu). (138b)

Duñ-tsho ras-pa, an incarnation of sKye-po ye-rdor (Ye-śes rdo-rje), a disciple of the Dharmasvāmin sGam-po-pa (one of 108 famous gter-btons-pas): He was born as the middle son of the three sons born to father Žañ-sgom 'byuñ-gnas-'od and mother Khu-mo Khye-'dren-'bum at gYag-mkhar sñon-po of Yar-kluñs gčen-pa. Since his childhood he became a disciple of sPyan-sña gSer-thog-pa at gDan-sa Thel. After his hair had been cut, he obtained (instruction) in the Doctrine, and was given the name of Šes-rab rgyal-mtshan. After this he became the disciple of a virtuous ascetic, belonging to the

'Brug-pa sect who was residing in his native place, and of Lha-sgom. He then obtained many instructions in penance (*dk'a'-thub*) from 'Khrul-zig Khamis-pa at Kha-rag Lha-mtsho, who told him: "Go to the turquoise lake of Ba-yul. There you will achieve your purpose." Following on this advice, he journeyed towards the turquoise lake of Ba-yul, where he found a hut on the summit of a small hill. There he practised meditation accompanied by penance. A great exhibition of demoniac power took place. From under the floor of his hut, at not a great depth, there came out first pieces of charcoal. He dug, and discovered a lump of wax. Having broken it, he examined it, and discovered (inside) a list of hidden objects (*gTer-gyi kha-byañ*) buried by the Lord *sGam-po-pa* in the lake called *Mandal nag-po*, situated beyond *sGam-po*. He understood that he was the man indicated in the prophecy who was to discover the hidden treasure, and decided to leave the place. He could not proceed through *gYe* because of heavy snows. Then having tied a rope to a tree, he slid down the precipice to *Dags-po*. He then crossed the *gTsaiñ-po* in a fisherman's boat and reached *sGam-po*. He took up the final monastic ordination from the *Rin-po-che* *rDor-blo-ba*, and received the name of *Rin-chen bzañ-po*. He heard (the exposition) of the *dGois-gcig* (the 'Bri-khun *dgois-gcig*, containing the main doctrine of the 'Bri-khuñ-pa sect). Having found out from the above mentioned list that he was to discover the hidden doctrine, in the Dark Moon between the year Wood-Female-Hare (*śiñ-mo-yos*—1315 A. D.) and the year Fire-Male-Dragon (*me-pho-'brug*—1316 A. D.), he proceeded there on the 29th day of the 12th month of the year Wood-Hare (*śiñ-yos*—1315 A. D.), in the company of an attendant. All told him that he would be unable to find the spot. But just the same he went there as directed in the guide-book, and was able to find the spot. His attendant saw on the surface of the ice of the lower lake a bronze image of an ichneumon (*ne'u-la*), yellowish in colour. The attendant said: "It must be the chest of a dead vulture.

(1394)

We had better remove it." Saying so, he pushed it off with his foot. Duñ-tsho ras-pa then said to his attendant: "By doing such a thing on a sacred lake of the desert valley, you may get leprosy!" And having said so, he fled away. The attendant also fled, and later he sent him back to sGam-po. He then cut down a Juniper tree of a man's height, and tied to it a white scarf, and hoisted it on the shore of the lake. He found out from the list that he was to perform a sacrifice to the (local deity) of Dags-lha sGam-po and to a certain spirit (btsan—a Bon-po term denoting a deity with a red body, originally an ancestral spirit or the spirit of a deceased king). He did so, and then discovered under the ice, at the depth of one cubit (khru), a stone box inside which he found an image of an ichneumon. He took it out after breaking the ligature which joined it to the box, and brought it to the shore of the lake. He then lit a fire and melted the wax, and then opened it. Inside he found some books covered with leather from the outside, and with silk, jewels and five kinds of cereals from the inside. Inside them he found a roll of paper. He learnt by heart the text inscribed on the roll, and then placed it inside the image of ichneumon, and hid the image in a crack in the rock. The rest (of the books) he took away, and returned to sGam-po. He fled away after a few days being afraid that some one might take away the things from him. He reached Tsa-ri, and intended to practise propitiations at Kā-la Duñ-mtsho during one year. He thought: "Companions only disturb me. I know this myself", and so went on. He built a hut for himself, gathered necessary provisions and spent one year propitiating. Before the beginning of the autumn snow-falls, a party of some 800 hermits came there on a pilgrimage. Some others had gone towards the upper country. One named 'Gro-mgon Rin-chen-mdzes of mTshal-pa Phyug-po said to him: "You are in possession of some profound hidden doctrines (gter-chos), I am asking for them!" — "Who had said so?" inquired Duñ-tsho ras-pa. "A crow had said it" replied Rin-chen-mdzes. Because the latter was

characterized by a virtuous conduct, Duñ-tsho ras-pa bestowed on him the understanding of the precepts including the doctrine of the ekarasa (ro-gčig, "one-flavour" doctrine), which he did not bestow on others, and an excellent yogic insight (rtogs-pa) was produced in him (Rin-čhen-mdzes). After that he also guided some 800 cotton-clad ascetics (ras-pa). Later he laboured for the welfare of living beings in many regions, such as Lho, gÑal, and other places. In the end, he spent a considerable time at rDza-čhu Dar-mo of Grañ-mo. He had numerous disciples, but the holders of his Spiritual Lineage were: the bla-ma Khrul-žig sNa'u-pa, Tsa-ri ras-pa, Bye-ma ras-pa, Dom-tshai ras-pa, sGrod-luñ-pa, sTag-tshañ ras-pa, and others. (139b)

Among these sNa'u Bya-bral-pa: his native country was Zur-mkhar. He received ordination at Za-luñ and was given the name of rDo-rje-mdzes. He met 'Gro-ingon Duñ-mtsho-ba at Kā-la Duñ-mtsho, and the latter preached to him the complete paper-roll (sog-dril) which was in his possession. He attended well on the bla-ma and practised mind-concentration at sNa'u gañs-ra. He became known as sNa'u Bya-bral-pa (the ascetic of sNa'u). He also resided at many hermitages and attained spiritual realization of the "Great Seal" (Mahāmudrā). After his death numerous relics were recovered (from the ashes). He was succeeded by the mahā-guru (bla-ma čen-po) Rin-čhen gžon-nu who belonged to the mKha'-re clan. He was born in the year Water-Female-Hen (čhu-mo-bya—1333 A. D.), in the 41st year of Tshe-bži rNiñ-ma-ba, in the nomad country of 'Phyos-kha-sgiñ. He became a disciple of Tshe-bži rNiñ-ma-ba and received ordination at the age of 9. He heard assiduously the exposition of the Doctrine. At the age of 22, he proceeded towards Ti-se (Kailāsa). He spent 22 years (plunged) in constant meditation (rtse-gčig), first for four years at Ti-se, and then 18 years at Chu-bar, and attained a yogic insight into the system of the "Great Seal" (Mahāmudrā). He possessed the faculty of prescience. He realized the Ultimate

Reality (de-kho-na-ñid, Tathatā). He possessed a sharp intellect, and because of it he was able to defeat the boastful pride of others. When Kar-ma-pa dKon-gžon came to Chubar, they held a discussion on the Doctrine, and he defeated Kar-ma-pa. He placed on the latter's head his flat bla-na hat (thañ-žu) and said: "You are not a scholar. I am the scholar!" He was not afraid to meet scholars whom he happened to come across. His entire life was spent in ascetic practices. Though he had been the teacher of many people, including the great official (goñ-ma čhen-po mi-dbañ) Grags-pa rgyal-mtshan, he used to reside in solitude whenever he visited a monastery, and even built his own fire-place. Inside his cell he used to dress in all sorts of garments. It is said that his diligence in meditation was so great, that his buttocks became similar to those of the Venerable Mid-la (in the chapter on sGam-po-pa in the Mid-la'i mgur-'bum /Mid-la'i mgur-'bum rgyas-pa, fol. 219 a/), the following story is told: When sGam-po-pa was leaving Mid-la's hermitage, Mid-la saw him off as far as a stream, and said to him: "I still have a very hidden secret. Should I tell it to you, or not?" After repeating these words several times, the Venerable One said: "You are my only son! Why should not I tell it to you?", and saying so, he showed sGam-po-pa his buttocks which had become completely mortified from his constant sitting in meditation. The Venerable One added: "All the secret of meditation is based on diligence!" sGam-po-pa used to say that "these words were like a nail which pierced his heart"). Though he had many disciples, the chief one was sPyan-sria Rin-po-čhe bSod-nams rgyal-mtshan bzai-po. He heard the exposition of the Sems-khrīd (Introduction to one's own Mind) from the bLa-čhen-pa (Rin-gžon-pa), and wrote also a guide-book on it. He also preached the Doctrine to numerous disciples. The satpuruṣa (skyes-bu dam-pa) Nam-mkha' bsod-nams-pa was a disciple of these two. He obtained the hidden precepts from these two holy teachers and practised them. He went for a short while

(1404)

to the Upper valley of rKyañ to practise gČod. While he was sitting at the foot of a tree, which was dreaded (by local people), the understanding of the "Great Seal" (Mahāmudrā) was born in him. Henceforth he removed all mental images connected with this worldly life, and spent his time in meditation without leaving his mat at the rock of bSag-mo. He was born in the year Earth-Male-Horse (sa-pho-rta—1378 A. D.) when the mahā-guru Rin-gžon-pa was 46. He died at the age of 89 in the year Fire-Male-Dog (me-pho-khyi—1466 A. D.).

One known as Čhos-dbyiñs-pa attended on six direct disciples of Duñ-mtsho ras-pa, such as sNa'u-pa and others, and heard precepts on the Sems-khrid. His native place was Lower sTod-luñs-gram. His family name was Myañ. He was born in the year Wood-Male-Mouse (śin-pho-byi-ba—1324 A. D.) as son of father Phur-pa-skyabs and mother rDo-rje-rgyan. In his childhood he was taken by his parents into the presence of the Dharmasvāmin Rañ-byuñ rdo-rje, and asked for his blessing. He was given the name of rDo-rje bkza-śis. At the age of 7 or 9, he mastered the alphabet, and studied some of the rites with the bla-ma dPal-bzañ-pa. At the age of 12, he fled to become a monk, and received ordination at mTshal, the mahā-upādhyāya dBañ-phyug śes-rab acting as upādhyāya, and Rin-po-čhe Byañ-čhub dpal-bzañ acting as ācārya. He received the name of dBañ-phyug rdo-rje. He studied under the bla-ma pañđita Kun-dga' rgyal-mtshan and others. At the age of 14, he preached the Hevajra-Tantra (brTag-gnīs) and the Be-dmar (Be-'bum dmar-po, name of a Tantric book). At the age of 21, he became a disciple of bSam-gtan dpal-ba, and received ordination in his presence, assisted by the upādhyāya Señ-ge dpal-ba and others, and received the name of Čhos-dbyiñs dbañ-phyug. Further, he obtained many doctrines from gYag-sde pañ-čhen and others. Following a pressing request from the abbot of mTshal, he acted as abbot of mKhar-ingon. One night in his dream he saw five very

beautiful women who told him to come along, and led him towards a large vihāra. On opening the gate, he found inside a large room containing numerous piles of books. There were also several other new doors without paint. On opening them one by one, he saw rooms filled with books. They (the women) then handed him a big bundle of keys, and said: "Take charge of these! It will be of great service to the Doctrine." Next morning bla-ma sNa'u-pa, who had spent in seclusion nine years at 'Broñ-phu without coming down from the mountain, arrived there and met him. They held a debate on the Doctrine, and faith was born in him. He then bestowed on the bla-ma the Phyag-rgya čhen-po ga'u-ma (another name of Lhan-gčig skyes-sbyor, a fundamental text of the 'Bri-khuñ-pa sect, which follows the Doctrine of Mahāmudrā), and other texts. In return, the bla-ma bestowed on him the Cycle of Sems-khrid, and said that he also had been summoned (to come here) by a woman in his dream, and thus came here. He added: "Now, I have entrusted the Doctrine to its owner! My life has become fruitful!" and felt pleased. The Precious Chos-dbyiñ-pa used to say: "Through (meditation) on the inseparable nature of the Void (śūnyatā) and Mind, which represents the Absolute (chos-ñid), which pervades the entire World and the living beings (snañ-ñid), like dye covers the entire edge of a book, I have opened the eyes on the Cause and Effect of the Phenomenal Existence (samsāra) and Nirvāṇa, removed the doubts, reached the depth, dug the foundation, and removed the floor. This all is due to his grace!" He composed many books following the instructions of Khrul-žig-pa. In all, he attened on 108 teachers. He also obtained instruction in religion from rGyal-sras Dri-med-pa (kLoñ-chen rab-'byams-pa). Later his labours became great. While he was residing in the north of gTsāñ-roñ, the Dharmasvāmin bLo-gros bzañ-po heard from him the Sems-khrid. His life-story has been told before. The mahā-upādhyāya Rin-chen dpal-bzañ-po of Lhag-ru heard the Sems-khrid from

(1414)

the "Twenty Second" Dharmasvāmin and bLo-bzañs-pa. He bestowed it on Zwa-dmar rTogs-ldan Rin-po-čhe. After this, the Doctrine was handed down to the Precious Nirmāṇa-kāya dPal Chos-kyi grags-pa, who took possession of it. Since the discovery of the hidden doctrine of the Sems-khrid (Sems-khrid-kyi gter) in the year Fire-Male-Dragon (me-pho-'brug—1316 A.D.) to the present Fire-Male-Ape year (me-pho-spre'u—1476 A.D.) 162 years have passed. The Chapter on the Lineage of Sems-khrid.

Thus this sub-sect known as the dPal Dags-po'i bKa'-brgyud does not represent the Lineage of the Word, but represents that of the Meaning (don). (The word) "meaning" means here the "Lineage of understanding of the immaculate 'Great Seal' (Mahāmudrā)." The Teacher from whom was obtained the understanding of the "Great Seal" (Mahāmudrā) should be called the mūla-guru (rTsa-ba'i bla-ma), or the "Original Teacher". The understanding of the "Great Seal" (Mahāmudrā) should be considered to correspond to the sampannakrama degree (rdzogs-rim), because during the time of Lord Mar-pa and the Venerable Mid-la the wisdom of the "Inner Heat" (gtum-mo'i ye-śes) was produced first, and through it was produced the understanding of the "Great Seal" (Mahāmudrā). Dags-po Rin-čhe produced an understanding of the "Great Seal" (Mahāmudrā) in those ādi-karmikas (las dañ-po-pa) who had not obtained initiation. This is the system of the Prajñāpāramitā. Further, Dags-po Rin-po-čhe said to dPal Phag-mo-gru-pa: "The basic texts of our doctrine of the "Great Seal" is the Mahāyāna Anuttara-Tantra composed by the Blessed Maitreya." dPal Phag-mo-gru-pa in his turn transmitted it to Lord 'Bri-khuñ-pa, and by reason of this numerous expositions, the Mahāyāna Anuttara-Tantra are found in the works of Lord 'Bri-khuñ-pa and his disciples. In this connection the Dharmasvāmin Sa-skyā-pa maintained that the term "Great Seal" (Mahāmudrā) is not found in the text of the Prajñāpāramitā, (14) and that the knowledge of the "Great Seal" represents know-

ledge born of initiation only. But in the *Tattva-avatāra* (*De-kho-na-ñid-la* 'Jug-pa, *Tattvāvatārākhyasakalasugatavācasamkṣiptavyākhyāprakaraṇa*, Tg. rGyud, No. 3709) composed by the ācārya Jñānakīrti (Ye-śes grags-pa) it is said that "the wise ones who practise the Prajñāpāramitā (doctrine), can attain the knowledge accompanying the "Great Seal" (*Mahāmudrā*), even on the stage of a pṛthag-jana, after having meditated on the śamatha and vipaśyanā (mind-concentration and transcendental analysis). This is the sign of the Irretrievable State (*avaivartika-liṅgāni*)."^{1 b)} In the commentary on the Tenth *Tathatā* (*De-kho-na-ñid bču-pa'i 'grel-pa, Tattvadaśātičā*, Tg. rGyud, No. 2254) composed by Sahajavajra (Lhan-čig skyes-pa'i rdo-rje) it is clearly stated: "By nature it is a Pāramitā, but is associated with the Tantra. By name (it is) *Mahāmudrā* (Great Seal). The knowledge of the Ultimate Essence which has the three above characteristics..." (Thus the term *Mahāmudrā* is found in the *Prajñāpāramitā*), and Sa-skyā-pa must be wrong. Therefore the "Great Seal" of the Prajñāpāramitā of the Lord sGam-po-pa was described by Lord rGod-tshaṇi-pa as being a doctrine of mNa'-bdag Maitri-pa. The "Great Seal" (*Mahāmudrā*), which belongs to the Path of the Tantra, was also expounded by Lord sGam-po-pa to his "Inner" disciples. From the birth of Lord Mar-pa to the present Fire-Male-Ape year (me-pho-spre'u—1476 A.D.) 465 years have passed—so it must be understood (Mar-pa was born in 1012 A.D.). This is the end of a brief account of the sects known as the bKa'-brgyud-pas of Lord-Mar-pa, and in particular of the bKa'-brgyud-pas of Dags-po.

(Present day Tibetan scholars, especially those belonging to the dGe-lugs-pa school, do not admit the *Mahāmudrā* doctrine as belonging to the Sūtra class. However in a treatise entitled "dGe-ldan Phyag-rgya čhen-po" /"The *Mahāmudrā* Doctrine of the Yellow Sect"/ it is maintained that there had existed a *Mahāmudrā* doctrine belonging to the *Prajñāpāramitā* class).

(1424)

BOOK IX.

THE BOOK ON KO-BRAG-PA AND NI-GU.

The most famous Ko-brag-pa bSod-nams rgyal-mtshan: his native place was Diñ-ri. He belonged to the lDoñ clan, and was born in the year Water-Male-Tiger (čhu-pho-stag —1182 A.D.),¹ as son of father gTso-bo rGyal-gyuñ and mother sTod-rje-ma. (This Water-Tiger year) is the year of the birth of the Dharmasvāmin Sa-skya pañđita. He mastered reading and writing without effort. He took the upāsaka vows from Se-mig-pa, and heard the bLo-byoñ and other texts from Pañ-čhen Sākyāśrī. He heard the exposition of the Rīg-dzin-bcu (name of a rNiñ-ma work) and the explanation (dmar-khrid) of the sampannakrama degree (rDzogs-ritm) from the bla-ma rDo-rje-dpal of Gyam. He also heard the doctrine of the "Great Achievement" and other texts from rGya-phug Jo-sras. He stayed in seclusion at Gyan-rim and Koñ-mo'i ri, and the understanding of the "Great Seal" (Mahāmudrā) was born in him. He heard the initiation into the Cycle of Sañvara from the mahā-pañđita Ratnarakṣita. After that he stayed at La-phyi and other places. At the age of 29, he received the final monastic ordination, after having requested the Dharmasvāmin sKos to act as upādhyāya, Phya-ru 'Dul-dzin as ācārya, and the ācārya Lo as Secret Preceptor. He received the name of bSod-nams rgyal-mtshan. He journeyed to Ti-se (Kailāsa) and spent five years there. He obtained the realization of the Noumenial Aspect (jī-lta-ba, paramārtha-satya) and that of the Phenomenal Aspect (jī-sñed-pa, sañyāti-satya). In particular, he obtained a true understanding of the nature (gnas-lugs) of the Vajrakāya (rdo-rje-lus, a Tantric term denoting the human body). The nāga of Ma-pham (Anavatapta Lake) offered him divine water (čhu'i dños-grub). Later, when he

1. Re'u-mig (JASB., 1889, p. 49) gives 1181 A.D.

founded the monastery of Ko-brag in Upper Myāñ, he miraculously discovered a spring in barren soil, and became known as Ko-brag-pa. He then became the disciple of all the best adepts (sādhaka) and scholars, and there did not exist a doctrine which he did not know. He invited Vibhūticandra from Nepāl to Diñ-ri, and heard from him the precepts of the Sadanga-yoga (sByor-ba yan-lag drug), which had been bestowed on Vibhūticandra by Sa-ba-ri (Śāvari) dbañ-phyug. The pāṇḍita also heard some doctrines from him. He laboured extensively and without interruption for the welfare of living beings, and passed away at the age of 80, in the year Iron-Female-Hen (lčags-mo-bya—1261 A.D.). I wrote about him separately, because I do not know whether this great man belonged to any particular Lineage.

His chief disciples: dPal Yañ-dgon-pa, his elder brother Rin-po-čhe rGyal-mtshan-pa, Rin-po-čhe Lha-pa, Rin-po-čhe rGyal-po, Rin-po-čhe Bar-'brog-pa, Rin-po-čhe Chos-sdiñs-pa, Dran-ston Ser-señ, Rin-po-čhe dGa'-ldan-pa, Rin-po-čhe gTsañ So-pa, Rin-po-čhe sTon-grub-pa, rTogs-ldan dKon-señ, and many others. Jo-bo Lha, mChims Nam-mkha'-grags, mKhan-čhen lDe-rus-pa, Khu-luñ-pa, Lo-žiñ-pa, Grags-byañ-pa, 'Ol-rgod-pa, Phu-ri-pa sTon-lo-čhe, gLañ-ri-ba, and many other Masters of the Doctrine (bsTan-pa'i bdag-po). dPyal-pa lo-tsā, Khro-phu lo-tsā, Chag lo-tsā, Nam-mkha'-dpal lo-tsā, Ras-pa lo-tsā, gÑal-pa lo-tsā, and many other translators (lo-tsā-ba). The kalyāña-mitra gTsañ-pa, the kalyāña-mitra Ni-ma, 'Jam-dbyañs gsar-ma, rGyañ-ro gŽon-rin, mNa'-ris dGra-bčom, Ni-ma sPral-nag, gTsañ-pa Drug-po, mKhas-btsun Byañ-čhub, and many other scholars. gSal-pa, Lho-brag-luñ-pa, rGal-gyam-pa, rNel-gyam-pa, sNo-mñia'-ba, rGyal-mtshan-grags, Ser-ma-pa, Phu-gu-ra-pa, Srañ-sky-a-pa, Myañ 'Tshal-pa, Lha-rje sKyob-pa, Pho-rog-pa, lČab-pe-ba, dBrañ-ston Phul-dmar-pa, Koñ-ston-pa, So-zur-pa, bla-ma Ba-ri-ba and brother, Señ-ge rdzoñ-pa, Gyam-śiñ, Roñ-thoñ-pa, gÑos-ston Zig-po, Šam-'buñ, dÑos-chos-śes, rDza-ri-ba Myañ-ro-pa, gYu-rgyal-ba; Chu-

(14)

mig-pa, Yar-'brog dkar-po, Se-žig, 'Od-pho of Khams, Bra'opa, Dom-thod-čan, Dar-señ, and many other Heads of monasteries and kalyāṇa-mitras. 'Phan-yul-mdö Thod-lo-pa, Za-luñpa, Lho-brag-pa, s'od-luñs-pa, Yar-kluñs-pa, and many other kalyāṇa-mitras of dbUs. Further, numerous female kalyāṇa-mitras and female siddhās, heads of monasteries, bLa-mas (Teachers), Žig-po (ascetics), and others. In short, all bowed before his feet—Masters of the “Old” and “New” Tantras, kings, Mongol nobles of the Imperial family, officials, land-owners, and others. Among these, one named Pho-rog mDo-sde-mgon or Bya-skyuñs-pa was born in the year Wood-Female-Hare (šin-mo-yos—1195 A.D.), and died at the age of 63 in the year Fire-Serpent (me-sbrul—1257 A.D.). The Chapter on Ko-brag-pa and his disciples.

(2a)

Having thus related the succession of the Lineage of the upāya-mārga of the “Six Doctrines” (chos-drug) bestowed on the Master Mar-pa by Śrī Nā-ro-pa, I shall now tell the story of the Lineage of the “Six Doctrines” (chos-drug) founded by Ni-gu-ma, sister of Nā-ro-pa. Its Lineages of Guidance and Initiation: The introducer of the Doctrine (to Tibet) was the siddha Khyuñ-po rnal-'byor. He belonged to the Khyuñ-po clan, and was born at sNe-mo ra-mañs in the Tiger year (stag-lo—1086 A.D.) as son of father sTag-skye and mother bKra-śis-skyid. Soon after his birth, the Indian siddha Amogha came there, and uttered an auspicious prophecy about him. At the age of ten, he mastered reading, and the Indian and Tibetan alphabets. He became proficient in the Kālacakra. At the age of 13, he studied with the ācārya gYun-druñ rgyal-ba the Bon doctrine, and preached it to others, and about 700 scholars (possessing manuscripts of the text) attended his class. He then studied extensively the Cycle of the rDzogs-chen Sems-sde (a rNiñ-ma work, one of the three classes: Sems-sde, kLuñ-sde, and Man-riag-sde) with the bla-ma 'Byuñ-gnas señ-ge, and then preached it. During that time also he gathered about 700 disciples. After this he made a study of the complete doctrine of sKor

Ni-ru-pa at sTod-luṇś So-ma-ra. Having taken with him a considerable quantity of gold, he journeyed to Nepāl, and studied there the work of a translator with the pāṇḍita Vasumatī. He obtained from him the initiation into the Kriyā and Yoga-Tantras, as well as about fifty Tantric sādhanas. He was well received by Atulyavajra and met rDo-rje gdan-pa. He became a novice (dge-tshul mdzad-pa, means that he became an attendant of rDo-rje gdan-pa /Amoghvajra/), and heard many doctrines. He then heard many Tantric doctrines from Śrī Bhadrasajjāna, Vairocana, Kha-čhe dGon-pa-ba, Ziñ-gi rDo-rje (Kṣetravajra), Mi-mñam rdo-rje (Atulyavajra), Rin-čhen rdo-rje (Ratnavajra), the three disciples of Maitrī-pa, De-bi-ko-ti dū-ki-ma (the dākini) Kanaśri², and the brāhmaṇa Ratnapāla. After his return to Tibet, he was attacked twice by robbers, but was able to defeat them with the help of his miraculous power. In his native place he gave a talisman to his aunt to ensure a male progeny (med-tshol, to ensure childbirth; lte-sgyur, to ensure a male progeny). She bore three sons. A white goddess told bla-ma Sañś-pa a prophecy that these three sons would offer him a thousand measures of barley every year, and would act as his chief supporters. After the former disciples had offered him much property, he secured more than a thousand golden sraṇis when the gold-mine of Gu-laṇ was discovered. After that he journeyed again to Nepāl and obtained from Pham-thin-pa the Saṃvaramūlatantra (Abhidhānottaratatantra-nāma, Kg. rGyud-'bum, No. 369) and the gDan-bži. After that he proceeded to India, and offered to rDo-rje gdan-pa a hundred golden sraṇis. He heard many doctrines at Nālanda from Dā-chen-po (Dānaśila), a disciple of Nā-ro-pa, Sumatikirti, Rāmapala, Natekara, the Venerable

(2b)

² The dākini Kanaśri of Devikoṭi, one of the 25 sacred places of India. Present day Tibetan bla-mas maintain that Tsā-ri in S.E. Tibet is the ancient Devikoṭi. According to the Fifth Dalai Lama Devikoṭi was situated in the valley of the Se-ra Monastery near Lha-sa (fol. 13a). The original Devikoṭi is said to have been situated in the Vindhya hills.

Rin-čhen Lha-mo (Ratnadevī) of Kam-ka-ta, and from the siddha Sūryagarbha (Ni-ma'i sñjn-po), a disciple of Ku-ku-ri-pa. He met also Maitrī-pa, and obtained from him many Tantras, and offered him seven sraṇis of gold. Tibetans being poor, he begged him to bestow on him an effective sādhana which would enable him to gather wealth, and Maitrī-pa bestowed on him the Yid-bzin-gyi mgon-po palyag-drug-pa (the white Mahākāla). He then took with him 500 gold sraṇis and asked: "Is there any one who had met Vajradhara?" They replied: "There is one named Ni-gu-ma, the sister of Nā-ro-pa. She has attained the Holy Stage (dag-pa'i sa), and transformed her body into that of rainbow ('Ja'-lus), and made herself invisible by ordinary people. However she used to preside over Tantric feasts (gājacakra) held by dākinīs at the cemetery ground of the So-sa island (E. India). Those who possess a pure mind might see her there." He went to the island of So-sa (So-sa glii), and prayed "Namo Buddhāya." Then he saw in the sky at the height of seven tālas (the height of a palm tree) a dākinī of a dark brown complexion, adorned with ornaments made of bones, holding a mendicant staff (khatvāṅga) and a kāpala in her hands, manifesting her various aspects and performing a dance. He recognized that she was Ni-gu-ma, and saluted her requesting her to bestow on him the holy precepts. But she replied: "I am a flesh-eating dākinī!" Again he entreated, and she said: "If you want to obtain Mantrayāna precepts, gold is needed!" He then offered her 500 sraṇis which she accepted and threw them into the forest. He began to doubt that she was a dākinī of the flesh-eating class, and while he was thinking so, she gazed skywards, and then numerous dākinīs gathered, and she created a maṇḍala, and bestowed on him the initiation of the illusory body (sgyu-lus) and the practice of dreams (these are two sections of the "Six Doctrines" of Nā-ro-pa). After that the dākinī transported him to a distance of about three yojanas, and deposited him on the summit of a mountain of

(3a)

gold. There in a dream, rDo-rje btsun-mo (Vajra-yośī, Vajravārahī, here Ni-gu-ma) bestowed on him the "Six Doctrines," and then again personally on three occasions the "rDo-rje tshig-rkāṇī" and the "sGyu-ma lam-rim". Further, she expounded to him numerous Tantras and sādhanas. Ni-gu-ma said to him: "Except myself and Kāmbalapāda (La-ba-pa) no one else knows the precepts of the 'Six Doctrines.'" Till the seventh teacher of the Spiritual Lineage, this teaching should be transmitted down a single line (of teachers). These will be blessed by me, and I shall give them a prophecy." After that he obtained from a secret yogin the bDe-mchog lha-lha (the five deities of Saṃvara), the mKha'-spyod dkar-dmar (the White and Red Vajravārahī), the Rim-shā stan-thog-gcig-ma, the Sadaṅga-yoga (sbyor-drug), and many other texts. He also heard many doctrines from Rol-pa'i rdo-rje (Lalitavajra), Āryadeva and Dākisumati, as prophesied by them. He also met the dākini Sukhasiddhī, a disciple of Śrī Virūpa. He presented her some gold, and received from her initiation. She said to him: "I shall manifest (myself) to your Spiritual Lineage and bless them." She also bestowed hidden precepts on him. Further, he offered gold to the dākinīś Gaṅgādhara and Samantabhadrī (Kun-tu bzañ-mo), and obtained from them precepts. He also, obtained the Yamāntaka Cycle (gŠin-rje gśed-kyi skor) from the paṇḍita bDe-ba'i rdo-rje (Sukhavajra), and the Cycle of the Devī (Nairātmā) from Rol-pa'i rdo-rje (Lalitavajra). Further, he heard many precepts from the bla-ma Advayavajra and others. He then returned to Tibet and proceeded as far as sNe-mo, and as numerous gold mines had been discovered, he was able to secure much gold. After that he again returned to India and prepared offerings spending 80 gold sraṇis to Vajrāsana. The Teacher and all people were filled with surprise. At that time, though Ni-gu-ma, Sukhasiddhī, rDo-rje gdan-pa, the three Tantric brothers (rDo-rje mchegsum) and Maitrī-pa were not present, he presented gold to 150 teachers, including Maitrī-pa's wife (jo-mo) Gaṅgādhara

(3b)

and others. They (in return) bestowed on him many hidden precepts. Again, when he proceeded towards mNa'-ris, he met Dipaṇkara (Atīśa), who bestowed on him many doctrines, including the Guhyasamāja and others. Some of his own Indian (Sanskrit) manuscripts being slightly damaged, he restored them after collating them with the manuscripts in Atīśa's possession. They were translated by Rin-chen bzañ-po and Dharma bLo-gros. He took up final monastic ordination in the presence of gLañ-ri-thañ-pa. He founded at Jog-po of 'Phan-yul the 'Chad-dkar dgon-pa. (The monastery) was visited by Rāhulaguptavajra, a yogin of the valley (khoñ-gseñ) of Kalakuṭa (Ri-nag near Rājagṛha /Ri-nag is a name given to the forest-clad mountain belt of the Himālayas/) who bestowed on him numerous doctrines, including the initiation into the five sections of the Tantra class, the Cycle of Mahākāla, and others. Later he proceeded to Tshaluñ of 'Jam in the year Wood-Female-Sheep (śiñ-mo-lug—1055 A.D.). In the year Fire-Male-Ape (me-pho-spre'u—1056 A.D.) he went to Sag-rtsa of Phag-ri (between Chumbi and Gyang-tse). In the year Iron-Female-Ox (lčags-mo-glai—1061 A.D.) he went to Gre in Upper Gro-mo (Chumbi). Having received an invitation from Jög-po, he journeyed to Sañs. During three years he founded 108 monasteries including Zoñ-žoi and other monasteries. He preached extensively the Doctrine. The monks concentrated too much on the study (of books), and became slothful in their meditations. At times he manifested to them the images of goddesses, at times he showed the fearful forms of the retinue of Yama. In this manner he again introduced them to meditation. Some other monks, feeling envy, called in troops. With the help of phantom troops he caused them to retreat, and they showed devotion, and became his disciples. He used to subdue with the help of his mind-concentration gods and demons by day and night (gSin-rje'i skyes-bu, the sentence seems to be incomplete) who were causing hindrances, such as the Thañ-lha' gods, the 'Ba-ra Nag-po of Sab, and other

deities. Having conjured their lives, he bound them by vows. He also performed numerous miracles, such as magic performances and the manifestation of himself in the form of a deity. At the end of his long life (sku-tshe mthar-phyin) he uttered the words: "To-day it is my last preaching of the Doctrine", and passed away. (Before passing away) he said: "If they would place my body without cremating it inside a receptacle of gold and silver, the Zoñ-žoñ monastery would equal Vajrásana." But Khams-pa monks did not wish to listen to these words, and cremated his remains, and images of the Tantric gods of the five classes were recovered (from the ashes). In all there have been 80,000 monks (his disciples). The chief disciples were: rMe'u ston-pa, gYor-po rGya-mo-čhe, rNul-ston Rin-dbañ, La-stod dKon-mčhog-mkhar, rMo-gčog-pa and Žañ-sgom Chos-señ. His statement that he had lived for 150 years, recalls that of Dam-pa Sañ-srgyas who, when asked on his coming to Dini-ri by the Lord Khri-pa: "How old are you?" replied: "My age is 99990!" Such symbolical utterances (dgoñs-pa-čan gyi gsuñ) made by saintly men (siddha-puruṣa) should not be considered as lies. Later, many siddhas appeared among his spiritual descendants, and because of this, we should consider him as a true saint (siddha-puruṣa), as one would infer the presence of fire from the (presence) of smoke. His fourth descendant was rMog-čog-pa Rin-čhen brtson'-grus. According to his statement: "my native place was Lha-phu sPañ-rtsa." He belonged to the Si-še clan, and was born as son of father Še-rgan sMan-čhuñ and mother 'Be-mo Padma-sgron. At the age of 17, he entered the gates of religion at Zoñ-žoñ. The bla-ma Sañs-pa bestowed on him the Hevajra initiation, and said to him: "Novice, you should study in your youth! If you begin to meditate early, then demons might carry you away! I shall give you provisions and books." At the monastery of the Dharmasvāmin there was one called 'Brom-ston who used to speak about his being disappointed with (his) studies, and he once said to him:

(4a)

“Novice! It is better for you to meditate!” Again he asked his Teacher for instructions, and the Teacher again repeated to him the same advice. After that he heard several precepts from La-čhiis-pa, a disciple of the Teacher, and meditated on them, but did not achieve good results. Again he visited his Teacher, who bestowed on him the Cycle of Mahākāla and the Ni-khos (the dharmapāla Ni-ma Khros-pa). gYor-po rGya-mo-čhe having come there to make offerings, the Teacher gave him six gold žos, six silk scarfs and the Sūtrā-lamkāra, and told him that he should follow after rGya-mo-čhe. Then at the age of 21, he followed after gYor-po rGya-mo-čhe, who proceeded to sTod-luñs, and said to him: “You should go to sKyi-śod (Lha-sa).” On the way there he met a kalyāṇa-mitra carrying with him many books and beating his chest with his hand, and expressing disappointment with his studies, and he felt sad. Having heard about a Khams-pa named A-señ, a disciple of dPal-čhen-pa, who had studied much and meditated, and possessed precepts, he proceeded towards gNam-rdziñ-kha, where the latter was residing. He met him, while the latter was engaged in bestowing initiations. He begged: “Pray initiate me also!” dPal-čhen-pa inquired: “Whose disciple are you?”—“I am the disciple of Sañs-pa”, replied he. “Well, having dismounted from a horse, would you ride a donkey?” He again entreated dPal-čhen-pa, and the latter said: “It will do!” A-señ said: “There were about sixty scholars including the great kalyāṇa-mitra Phyā-pa, Myañ-bran-pa Chos-yes, sKyi-po tshul-'phags, gYor-gÑan, bla-ma Žañ, Khams-pa lo-tsā-ba sTon-'bum, and others, who maintained the view that the Ultimate Reality (don-dam, paramārtha) was real by nature (according to the Prāsaṅgikas there did not exist any reality by nature). At first I felt some uneasiness in accepting this theory, but now I have faith in it.” During the night of the chief initiation (dños-gži and sta-gon are preparatory stages of initiation, occupying a whole day) a notion developed in him that his Teacher was a true Buddha. After that he was initiated

into the mandala drawn with powdered stones, and into the corresponding (methods of) meditation, such as the Lü-yi-pa (Śrī-Bhagavadabhisamaya-nāma, Tg. rGyud, No. 1427) and the Sahaja (Sahajasanivarasādhana, Tg. rGyud, No. 1436); as the sampannakrama degree he was given the Sadaiga-yoga (Tg. rGyud, No. 1367), both the basic text (mūla) and its commentary, the sByor-phren (a Kālacakra text, Yogamālā, Tg. rGyud, No. 1376) both the basic text and commentary, the sNiñ-po gsum (Triyogahṛdayaprakāśa-nāma, Tg. rGyud, No. 1371), both the basic (mūla) text and the commentary. He then practised the breath control (bum-pa-čan, Kumbhaka) meditation in the presence of the Teacher. His teacher being fond of frequently leading a solitary life, (he left the Teacher), and visited Bur-sgom in the autumn. He offered him some brown sugar, and told him: "I am a disciple of Sañś-pa!" And again Bur-sgom told him the proverb about the horse and the donkey. He then bestowed on him the initiation and the hidden precepts according to the method of Ras-čhui. Once Bur-sgom's cattle was carried away by Sun-pas, and Bur-sgom told him: "O Rin-čhen brtson-'grus, you should send hail!" He produced hail, each hail-stone having three feet (gyañ) in diameter. Some of the Sun-pas were killed, and the others sent offerings to his Teacher, and submitted. He cried in the presence of the Teacher, saying he had done a sin, but the Teacher comforted him, saying: "You have sinned for the sake of the Doctrine and your Teacher! This will help you to reach many stages on the Path (sa-lam). Should you feel uneasy, I possess precepts which can produce Enlightenment in those who committed the five principal sins", and he bestowed them on him (Mhvpt, No. 2323: Pañcānantariyāni, mtshams-med, means that the sinner will pass to Hell, avoiding the Intermediate Stage of Bar-do). He saw the face of the Venerable One (Vajravārahī), and was able to understand dreams as dreams (i.e. to grasp the illusory nature of dream images) for, as said by Nā-ro-pa: "One with perfect faculties, can understand (his) dreams after one year's

(54)

practice." He was pleased (with his results), and the Teacher said to him: "Now you should offer me the initiation of the Protector (Nātha, Mahākāla) and the Ni-khros." He bestowed them on the Teacher. He then obtained from the kalyāṇa-mitra dKon-mkhar of Nag-mo-pa the pañcacakṣubhāvanā-krāma (sPyan-līna sgom-rim) degree of meditation, and the rite of consecration (rab-guas), as well as many precepts and initiations from the kalyāṇa-mitra rDza-ra-ba. He spent five years with ācārya gYor-po, and obtained from him the Prajñāpāramitā and the Caryāmelāpakapradipa (sPyod-pa bsdus-pa'i sgron-ma, by Āryadeva, Tg. rGyud, No. 1833). From Myān-sgom he obtained the "Three Classes of Kha-rag" (Kha-rag skor-gsum, the doctrine of Kha-rag-pa). After that he proceeded to his native place, and sold his fields. His father having died, he performed the funeral rite. He then obtained from rGya Grags-bsod, the Sadāṅga-yoga (sByor-drug), the rDo-rje tshig-rkāṇ, and other precepts. From the kalyāṇa-mitra Žu he obtained many precepts. From the ācārya Žai the 'Dul-ba 'Od-l丹 (Prabhāvatī, Tg. 'Dul-ba, No. 4125), etc. From 'Bal-sgom Phyag-na the Zi-byed and many other doctrines. He thought of going again to gYor-po, and to visit his Teacher. He told him about his vision of the Yoginī (Vajravārahī), and that he was able to recognize his dreams as dreams. The Teacher rebuked him and said: "You do not know the Prajñāpāramitā which ought to be known! But you know how to tell lies (which ought not to be known). Don't remain (here) with me!" During the same night he called him again, and bestowed on him all the doctrines, initiations and precepts. He was appointed as his domestic attendant. He bestowed on him hidden doctrines, for five years in the past, and again this time for one year and seven months, and said to him: "Being my spiritual descendant, practise constant meditation," saying so, the Teacher passed away. Having completed the funeral rites during the winter, he spent two years in seclusion at sDiins-ma, practised meditation and obtained good results. Since Śāti-

pa was dead, there was no one to ask, and he thought of going to consult Lord sGam-po-pa. On the way he met Sri Phag-mo-gru-pa. They bestowed precepts on each other. After that he proceeded into the presence of the Precious bLama at sGam-po, and obtained from him the "Six Doctrines." He also obtained a proper understanding of the system of the "Great Seal" (Mahāmudrā). When he was about to leave, sGam-po-pa escorted him, and on the way performed many miraculous deeds subduing evil influences. After that he took up residence at rMog-čog. For 12 years he lived on turnip leaves, and practised meditation only. Because of his fame, many disciples gathered from all quarters. Since monks could not be accommodated (in the monastery), he founded lKugs-luīs. There is no need to tell about the results of those on whom he bestowed precepts directly. Those who had faith in him also gained understanding. He uttered the prophecy that his spiritual lineage would be continued by dbOn-ston sKyer-sgañ-pa, that the latter's Lineage would be continued by Sañs rgyas sñan-ston, the latter's Lineage by one named Sañs-rgyas ston-pa, and that his disciples would spread the Doctrine. He received a messenger with an invitation to visit bDe-ba-čan, but he replied that "This time I shall not go", and lived for three years more. Then he said to his disciples: "I am going to the Abhirati Paradise (mNon-dga', the Eastern Paradise of Akṣobhya). You should address your prayers to that quarter", and saying so, he passed away. His fifth successor the siddha sKyer-sgañ-pa Dharmaseñ-ge, was a spiritual descendant (žal-bas 'khruñs-pa) of Rinpo-čhe rMog-čog-pa. His native place was sTod-luñs-gnam. He belonged to the 'Bal clan. From the age of 12, he completed the recitation of the mantra of Yamāntaka (as a rule one bsñen-pa corresponds to the recitation of the mantra 1,00,000 times for each letter of the mantra. Ex. the bsñen-pa of the formula Ma-ṇi pad-me hūṁ contains 600,000 recitations). At the age of 17, he received ordination in the presence of his uncle 'Bal, the All-Knowing ('Bal Thams-čad

mkhyen-pa), and heard many doctrines. He went in the retinue of his uncle to a religious assembly in Lha-sa, and a monk gave him as his share: three (silk) scarfs, a tea-bowl filled with barley flour and some butter. He took these with him and proceeded to a marriage ceremony (*ñe-don*) held on the plain of Brag-lba kLu-phug. On a mountain, he saw a grey hut and inquired: "Who is staying there?" The people replied: "A devotee of Avalokiteśvara, named 'Phags-pa lČe-sgom was staying there." Faith having been born in him, he offered the provisions, he had brought, to him, and inquired: "Did you, Teacher, behold the face of Avalokiteśvara?" The devotee replied: "I do not know whether it was Avalokiteśvara, or not, but frequently I used to see a grey form on the mountain of Grib." Then sKyer-sgān-pa requested: "Pray bestow on me the initiation of Avalokiteśvara." At first the Teacher bestowed on him the Rig-stad initiation (Rig-stad-kyi dbāñ). He used two measures of butter, which he had brought with him, to prepare offering lamps, two measures (of butter) for the festival of čā-ru (a Tantric feast, or gaṇacakra, <čāru, Tib. mdzes-pa'i ston-mo, the expression belongs to the samdhyā bhāṣā), and on three occasions he obtained (from him) the sādhana of Avalokiteśvara. He then asked: "After how many years of practice did you see the vision of Avalokiteśvara?" The teacher replied: "During autumns I used to beg for food. The rest of the time I spent in seclusion, and having thus spent eight years, I saw a vision of Avalokiteśvara surrounded by his two retinues (the Tārā and Bhṛkuṭī, gTso-'khor-gsum). After that time, I saw Him constantly." dBOn-ston then stayed in seclusion at sKyer-sgān, practised meditation, and after 3½ years saw the face of Ārya Avalokiteśvara. He also saw, without any effort on his part, a vision of Yamāntaka, whose mantra he used to recite formerly. After that he was told by his Teacher, to proceed to the residence of (his) uncle. He went, and the uncle told him: "You have seen the faces of both Avaloki-teśvara and Hayagrīva. There is no need of listening to me,

(6a)

the Khams-pa Great benefit lies in meditation only. Take it with you, and proceed to La-stod (gTsāñ) where there is one named Tsa-ri sGom-pa, a disciple of Ras-čhuñ-pa," and saying so, he gave him one gold žo and six scarfs. Having taken them with him, he journeyed to La-stod. On a certain mountain pass a violent hail-storm overtook him while the sun remained shining, and following on this an understanding of the Natural State or śūnyatā was produced in him. When he came to Tsa-ri sGom-po an attendant came out to meet him, and prostrated himself in front of him. "Why do you prostrate yourself in front of me?" he inquired. "By order of the Teacher, who had indicated that to-day a saint (siddha) was coming who was to be received. This must be you!" and saying so, he led him inside and he met the Teacher. Having prostrated himself before the Teacher, and having offered him a scarf, he requested that as he had not sufficient provisions, he should be given instructions without delay. The Teacher said: "When you will spend your golden žo and the (six) scarfs, I shall finish the exposition of the Doctrine" (in ancient Tibet silk scarfs or kha-btags were greatly valued and even used as currency). This was the only lie he told to the Teacher. After two years the Teacher bestowed on him the complete initiation according to the method of Ras-čhuñ-pa, and its precepts. After this he attended for five years on one named bLā-ma sPen-phug at 'U-yug, who possessed the complete precepts of the Tantras of Lord Atīśa, and obtained from him the complete precepts. There he heard of the fame of rMog-čog-pa, and while sleeping at the foot of the mountain pass of Sañs, he saw a dark man wearing a lion-cloth made of cotton, who said to him: "To-morrow a companion will join you on the Pass. I shall act as your servant. Don't deliver me to men indiscriminately," saying so, he disappeared. Next day he went up the Pass in the company of several companions. At lKugs-luñs he met the Teacher, who said: "Last night a dark man was sent by me.

(6b)

Did he meet you?"—"Yes, he did", he replied, "He was the protector (Nātha, Mahāl)! From now on he will act as your attendant." Then he bestowed on him in a gradual way the complete hidden precepts, and he obtained excellent results. He met numberless gods and yogins, who had attained realization (siddhi). On the occasion the bla-ma told him "Open the gate of religion to others!" He then performed several initiation rites, but his own results grew less. He then stayed in seclusion, meditated with diligence, and again obtained good results. When he thought that it was better for him to practise constant meditation, they told him that he had to occupy the chair of the deceased 'Bal Tshad-ma-ba. About 300 horsemen came to invite him. He told them: "I practise constant meditation. I shall not go." However, on receiving orders from his Teacher, he proceeded to sKyergsān, acted as abbot, and erected a caitya. Desiring to build a wall in the monastery, he collected earth and stones, but others prevented him from doing the work. He said: "I have not enough power even to build a wall, though it had been said that a Religious Protector was to act as my attendant!" The very same night several families, who had damaged the (old) wall, died, and the people came to confess. He felt grief, and performed the rite of the seven days (funeral rite). After that, except for a memorial service for 'Bal, he spent his time in retirement, concentrated his mind, and his power of labouring for the welfare of others increased. He received large offerings from the king of 'Ga' (Mi-ñag-'ga', Tangut) and the Emperor of China (rGya). When he intended sending a large offering to the monastery of his Teacher, the monks said to him: "It is improper to send offerings from the monastery of 'Bal, the All-Knowing, to another place." They decided that not a single man should go to convey the offering. Then the Religious Protector assuming the form of a tradesman from 'Phan-yul, conveyed the offerings to (his) Teacher, to a spot from which Kugs-luins could be seen, saying: "Now, we should go to the feast (ganacakra) of Dha-na-saṃskṛta

(74)

(name of the eight siddhas of the rNiñ-ma-pas/Rig-'dzin-brgyad/) at the cemetery of Mun-pa mi-bzad-pa (one of the eight famous cemeteries of India, Tamiäksaya)," saying so he disappeared. Thus with the help of his prescience, he was able, while giving initiations to others, etc. to perceive the state of minds of his disciples, and their thoughts. He laboured extensively for the welfare of others and passed away at the age of 73.

The sixth successor Sañsrgyas gNan-ston Chos-kyi šes-rab: he was born as spiritual son of sKyer-sgañ-pa. His native place was Lower Yol. He belonged to the gNan clan. He felt grief for the entire Phenomenal World and an aversion towards material wealth. He thought: "I must obtain emancipation in this present body" (dal-'byor, kṣaṇa). "At the age of 11, he entered the gates of religion at Guñ-bu-mkhar in the presence of the ācārya sTon-yes. At the age of 17, he received the novitiate in the presence of the upādhyāya Byañ-čhub sems-dpa'. At the age of 20, he received the final monastic ordination in the presence of the upādhyāya bZad-pa. He heard from the upādhyāya and mKhan-phyar the Vinaya and the Prajñāpāramitā class (scr-phyogs). From the ācārya gYe he heard the Pramāṇaviniścaya (Tshad-ma rnam-ñes) and other texts on Logic. In the domain of the Mādhyamaka he heard the Śikṣāsamuccaya (bsLab-btus) and the Bodhisattvacaryāvatāra (sPyod' 'Jug). From the bla-ma Grags-pa rayal-mtshan he obtained Tantras with precepts, the Ži-byed, the Phag-mo čhos-drug (Tg. rGyud, Nos. 1551-1556), the Kha-rag skor-gsum, the Nā-ro čhos-drug (the Six Doctrines of Nā-ro-pa), and the precepts of So-čhuñ-ba. A friend of his named La-stod 'Khyamis-po ("The Wanderer of La-stod"), with whom he had studied much at Goñ-bu-mkhar, said to him: "Such is study! The end of knowledge can never be reached! It is similar to a mirage. Now it is necessary (for you) to practise meditation. I have visited dbUs, gTsañ and Khams in search of many teachers, and have especially followed on the Dharmasyāmin 'Bri-khuñ-pa,

(7b)

sKyer-sgāñ-pa, mDo-bo-pa and Sa-skyā-pa. But the greatest of them all in meditation was the bla-ma named sKyer-sgāñ-pa of 'Tshur-phu, a real Buddha! Go there ! I have also stayed there for some time and my practice of the apparitional body (sgyu-lus, māyā-kāya) had improved". After hearing the story of sKyer-sgāñ-pa, he shed tears of faith like blood, and a great reverence was born in him. He expressed a strong desire to meet him without delay. The spring of the year, in which he had heard the name of the Teacher, had not yet passed, when he met the Teacher. Immediately on meeting, the bla-ma said: "Last year in the autumn, in a house on the top of a hill, there was a man boiling tea at dusk who prayed fervently to me, with a wide-open mouth. Was this you? I have often thought that you will be coming to-morrow or the day-after. Why did you delay?" He replied: "I had some work to do." He then asked the Teacher to give the complete precepts. The Teacher said: "In general, this Doctrine of the bla-ma Sāns-pa is very strict, but I shall impart to you the precepts of the single line." Having bestowed on him the initiation and precepts, he equalled his Teacher in the results of his meditation. His Teacher indicated to him the person who would help him to remove hindrances. On one occasion, when he was meditating following the instructions of his Teacher, he met Sukha-siddhī (a dākini) who told him twice: "Keep your mind without object. O Yogin!" After that an excellent understanding of Ultimate Reality (śūnyatā, gnas-lugs) was born in him. On one occasion the Teacher prophesied to him about his future monastery, its name and his ten special disciples. Then the Teacher attested (this prophecy) with the words: "Didn't I give you all the doctrines?" And he added: "When you will be preaching the Doctrine to others, put on ragged garments, and accept food without discriminating. During the exposition of the Doctrine, you should leave out even the cittotpāda rite in the beginning, and the well-wishing ceremony in the end." He also wrote down notes on the Doct-

(8a)

rine, with corrections (by the Teacher). He thought: "There is no one greater than I in the possession of precepts!" He then spent thirteen summers and winters at sKyer-sgañ. After that he journeyed to 'Bri-khuiñ, and met the bla-ma gTsaiñ-pa. He asked him for precepts, but his handicaps were not removed. He then decided: "I shall either attain Enlightenment at Sug-luñ spañ-kha, or will be dead!" After spending three years in seclusion, a yogin came to him and told him: "The bla-ma Dur-khrod nag-po has sent me to convey the doctrine to you!" He then bestowed on him the 'Chi-med initiation (initiation of Amitāyus, Skrt. Amṛta) and stayed with him for seven months. As soon as he gave him the 'Chi-med initiation, the handicap was removed. The yogin went to Lha-sa and on his return, he made numerous offerings to the yogin, including gold, silver, silk, etc. The yogin replied: "I need no property! I have come to bring the Doctrine to your door (the text, fol. 8b, has "chos-sgos skyel-du 'oñs-pa-yin...", but should read—chos-sgo skyel-du...), and then departed. He then founded the monastery of Ri-goñ. He visited many paradises of Buddhas, such as Alakāvatī (lCañ-lo-čan, Paradise of Vajrapāni and Kuvera, situated to the South of Mount Meru) and others, met dākinīs, such as Sulhasiddhī and others, discussed with them, and met 80 siddhas. When lightning struck his body, no harm resulted. Without his special orders, the Religious Protector used to destroy his enemies. He preached extensively religion to his disciples, and also declared that a meeting with him was enough (to obtain emancipation). He also became the Master of Religion of his time.

(8b)

The seventh successor known as Sañs-rgyas ston-pa, who became the vicar of Sañs-rgyas gNan-ston: He was born in the year of the Hare (yos-lo) in the family of the Bon-po Yañal dkar-po at Sil-ma. As soon as he began to act consciously, he showed devotion towards the Doctrine. At the age of eight, he mastered the alphabet. At the age of ten, he heard the unique tradition of gCod from Ma-gäig sprul-sku at Gañ-

bzañ. Since his childhood, his mind filled with sadness, he used to perform meritorious deeds by day and by night, such as the circumambulating (of holy objects), etc. At the age of 13, he was ordained in the presence of the bla-ma Tsa-ri ras-pa who told him: "You will benefit living beings, and because you will show diligence towards the Doctrine, receive the name of brTson-grus señ-ge ("Lion of Diligence")!" The Teacher's death prevented him from attending on the Teacher for a considerable length of time. He then heard many doctrines from the ācārya Sregs. At the age of 17, he preached the Doctrine and manifested his ability in it. He then obtained an extensive exposition of the gCod system from Sum-ston ras-pa, and pleased him with offerings. The latter gave him a prophecy: "Thanks to you, this rite of gCod will spread widely." He also obtained the Cycle of Hevajra, etc. from the bla-ma dbU-ma-pa. Having heard that bZañ-yul-pa was a siddha, he obtained from him the initiation of Amitāyus during seven days, and the Teacher told him: "You were to die in the autumn, but by this initiation your life has been prolonged. When the autumn crop will become yellow, you will think that you are fortunate not to die at this time. My blessing and that of Amitāyus have prolonged your life. Now till you are thirty do not preach this Doctrine to men! After that, the (initiation) of Amitāyus will benefit living beings. At the age of 19, be sure to take up the final monastic vows!" From the bla-ma sPañ-po-ba he obtained the Cycle of the doctrines of Žañ 'Tshal-pa, etc. At the age of 19, he received the final monastic ordination in the presence of the upādhyāya Chos-rgyal. He listened to the exposition of the Doctrine at the feet of the bla-ma gLañ-phug-pa, the ācārya Tshogs-ston Šāk, the bla-ma Kho-phu-ba, the bla-ma Sa-skyapa, the ācārya gTsañ-pa, the ācārya Jo-stan, the ācārya Siddha, mKhar-rgyab-pa, the ācārya Jo-rgyal, and Khains-ston. Then he decided that he should go in search of a siddha teacher and practise meditation. There was a great scholar named bla-ma

rNog-ston, who was said to be more learned and more virtuous than Sa-lo (Sa-skyā pāṇḍita) and Gro-lo (Gro-phu lo-tsā-bā). He accordingly went to visit him. He spent the night with him. At night there resounded a loud outcry: "May the Venerable Tārā relieve him of the dangers of Hell!" He inquired: "What has happened?" He (rNog-ston) replied: "(In my dream) I saw myself about to fall into three deep pits, filled with darkness. I asked: "What was it?" and the reply came that these pits represented three hells (1. Nāraka, 2. Pretaloka, 3. Tiryagloka). Frightened, I cried out. Now it is necessary for me to proceed to a teacher siddha. It is said that at Yol-phu there is one named Ri-gor-pa who is an expert in the practice of the apparitional body (sgyu-lus), and dreams, possesses prescience, and had vision of many tutelary deities. He is said to be a secret yogin, a mahāsiddha." He decided to visit him at any rate, but was prevented from doing so for three years. During that time the ācārya rNog-ston passed away. Then, when he was going to meet the siddha, the latter told his attendant named bla-ma Kori-po-ba at dawn: "To-day an ascetic will be coming to see me from Rab-groñ. He will become the Master of my precepts. (Through him) my precepts will spread from U-rgyan (Oḍḍiyāna, Swāt) and Jālandhara (Lower Kangrä, in the West) to the shore of the Outer Ocean (in the East). This morning dākinīs and Religious Protectors went out to receive him. Now you should sweep the chapel, as he is fond of cleanliness." Then, when the attendant had finished sweeping the chapel, and had arranged the offerings, the bla-ma told him: "Now he is taking his food at the marsh of gSer-gčig-ma. Go quickly to receive him!" When the bla-ma Kori-po-ba reached the beginning of the marsh, he saw him. When they reached Yañ-dgon, the bla-ma said: "You intended coming to-morrow or the day-after, but instead you did not leave for three years! During that time two teachers, the ācārya rNog-ston and gZu-pa nag-po, who had prophesied our meeting, have passed away!" He thought that the Teacher must possess an unim-

(9b)

peded faculty of prescience. Again the bla-ma said: "Why did you come here, having faith in me?" He replied: "I heard you were expert in the practice of the apparitional body (sgyu-lus) and dreams, that you had realized the *prabhāsvara* state, that you had visions of many tutelary deities and that you were attended by Religious Protectors. Having heard of this, I have come to see you. Pray bestow on me the precepts of the bla-ma *Saṅs-pa!*" The Teacher then gradually bestowed on him the initiation and precepts, together with their respective methods, and there exist numerous accounts about the excellence of his meditation, and about his labours for the welfare of men and *amanusyas*. In his later life he delivered numerous prophecies. He especially prophesied that there would appear a hundred and eight disciples who would surely go to Paradise. At the age of 72, he showed signs of passing away at Ri-goñ. On his cremation, many relics were recovered (from the ashes), and were kept in a golden caitya and a relic-holder (*nāī-tten*) which became objects of worship by all living beings. With him the succession of the single Lineage came to an end. Those who attained emancipation by following after its branches and sections were numerous. It is difficult to establish clearly the dates, months and the age of these teachers. *rMog-čog-pa* was a contemporary of *dPal Phag-mo-gru-pa*, *sKyer-sgañ-pa* was a contemporary of Lord 'Bri-khuñ-pa. *Saṅs-rgyas gNan-ston* was a contemporary of Lord *sPyan-śña*. *Saṅs-rgyas ston-pa* was a contemporary of *Yañ-dgon-pa*. On the day which preceded the cremation rite and festival for *Saṅs-rgyas ston-pa*, *sTon-pa* himself appeared in the residence of the bla-ma A, and prophesied: "I myself have performed an auspicious ceremony. To-morrow the crowd will be quiet." This bla-ma A-señ was a Tantric who belonged to the clan of *gZu*, and was born at *Ru-mtshams* *Lug-ra-kha*. He possessed the Tantras of the "Old" *Mantrayāna* and a great excellence in practice. He obtained the precepts from *Saṅs-rgyas ston-pa*, and mastered the (practice) of the apparitional body (sgyu-lus) and that of the *prabhāsvara* state ('od-gsal).

The disciple of Sañś-rgyas ston-pa, known as mKhas-grub Sañś-ston : His native place was Khoñ-rkyān Yañ-khañ. He was born in the year Wood-Male-Horse (śin-pho-tta—1234 A.D.) as son of dbOn-po dKon-mchog-bzañ and mother Jö-dge. From childhood he felt great commiseration towards the World, and mastered the alphabet at the age of 8 or 9. At the age of 13, he was ordained a novice, Ni-thog-pa acting as upādhyāya, and Tshul-śes as ācārya, and received the name of Tshul-khrims mgon-po. He studied the Prajñāpāramitā and the Bodhisattvacaryāvatāra with the ācārya (Tshul-śes) and the ācārya Śākyā-'bum. At the age of 18, he made a new exposition of it. The ācārya said to him : "An understanding of Pramāṇa is coming to you! Study it by heart!" and handed over to him the basic text of the (Pramāṇa) viniścaya (rNam-ṇes). When the ācārya explained to him the first line (of the text), he already knew the remaining portion of the first page. He became learned in Logic (Pramāṇa), and became known as a good scholar. Further, he heard (the exposition) of the "Five Treatises of Maitreya", the five divisions of the Yogācāra-bhūmi of Asaṅga, the seven treatises on Logic (Tshad-ma sde-bdun), the Six Mādhyamaka Treatises of Nāgārjuna (dbU-ma'i-rigs-tshogs-drug), the Siksāsamuccaya (bsLab-btus), as well as many Tantric texts. From the bla-ma Sa-ston Lhar-in he heard the exposition of many Tantras of the Mantrayāna and sādhanas. He heard the bKa'-gdams-pa doctrine from the preceptor of gYa'-luñ dgon-gsar, and from mDo-ba Karma-pa his hidden doctrines. His knowledge became excellent. Having no attachment to this world, he sold his entire country-estate, and on eleven occasions distributed presents in memory of his parents. As soon as he heard about the fame of Sañś-rgyas ston-pa, he felt reverence for him, proceeded to Ri-goñ, and asked for precepts. The bla-ma thought he was a suitable disciple, and bestowed on him the complete Cycle of Ni-gu-(ma). The bla-ma was pleased with his results, and praised him, saying : "Your progress is better than mine!" When the bla-ma dKon-skyabs of gZu-brag-

(10b)

dmar came to Ri-gon, he heard from him the sNin-thig. After a glance at him, he obtained a clear vision of the first stage of the rainbow vision (meditation on bright objects /chos-ñid mnön-sum-gyi snañ-ba rgya-chen-po/). After that he practised meditation at Tsa-ri and felt a strong temptation. He heard (the exposition) of the "Path and Fruit" Doctrine (Lam-'bras) from the bla-ma Khamis-pa of rGan-mo lhās-pa. He begged that his handicaps might be removed, and his handicaps disappeared. After that he took up residence at Jag and laboured extensively for the welfare of others. He had many disciples possessing yogic insight. At the age of 76 on the 15th day of the fifth month of the year Earth-Female-Hen (sa-mo-bya—1309 A.D.) he drew into himself the vision of this life, and hastened after Sañs-rgyas ston-pa.

His disciple Jag-pa rGyal-mtshan-'bum : he was born in the year Iron-Female-Hen (lcags-mo-bya—1261 A.D.) when Sañs-ston was 28. He died at the age of 74 in the year Wood-Male-Dog (śin-pho-khyi—1334 A.D.). He obtained precepts from Sañs-ston and developed a good mental concentration. He became very famous, and laboured for the welfare of living beings.

His nephew Byams-pa-dpal : he was born in the year Iron-Male-Dog (lcags-pho-khyi—1310 A.D.) which was the fiftieth year of (his) uncle the Dharmasvāmin rGyal-mtshan-'bum-pa. This year follows the death of Sañ-ston. He possessed a great faculty of concentration according to the method of Ni-gu (ma). Many great men became his disciples. He laboured for a considerable length of time for the welfare of others, and passed away at the age of 82 in the year Iron-Female-Sheep (lcags-mo-lug—1391 A.D.). The year of his birth and that of his death correspond to those of the Dharmasvāmin 'Ba'-ra-ba.

Jag-pa's disciple the siddha Chos-'byuñ rin-chen : he was born in the year Iron-Female-Hare (lcags-mo-yos—1351 A.D.) as son of father dPon-yig gZon-nu rin-chen and mother bSod-namis-dpal at Son-yur, a place blessed by 'Bre Ses-rab-

'bar. In his childhood he had no difficulty in mastering the alphabet, both the cursive and printed scripts. At the age of 12, he was ordained by the upādhyāya Rin-čhen bsam-gtan-dpal-bzañ and the ācārya Šoñ-ston rab-brtan. He studied the Prajñāpāramitā, and for the first time preached an exposition of it at gNas-rñiñ. He also preached the Doctrine. At the age of 32, he received the final monastic ordination in the presence of the upādhyāya Rin-čhen rgyal-mtshan-dpal-bzañ-po, the ācārya Legs-mchog-pa and the Secret Preceptor, the bKa'-bži-pa Rin-čhen rdo-rje. In general, while he was staying at his native place, he had visions of mGon-po rgyan-čan. An understanding of the Natural State (gnas-lugs, Sūnyatā) was produced in him. After reading the Life of Khyuñ-po, in the same night he became able to realize the dream nature of his dreams without effort. At the age of 38, he sent first a letter to 'Jag-čhen Byams-pa-dpal, and then met him, and obtained the complete precepts. He obtained from the ācārya dPal-bzañ-pa the Āgamas which were the foundation of the precepts (rgyab-skyor). Later, he took up residence at gNas-rñiñ and Yol. Most of his time he spent in seclusion. He also possessed a faculty of prescience, and bestowed initiations on many others. At the age of 58, he showed signs of passing into Nirvāṇa on the 14th day of the full Moon of the star Bya-spos (Śravāṇa, the 20th asterism) of the year Earth-Male-Mouse (sa-pho-byi-ba—1408 A.D.). On cremation, numberless relics were recovered (from the ashes). In short, this Holy Man was born in the year of the foundation of rTse-thañ. Since the birth of mKhas-grub Šañs-ston to the present Fire-Male-Ape year (me-pho-spre—1476 A.D.) 243 years have passed.

The disciple of Sañs-rgyas ston-pa, named mKhas-btsun gŽon-nu-grub: he was born as son of father rGyal-po Tshe-phel and mother rGya-mo Khye'-dren-dpal at gČuñ-pa yu-ba-gdon of Lower Myañ. At the age of 10, he was ordained in the presence of Nam-mkha'-grags, the mahā-upādhyāya of sNar-thañ. He studied the Piṭakas with Chu-mig-pa and

(11a)

(11b)

others. At the age of 20, he received the final monastic ordination in the presence of the same mahā-upādhyāya. When he was about 22, he visited the bla-ma 'Phags-pa of Sa-skya and heard (from him) many expositions of the Tantras. He also heard the exposition of many Tantras from the great kalyāṇa-mitras, who resided at the monastery (of Sa-skya). He became learned. While he was training his disciples, the Sa-skya feud broke out, and he felt afflicted. He attended on eighty-three teachers and practised profound precepts. In particular, having heard the name of Sañś-rgyas ston-pa, he felt a strong faith produced in him.

He came to him, and heard the complete precepts of the Sañś-pa bKa'-brgyud sect, and many hidden doctrines in the possession of the Teacher. The Teacher was very pleased at his results. He felt a great sadness in this life, but the Teacher on four occasions ordered him to labour for the welfare of others. He engaged in the performance of the gCod rite without caring for his body and life in many localities of dbUs and gTsān, and laboured for the welfare of many devas and demons. After that he founded bSam-sdiñs in Lower Myāñ. He taught numerous disciples, chiefly the "Path & Fruit" (Lam'-bras) doctrine, the Mahā-mudrā, and the Ni-gu-ma's systems. His fame spread suddenly and a large retinue gathered round him. His chief supporter was Za-lu sku-žan-pa. In the end, he gave instructions about his own funeral rite, and died in the first month of the summer of the year Earth-Female-Sheep (sa-mo-lug—1319 A.D.). This Earth-Female-Sheep year is the year of the composition of the commentary on the Prajñāpāramitā by Bu-ston Rin-po-čhe.

mKhas-grub Chos-rje's disciple gSer-gliñ-pa bKra-sis-dpal: his native country was Yol-phu gser-gliñ. He was born in the year Water-Male-Dragon (čhu-pho-'brug—1292 A.D.) as son of father named rje-btsun and mother dKon-mchog-rgyan. He learnt the alphabet at the age of 6-7. He received the final monastic ordination in the presence of

Nel-pa pañ-chen. He studied with Nel-pa, uncle and nephew, the Vinaya and the Abhidharmakośa, as well as numerous Piṭakas including the Prajñāpāramitā and Logic, etc., at gSañ-phu. He attended on many Holy Men, such as the Dharmasvāmin Rañ-byuñ rdo-rje, the rGya-drag čhos-rje, the puruṣottama bSam-gtan-dpal, and others. In particular, he listened to numerous instructions in the doctrines of the Mantrayāna imparted by teachers who resided in the vicinity of his native place. He also obtained many precepts of Sañs-pa from rMog-čog-pa Rin-chen blo-gros and others. He had many visions of many tutelary deities. In particular, Mahākāla having manifested himself, undertook to assist him in his undertakings. He attained excellent and definite results in his meditation. He obtained the precepts (upadeśas) from mKhas-btsun gZon-nu-grub, the Master of the Doctrine of Sañs-pa. The Teacher also instructed him in the doctrine of gČod which had originated from Sañs-rgyas ston-pa, and he taught it to his disciples. Masters of congregations of kalyāṇa-mitras, and important officials became his disciples. He performed countless deeds for the welfare of living beings. He passed away on the 19th day of the first month of the year Wood-Female-Serpent (śin-mo-sbrul—1365 A.D.) at the age of 72.

His disciple Brag-po čhe-pa rDo-rje-dpal: he was born at bZan, and entered the gate of religion. He obtained precepts from many kalyāṇa-mitras. In particular, he obtained the doctrines of Sañs-pa and the Cycle of sPyod-yul (gČod) from Rin-po-čhe gSer-gliñ-pa. He laboured extensively for the welfare of living beings and was constantly attended by Mahākāla.

His disciple Čhos-sgo-ba Čhos-dpal śes-rab: his native place was gTsañ. Having come to Thar-pa-gliñ, he received ordination in the presence of the mahā-upādhyāya Ses-rab 'od-zer-pa, and then received the final monastic ordination. He obtained numerous instructions from numerous teachers, such as the mahā-upādhyāya Ses-rab rdo-rje and others. He

(124)

obtained the "Hermit" doctrines (Ri-čhos), the Mahāmudrā, and other doctrines from the Dharmasvāmin 'Ba'-ra-ba, and a prabhāsvara state, undefiled by sleep, was produced in him. He worshipped the two-faced (Vajra)vārahī, and (his) offering wine acquired a particular taste and flavour. He also recited the number of mantras prescribed (for the propitiations) of tutelary deities (yi-dam), such as the gSed-dmar and other deities. From Brag-po čhe-ba rDo-rje-dpal he obtained the doctrine of Šāris-pa (Šāris-pa'i čhos-skor) and the gČod rite, and practised them. Later, while staying in the monastery of Thel (gDan-sa Thel), he initiated and directed numerous disciples. When he came to the vihāra of Nañ-rgyal and was revolving the Wheel of Law of these doctrines, one who was well-known as rGod-phrug ras-pa, who had subdued the three Worlds by the power of his wisdom, who used to assemble all the Vajra-dākinīs by his blessing, and who was an object of worship of men and amanusyas, obtained (the complete exposition of these doctrines), and personally practised them. He preached them to his disciples also. In this manner I wrote an abridged account of all facts found by me in the Life-stories of the descendants of the Lineage of mKhas-grub Khyuñ-po rnal'-byor. They are known to have spread throughout the entire Jambudvīpa, and who could collect them? With these words, I complete the story of the manner in which the nectar of Khyuñ-po rnal'-byor was handed down. The Chapter on Ni-gu-ma.

BOOK X.

THE KĀLACAKRA.

I shall (now) relate the story of the origin of the Śrī Kālacakra-Tantra (dPal Dus-kyi 'khor-lo'i rgyud) and its precepts. Now the general account of the propagation of the Mahāyāna Guhyamantra (Theg-pa čhen-po gSañ-sñags) in Jambudvīpa: In the beginning, in the East, king Pradyotacandra (Rab-gsal zla ба) and others obtained the Yoga-Tantras, such as the Sarvatathāgatata-ttvasamgraha (De-kho-na-ñid bsdus-pa, Kg. rGyud-'bum, No. 479) and others, and preached them. Then the ācārya Nāgārjuna and his disciples obtained the Yoga-Tantras, including the Guhyasamāja and others (the Anuttara-yoga-Tantras were also called Mahāyoga-Tantras, or rNal-'byor čhen-po'i rgyud), and preached them. They spread from the South. After that from the West Śrī Kam-bala (dPal La-ba-pa) and others discovered the Yagini-Tantras (rNal-'byor-ma'i rgyud) in the country of Oḍḍiyāna (O-diyan). They also spread towards Madhyadeśa. After that, there appeared from the realm of Sambhala commentaries (on the Kālacakra-Tantra) composed by Bodhisattvas (here Bodhisattvas mean the kings of Sambhala), such as the Śrī Kālacakra and others. They spread towards Madhyadeśa. In the Vimalaprabhā (Vimalaprabhā-nāma-mūla-tantrānusārinīdvādaśasāhasrikālaghukālacakratantrarājatikā, Tg. rGyud, 1347; also Kg. rGyud-'bum, No. 845) it is said: "Here the fixing of chronological calculations (byed-pa-la nes-pa): In 600 years from the time of the Tathāgata—the period of Mañjuśrī ('Jam-dpal); in 800 years from that time—the era of the Mlecchas (the starting year of the Kālacakra chronology is the first year of the Hijra, calculated from the year 624 A. D., instead of 622 A. D.); by lowering the era of the Mlecchas by 182 years, (one obtains) the

time of Rigs- 'an rgyal-dka' (Kulika Durjaya), during which Kulika Durjaya introduced the "lesser" chronology (mentioned in the Kālacakra. Kulika Durjaya is said to have introduced the system of calculations known as byed-pa'i rtsis in 806 A. D.).¹ This date should be regarded as a correct calculation based on the era of the Mlecchas. "The past Prabhāva year, etc." mean the cycles of sixty years of which the first was the Prabhāva (Rab-byuñ) year (Me-yos, Fire-Hare year, 1027 A. D.) and which (are designated) as "Prabhāva and others."¹

Each period of sixty years, which preceded the present years (were called) the "past Prabhāva" (the past Vibhava, past Śukla, etc). Basing themselves on the above quotation, most of the later scholars maintained that the time of the appearance of the Kālacakra in Madhyadeśa corresponded to the beginning of the first cycle (rab-byuñ) of the "past" years ('das-lo). But it seems to me that the Kālacakra had appeared in Āryadeśa long before that time, for in the Sahajasamvara-sādhana (Tg. rGyud, No. 1436) composed by the mahāsiddha (Vajra)ghanṭapāda is found the second śloka of the introductory verse of the Vimalaprabhā: "(He) was impressed by the Bhagavati Prajñā (Viśvamatā), which though formless, yet has a form" (rnam-par-bčas kyan rnam-med bčom-ldan 'das Ses-rab-ma ste de-yis 'khyud). Also because after Ghanṭapāda (came) Rus-sbal-žabs (Kūrmapāda). He (transmitted it) to Dza-landha-ri-pa (Jālandharapāda); the latter to Kṛṣṇapāda (Nag-po-pa); the latter to Bhadrapāda (bZan-po-žabs); the latter to Vijayapāda (tNam-rgyal-žabs); the latter to Tilli-pa (Tailipāda); the latter to Nā-ro-pa. Thus from Ghanṭa(pāda) till Nā-ro-pa there have been eight teachers in the Line. Also

(14)

1 According to some authorities the Kālacakra-Tantra was preached by the Buddha in his 80th year at Śri Dhānya-katāka (Amarāvatī in the Sattenapalle Tāluka of Guntūr District, Madras) upon the request of Sucandra (Zla-bzañ). According to Bu-ston Rin-po-čhe the Buddha preached the Kālacakra system in the year of his Enlightenment (see Dus'-khor Čhes-'byuñ, fol. 13a, volume IV /na/of the "Collection of Works," or gSuñ-bum). According to him the "statement made by some that the Buddha had preached it (the Kālacakra) in the year of his passing into Nirvāṇa at Śri Dhānya-katāka should be rejected."

because Nā-ro-pa and Kālacakrapāda, father and son, were contemporaries. Further, because it is said in the gSin-rje gśed-kyi 'khor-lo'i gsal-byed (this is the Yamāriyantrāvali, Tg. rGyud, No. 2022), composed by Śrī Viṭūpa, that he had written the text basing himself on the Kālacakra. Also because, when relating the story of Tsī-lu-pa's (Celuka) search for the Kālacakra, it was said that the ācārya had read (it) in the vihāra of Ratnagiri (Rin-čhen ri-bo) which had been left undamaged by the Turuskas, and was of the opinion that, in general, for the (attainment) of Enlightenment the Mahāyāna Guhyamantra (gsat-snags) was necessary, and that the text had to be studied with the help of the commentary by the Bodhisattvas. Accordingly he proceeded in search of the Kālacakra (so the Kālacakra must have been in existence at that time). Thus it has to be admitted that the system of Kālacakra seems to have reached Āryadeśa at an early date, and that (the system) became known to many people in the time of Kālacakrapāda, father and son. The statement by gLan-baṇ-so-ba and others that the first translation (of the Kālacakra) into Tibetan was that of Gyi-lo, seems to be correct, because the coming of the pāṇḍita Somanātha (Zla-ba mgon-po) took place in the later life of Gra-pa mNon-śes, who said that in his youth he had heard the Kālacakra from (his) uncle. Bu(ston) and Dol-(pa-pa) were the two great expounders of the Kālacakra in the Land of Snows (Gaṇs-čan-gyi khrod, i. e. Tibet). These two first obtained it from the spiritual descendants of Rwa-lo-(tsā-ba), but later they studied it according to the tradition of 'Bro lo-tsā-ba. Thus Rwa and 'Bro ḡhavē been the chief (expounders of the Kālacakra in Tibet). In connection with this, the followers of the tradition of 'Bro used to say that: Kālacakrapāda, the Eldest (Dus-žabs čhen-po) obtained it from Kulika (Rigs-ldan). Then Kālacakrapāda, the Junior (Dus-žabs-pa čhuñ-nu), Somanātha (Zla-ba mgon-po), sGom-pa dKon-mčhog-bsruṇs (the ascetic Ratnagupta), sGro-ston gNam-la-brtsegs, Yu-mo, his son Dharmēśvara, the scholar Nam-mkha'-od, Se-chen Nam-mkha'

(24)

rgyal-mtshan, the Dharmasvāmin 'Jam-dbyāns gsar-ma, Kun-mkhyen Chos-sku 'od-zer, Kun-spañs Thugs-rje brtson-'grus, Byañ-sems rGyal-ba ye-śes, Kun-mkhyen Yon-tan rgya-mtsho, and the Dharmasvāmin Kun-mkhyen čhen-po. The followers of the Raw-lo tradition state as follows: Kulika (Rigs-ldan), Tsi-lu-pa (Celuka), Piñdopa, Kālacakrapāda, the Eldest (Dus-žabs čhe-ba), Kālacakrapāda, the Junior (čhuñ-ba), Mañjukīrti, the Nepalese Samantaśrī, Rwa Chos-rab, Rwa Ye-śes señ-ge, Rwa 'Bum-señ; the Venerable (rje-btsun) rGwa-lo, Roñ-pa Ses-rab señ-ge, and the bla-ma rDo-rje rgyal-mtshan. The latter taught (the system) to Bu-ston Rin-po-čhe. Further, sKyi-ston 'Jam-dbyāns obtained it from Roñ-pa Ses-rab señ-ge, Kun-mkhyen čhen-po obtained it from him. Bu-(ston) and Dol-pa-pa, the two, obtained the system according to the tradition of Rwalotsā-ba. Later they obtained many precepts according to the tradition of 'Bro lo-tsā-ba and others. The accounts about the teacher in whose time the Kālacakra had been obtained from Kulika (Rigs-ldan) in Āryadeśa, and the (first) disciples on whom it was bestowed, are at variance. According to the rGyud-la-'Jug-pa'i man-nag rin-po-čhe Za-ma-tog kha'-byed-pa (The opening of the Casket containing the precious precepts to serve as an introduction to the Tantra) by gLan-bai-so-ba Chos-kyi dbañ-phyug, a disciple of Tre-po mgon-po: By the words "handed down from the siddha and his followers" it is meant that it had continued in a regular succession. Now the Lineage: king Pad-ma-dkar-po (Pūñdarīka), a manifestation of the Bodhisattva Avalokiteśvara, who was indicated in the last śloka of the prophecy (given by Buddha about the kings of Sambhala), taught (the system) to the ācārya Kālacakrapāda. This ācārya belonged to the kṣatriya caste of Madhyadeśa in India, and was born after his royal parents had performed the rite ensuring the birth of a noble son (kulaputra). He was learned in the five branches of knowledge, and was known to be a manifestation of Ārya Mañjuśrī. He was blessed by the Venerable Tārā, whose face he saw clearly. After he had acquired all the "lower perfections" (eight in all), the Vene-

rable One once told him: "In the Northern Sambhala there exist many Tantras and commentaries taught and prophesied by the Buddha. Go in search of them and listen to them!" He then thought of going there. In the opinion of some scholars he had joined a caravan of merchants, and proceeded there. Some said that he was guided there by a phantom monk. Again some said that the Venerable Tārā herself helped him (i. e. preached to him). Again some said that when he decided to proceed to Sambhala, and was preparing (for the journey), he visited Sambhala in his vision, and obtained the doctrines from Ārya Avalokiteśvara himself (Rigs-l丹 Pad-ma dkar-po). This last statement should be accepted. When he was residing in Madhyadeśa, Tsī-lu-pa preached the system to five pāṇḍitas: Piṇḍo ācārya, 'Dul-ba 'byuñ-gnas blo-gros (Vinayākaramati), Thar-pa 'byuñ-gnas-sbas-pa (Moksākaragupta), Señ-ge rgyal-mtshan (Simhadhvaja), and mThā'-yas rnam-par rgyal-ba (Anantajaya). When they had mastered it, he journeyed to Puspahari (written in later works Pu-la-ha-ri, a hill near Nālandā, according to Chag lo-tsā-ba), and stayed there preaching the system to Nā-ro pāṇ-chen and others. Though all of his disciples were endowed with excellent qualities, one named Piṇḍo ācārya especially distinguished himself. This was due to the fact that in a former existence he had been a shortwitted monk, and had performed a sādhana in order to improve his intellect. After receiving a prophecy by a deva in his dream, he made out of coral an image of Kurukullā and inserted it into the mouth of a dead woman. He sat cross-legged on the corpse and meditated for seven days. Then (the dead woman) looked up at him and uttered: "What do you want?" At that time if he would have said that he wished to get by heart whatever had been seen by him, he would have obtained it. But being disappointed with his intelligence, he asked: "I wish to be able to commit to memory all that which has been written by me". And so it happened, and he became known as pāṇḍita Piṇḍo ācārya. He became known in Madhyadeśa

(34)

as Vāgiśvarakīrti, and was attended by twelve junior pāṇḍitas. He heard the Doctrine from the ācārya Kālacakrapāda (Dus-žabs-pa), and was able to memorize the whole text after listening to it once. The holder of his Spiritual Lineage (was) one named dGe-bsñen Byañ-čhub (Upāsakabodhi). His son was a very great pāṇḍita who studied under his father's brother dGon-pa-ba (Āranyaka). He obtained (the system) together with Nā-to-pa from Kālacakrapāda, the Senior, and became known as Kālacakrapāda, the Junior. Moreover differences in the views impressed by the "father" and "son". These "father" and "son" having once said while residing in Madhyadeśa that "One who does not know the Kālacakra, would not know the Vajrayāna", caused displeasure among pāṇḍitas, who having gathered in Madhyadeśa, prepared seats at Viñkramaśīla and held a debate. Jo-bo čhen-po (Kālacakrapāda) could not be defeated. Then all rose from their seats, and he placed his foot on their heads. Except Dā-bodhisattva (Dānaśīla), all obtained instruction in the Kālacakra from him. He became also known as Dus-khor-ba (Kālacakrapāda, the Junior) and propagated widely the system. At that time there was in the country of Kāśmīra an excellent brāhmaṇa scholar named bZan-po (Bhadra) or Sūryaketu, when he was teaching the Doctrine to Pāṇḍita Sonasati, Laksñikāra, Dānaśī, Candrarāhula, Somanātha, and others, the Pāṇḍita Vinayākaramati ('Dul-ba 'byuñ-gnas blo-gros) sent the Sekoddeśa (Kg. rGyud-'bum, No. 361) and the Sekapraktiyā (dBan-rab-byed, Kg. rGyud, No. 365), and he having given them to read to the pāṇḍitas, all were filled with wonder. In particular; the Teacher Somanātha of Kāśmīra was filled with great faith, and having discontinued his studies there, proceeded in search of that system. In Madhyadeśa he met Dus-khor-ba and asked him for instruction in the Kālacakra. The latter having given him instruction, he became an accomplished scholar in the complete commentary of the Tantra, in the Tantra itself, the precepts, and in the initiation rite. This Teacher be-

(3b)

longed to a Brahmin family and till the age of ten he studied his father's doctrine, and was able to memorize sixteen ślokas after reading them once. After that his mother introduced him to Buddhism. He having mastered the science of the Kāśmīrī Ni-ma rgyal-mtshan (Śūryaketu) and Kālacakrapāda, the Junior, became a pāṇḍita. He, intending to spread the system in Tibet, proceeded there, and asked gNōs-'byuñ-po: "Are you able to translate this book?" The latter replied: "I am unable to translate it, but there is a way out of it. I shall send a message to the son of the kalyāṇa-mitra lCé-pa of bZañ-yul in gYor-po who will be able to assist you with money." He sent a messenger, after which lCé, father and son, invited him. They requested him, and a proper translation (of the text) was made by him. The great achievement of these 'father' and 'son' was that, in general, they were endowed with a proper reverence, and attended on all translators and pāṇḍitas, and, in particular, they possessed a great knowledge of the Mahāyāna Guhyamantra. They used to spend all their wealth for the sake of religion. When they first met the great Kāśmīrī teacher (Somanātha), they presented him with three golden sraṇis, a complete set of garments, including a mantle, and begged him to stay. After that they saw him off as far as Chu-sul and furnished him with thirty loads of wine. A-ža rGya-gar-rtseg also acted as translator, and for a whole year he fed thirty men and horses. (When they had finished the translation of the text), he presented him as remuneration thirty golden sraṇis, as well as another thirty sraṇis on various occasions. In all he presented him sixty golden sraṇis, and pleased him. After that the lo-tsā-ba and the pāṇḍita were invited by 'Gar-ston of the Northern Upland, the kalyāṇa-mitra Gra-pa, and the scholar rDo-rJe-rgyan of sKar-čhuñ to their residences. While they were receiving instruction in the Tantra itself and its commentary, the kalyāṇa-mitra lCé, father and son, also listened to it. After that the Kāśmīrī Somanātha proceeded to India to present offerings to (his)

(4a)

Teacher and the Vajrāsana. When he had offered a great quantity of gold, he removed his doubts concerning (the Kālacakra) assisted by his former brother in initiation (śāma'i mchhed-po) 'Dul-da'i 'byui-gnas blo-gros (Vinayākaramati) and Śimhadhvaja (Señ-ge rgyal-mtshan). When he (Somanātha) again returned to Tibet, lCe, father and son, obtained once more the Kālacakra from him. There appears to have existed a later translation (of the text) by 'Bro lo-tsā-ba. lCe, father and son, taught it to the bla-ma 'Go-čhen-po (Head guru) of Dol, named Ni-ma. The latter preached it to the great scholar kLubs Saṅghakīrti. The latter to his son. The latter to gLan, the Great (gLan čhen-po). Again, according to the second Lineage: When the Great Kāśmīri Teacher (Somanātha) arrived in Tibet for the second time, he was pleased by the reverence and service paid to him by the kalyāṇa-mitra dKon-mchog-bsruṇ of 'Phanyul and his disciple, who attended on him for a considerable time. He therefore bestowed on them the explanation of the Tantra itself, its commentary (Vimalaprabhā), together with the precepts, which he had not given to other Tibetan scholars. They (dKon-mchog-bsruṇ dpon-slob-gṇis) bestowed them on the Venerable (rJe-btsun) Yu-mo, the Great. From him the great scholar Tre-bo mGon-po, the Great, and the Master of the Doctrine Se received them. The great scholar (mkhas-pa'i skye-bo Tre-bo mgon-po) taught (the system) to gLan. He taught it also to kLubs Jo-sras. The latter to gLan Chos-kyi dban-phuyug.

Again, according to the third Lineage: Dus-kyi 'khor-lo-ba, the Last, and Śri Nā-ro-pa (transmitted it) to Mañju-kīrti and Abhayākara. These two taught the Tantra and commentary (Vimalaprabhā) to the bla-ma gÑan lo-tsa-ba and rGwa lo-tsā-ba, who expressed the desire to study the Tantra only. The Venerable 'Gos also studied under these two teachers, and thus till the Master (mīa'-bdag, Se Chos-kyi mīa'-bdag).

Again, according to the fourth Lineage: Abhaya and his

(4b)

brother taught it to the pāṇḍita Samantaśrī, the lo-tsā-ba and pāṇḍita. The latter to kLubs. Further, Ānupamarakṣita, Sādhuputra, Dharmākaraśānti, and Vikṣīṇitadeva. The latter to the great Kaśinīrī pāṇḍita Śākyasribhadra, matchless on the surface of the Earth. He to gLan, 'father' and 'son'—so it is said. According to the Dus-kyi 'khor-lo'i bsdus-don, composed by the bla-ma bSod-nams 'od-zer-ba: "Thus in the Realm of Sambhala exists the Kālacakra-Tantra together with its commentary and precepts, but in the Āryadeśa of India, (the Kālacakra) was first obtained in Sambhala from a manifestation of a Bodhisattva by an Indian named the monk bSod-sñomis-pa, the Great (Pindō-pa). It is not known what Bodhisattva manifested himself in him. The latter (taught it) to the Southern brāhmaṇa Dārikapā(da). The latter to Tsi-lu-pa (Celuka). The latter to Kālacakrapāda. The latter to Dus-'khor-ba, the Great. The latter to two of his disciples—Bodhibhadra and Sādhuputra. Bodhibhadra had three disciples: the guru Abhaya, Tsa-mi-ba, the Great (Tsa-mi Sañśrygas grags-pa), and Abhiyukta (Abhi-dzu-kta). Sādhuputra had two disciples: Dharmākara and Bhāskara. The ācārya Se lo-tsā-ba said that he had listened (to the exposition of the Kālacakra) once by the guru Abhaya, twice by Tsa-mi, then (to the exposition of) the first part (of the text) by Abhiyukta, and once by Bhāskara. From him gÑos 'Od-ma obtained it, who said that he had studied it for three years. Then the teacher Se lo-tsā ba proceeded to dbUs. In his absence he (gÑos 'Od-ma) marked with white the passages in the text that were not understood by him. On his (Se-lo's) way from dbUs to India, gÑos 'Od-ma asked about these passages, and when Se-lo was coming to India all his doubts were removed. He then obtained the exposition of all the texts, together with their initiation rites and precepts, and all his doubts were removed. bKra-śis rin-chen and gÑos-sgom obtained it from 'Od-ma. The latter meditated on the precepts and obtained the signs of spiritual realization. He also obtained the permission (luñ) to preach the text, but

(54)

he did not know it well. bKra-śis rin-čhen listened to it for 12 years, and knew it, as well as 'Od-ma himself, and thus became like a well-filled vase. He also obtained the teachings of Rwa, 'Bro, Gyi-Jo, and others, and used to say that 'there was no one better than himself'. The ācārya Dus-khor-ba obtained it from him on thirty-two occasions, and mastered it in the manner of a vase filled to the brim. The scholar (mkhas grub) famous by the name of Bhikṣu Ratnaśrī and U-rgyan-pa obtained it from him. I obtained the system from the latter."

Again, according (to another) Lineage: the ācārya Kālacakrapāda, the Senior, was the son of a yoginī who took him with her to Sambhala. (There) a monk of an extremely beautiful appearance, blessed him, and he developed the ability of committing to memory a thousand ślokas every day. After that the boy heard the Mūla-Tantra (not included in the Canon), the Sañcaya-Tantra (bsDus-pa'i rgyud, Paramādibuddhoddhṛta-Sri-Kālacakra-nāma-Tantratāja, Kg. rGyud-'bum, No. 362) and the commentary (Vimalaprabhā) recited by the monk who was a manifestation of Avalokiteśvara. He committed these texts to memory and then proceeded to Madhyadeśa. This boy on being ordained, became known as Tsī-lu-pa (Celuka); he was also known by the name of Tshimbu-ba. When the ācārya Tsī-lu-pa was residing (at the court) of the king of Ka-ta-ka (Orissa), he had three disciples, who made the request that the Tantra and the commentary might be written down in the form of a book. So he wrote it down, and the books were entrusted to the three disciples. One (of them) became a paṇḍita, another became an adept (sādhaka), but the third was unable to progress beyond the stage of an ordinary human being. Then the troops of a foreign king invaded the country. They (the disciples) hid the Tantra and its commentaries (the Vimalaprabhā, the rDo-rje sñin'-grel, and the Phyag-rdon-don'-grel) in a pit, and fled away. After the war was over, they returned, and searched for the (hidden books). (They discovered) that the last paragraphs of the two lesser commen-

taries (the rDo-rje sñin-'grel and the Phyag-rdor don-'grel) were missing. The disciples again requested him to write down (the missing portions), but he declined, saying : "the dñakinis have hidden them, and therefore it is improper to write them now." After Tsi-lu-pa proceeded towards the East to Kusum-pura (Me-tog khyim). Upasakabodhi obtained the system from him. This disciple Bodhi used to say that "if he does not understand the Kälacakra, the Doctrine, and especially the Guhyamantra (gSañ-shags) cannot be understood by him." All the pññitas having assembled, said : "This is incorrect ! Let us debate it !" They conducted a debate at Vikramasila. The Master (Bodhi) asked them about the contradictions in the upper and lower sections of the different Tantras from the stand-point of the Kälacakra, but they did not dare (to debate on the subject). They all begged his forbearance, and asked the Master to instruct them in the Kälacakra, and in this manner the doctrine spread. The Master's name became Dus-kyi 'khor-lo-ba. Khams-pa Zu-lo obtained the system from his disciples Mañjukirti and Abhayâkara, gÑan-lo also obtained it. The bla-ma 'Gos obtained it from these two

There exists a slight disagreement as to the origins of the Lineages of Rwa and 'Bro between the accounts given by Bu Rin-po-che in his gCes-pa'i lde-mig (Vol. IV/na/of the gSun'-bum), by gLan Chos-dbañ, by the scholar bSod-nams 'od-zer-ba, and in the account of the Lineage of gÑan lo-tsâ-ba. In particular, the one who was called Piñdo-âcârya was stated by some to have been the Teacher of Kälacakrapâda, the Senior, and again by others to have been the disciple of Kälacakrapâda. Some maintain that he (Piñdo) was identical with Nag-gi dbañ-phyug grags-pa. They seem to imply that he was Nag-gi dbañ-phyug, one of the four gate-keepers (of Vikramasila), but this does not seem to be possible. Because in the treatise Yan-lag bdun-ldan (Saptâṅga, Tg. rGyud, No. 1888), composed by him (i.e. by the gate-keeper Nag-gi dbañ-phyug), he expressed many different views on the fourth initiation, but never mentioned the system of Kälacakra.

On the other hand it can be said about the Kālacakra-sādhanagarbhālaṃkāra (Dus-kyi 'khor-lo'i sgrub-thabs sñiñ-po-rgyan, Tg. rGyud, No. 1365), composed by the ācārya bSod-sñoms-pa (Pindo) that the very name of the sāstra shows that it deals with the Kālacakra. Even if one were to accept as true the statement of the Rwa-pas (followers of Rwa) that prior to Kālacakrapāda, the Great, there had existed two teachers of the Kālacakra, it would not be a contradiction to say that Kālacakrapāda had received a blessing from Kulika himself, who taught him the Tantra. Because, as stated by Ni-ma-dpal, Vajradhara himself, assuming the form of Avadhūti-pa, had bestowed the precepts of the Sadaṅga-yoga (yanlag drug) on the ācārya Anupamarakṣita (dPe-med-tsho), and because others also maintained that Tilli-pa, a disciple of Vijayapāda (rNam-rgyal-žabs), who was the last of a numerous Lineage of teachers of the Cakrasaṃvara Cycle, was a direct disciple of Vajradhara. The ācārya Anupamarakṣita could not be later than the ācārya Nā-ro-pa, since Nā-ro-pa in his Sekoddeśa-tīkā (Tg. rGyud, No. 1351) quoted his teaching. In general, even some of the accounts by Indian teachers, can be unreliable, for instance in the commentary on Śūnyaśri's Sadaṅga-yoga (Guṇapūrnī-nāma-Sadaṅgayoga tippaṇī, Tg. rGyud, No. 1388) translated by dPañ (dLo-gros brtan-pa), Sūryaśri (Ni-ma-dpal) is stated to have been a disciple of Chos-'byuṇ ži-ba (Dharmākaraśānti), but, according to a statement of the Precious mahā-pandita (Śākyāśribhadra), Sūryaśri (Ni-ma-dpal) had been the teacher of Dharmākaraśānti (Chos-'byuṇ ži-ba). The Commentary on the Sadaṅga-yoga, though stated to have been the work of Sūryaśri, seems to have contained, as indicated by the title, notes written down by one of his disciples. In two Indian books, consulted by me, the very same statement is made. The statement that the concluding paragraphs of the Hevajra-Tantra (brTag-gñis) and of the Saṃvara-tīkā had been hidden away by dākinīs, is unreliable, because it is certain that the sizes of these books translated into Tibetan were the same as those of the original books composed

by the Bodhisattva, for in the Vajragarbhaṭikā (rDo-rje sñiñ-'grel, Hevajrapiṇḍārtha-tikā, Tg. rGyud, No. 1180) the above commentary on the Sañvara-Tantra is described as a commentary on the twelve and half ślokas (of the Mūla-Tantra), and the entire commentary on these ślokas is extant in Tibetan, and because in the Sañvara commentary (Tg. rGyud, No. 1402) itself it is stated that the Mūla-Tantra and the "topics of the Six Extremities" (six ways of explaining the Tantra), as expounded in the ṭippanī, composed by the Bodhisattva, should be studied by one proceeding to a country, situated South and North (since they have been lost in Madhyadeśa), and further, because in the Vajragarbhaṭikā it is stated; "by this the last chapters, such as the chapter on conduct (caryā), are meant" (This means that the author himself had omitted the last chapters, and not that they had been hidden by dākinīs). Though there exist various accounts which agree and disagree, they all agree (in stating) that Abhaya, who belonged to the line of gNan and Se lo-tsā-ba, Mañjukirti, who belonged to the line of Rwa-lo, and Somanātha, who belonged to the line of 'Bro-pa, have been direct disciples of Kālacakrapāda, the Junior. They also agree in that Kālacakrapāda, the Junior, was a direct disciple of Kālacakrapāda, the Senior, and therefore one is not to be troubled by it. It is somewhat difficult to accept the statement that the first (first year of the first cycle of sixty years, i. e. 1027 A. D.) of the "past" years ('das-lo) of the period of 403 years (Me-kha rgya-mtsho) corresponds to the year of the introduction of the Kālacakra in Madhyadeśa, for Abhaya had composed the "Introduction to the Kālacakra" (Kālacakrāvatāra, Tg. rGyud, No. 1383) which says that about 60 years must have elapsed since the appearance of the Kālacakra (when he was composing the book). In the account of Čag lo-tsā-ba it is stated that Ratnarakṣita had said that not sixty years had passed, but 45 years. If we were to synchronize this date with the dates given by Tibetan teachers, (we would see) that it corresponds to the sixteenth year of Mar-pa and Gra-pa mNon-ses, and

(6b)

that at that time the Kālacakra had already appeared in Tibet. It seems to me that Śrī Bhadrabodhi, the father of Kālacakrapāda, the Junior, was the person who had translated the Kālacakra with Gyi-jo. It is also stated that one Nālandā-pa, a disciple of Kālacakrapāda, the Junior (Dus-žabs-pa chun-ba), had on one occasion visited Tibet, etc. The Kāśmīrī Somanātha was able to commit to memory 16 ślokas after reading them once, and was endowed with a pure perfection of controlling the acyuta-bodhicitta (byaṅ-sems 'dzag-med). Besides the Kālacakra, he preached in Tibet the secret meaning of the sGron-gsal (Pradīpodyatana), as well as taught the rTsa-ba śes-rab (Prajñā-nāma-mūlamādhyamakārikā, Tg. dbU-ma, No. 3824). I had seen the text which was transmitted in his Lineage. Having mastered the Tibetan language, he made an excellent translation of the Don-dam bsñen-pa (Śrī Paramārthaseva, Tg. rGyud, No. 1348). Later he journeyed to mNa'-ris, and it was said that he had also translated the Great Commentary on the Kālacakra (Vimalaprabhā, Tg. rGyud, No. 1347). lCé, father and son, obtained the Kālacakra from Somanātha. From them 'Bro Ni-ma obtained the system. Again it is known that they (lCé, father and son) had also obtained it from gNan lo-tsā-ba and other teachers. Yu-mo was also a disciple of his, but the stream of his teaching (of the Kālacakra) seems to have been interrupted. sGom-pa dKon-mchog-bsruṇ having disposed of his entire property, realized six golden stāṇis for it, and having tied a silk scarf to his neck placed it in the hand of the pāṇḍita, and thus offered him his own body, speech and mind (in Tibet a horse which is presented has always a scarf tied to its neck). The Teacher bestowed on him the exposition of the commentary on the Tantra (i. e. the Vimalaprabhā) together with its complete precepts. Having heard it (recited) in the translation of 'Bro, he had to accept 'Bro as his Teacher. Thus when enumerating the Lineage, he used to say : Somanātha, 'Bro lo-tsā-ba, and sGom-pa dKon-mchog-bsruṇ.

sGro-ston gNam-la-brtseg was a scholar who in his early

lite had studied the Piṭakas, and when he grew older came to Somanātha, who said to him: "If you take my belongings to Maṇ-yul (Ladak), on my return to Tibet I shall bestow on you the system". Some of his other friends told him: "one cannot buy the system from the pāṇḍita, you had better ask our sGom-pa for it". Following this advice, he requested sGom-pa dKon-mčhog-bsruṇs (Ratnagupta) to bestow on him the commentary on the Tantra together with the precepts. The Teacher bestowed the complete system on him, and he practised it, and achieved excellent results. Later, when the pāṇḍita (Somanātha) came again to Tibet, he went to meet the pāṇḍita, who said to him: "I shall now give you the system". sNam-la-brtsegs replied: "When I was young, you did not wish to bestow it on me. But now, when I am old, I shall not ask for it". The pāṇḍita said: "you are satisfied with the precepts of dKon-mčhog-bsruṇs. If not from me, from whom else did they originate?" and saying so, he thrashed him. sNam-la-brtsegs replied: "Yes, yes, it is due to the grace of the great Teacher!" Then the pāṇḍita asked him: "What did he give you?" He replied: "This and that". The pāṇḍita said: "I do not possess more than this! Now take an oath that you will not preach it to others", saying so, the pāṇḍita placed his rosary on his neck. sNam-la-brtsegs replied: "This was not preached by you, Teacher! (why then should I take an oath?)"—"O wicked one!" exclaimed the pāṇḍita, and threw a handful of sand at his head. After that the pāṇḍita said: "Well, now you may preach it to others, but you should preach the complete text, from end to end (mgo-lus)". In this manner he obtained the permission. In the same manner, when Yu-mo made a similar request to the pāṇḍita, the latter said, pointing at his luggage: "Carry this to Nepāl! I shall give it later". After asking the advice of his friends, he asked sGro-ston for it. The latter bestowed on him the commentary on the Tantra (Vimalaprabhā) together with the precepts, as well as the Pradipodyotana (sGron-gsal) with its precepts. After that he

(7b)

went to 'U-yug, and practised meditation, and obtained realization (siddhi). He had excellent disciples, and passed away at the age of 82. His disciples known as Wa-brag dkar-ba and one known as gNal-pa Gro spent a considerable time immured ('dag-'byar) practising the bKa'-gdams doctrine. Later they came to Yu-mo and practised the precepts, and on the very first day they obtained all the (ten) signs (of meditation). They realized that the Kālacakra was the best path and meditated (according to the system). They were endowed with a great faculty of prescience.

gNos sGyi-khuñ-pa: when he had reached the age of 70, he met bLa-ma čhen-pa (Yu-mo). He preached to Nor-rje. The latter taught (the Kālacakra) to Dol-pa 'Gas-ston dBaṇ-phyug-grub. The siddha Dharmabodhi has been a disciple of Yu-mo Tre-po mGon-po having obtained all the precepts and the basic text, taught them extensively. His Lineage had many branches. The scholar Dharmeśvara was the son of the Great Teacher (Yu-mo), and was born in the latter's 56th year. He taught the Sekoddeśa (Kg. rGyud, No. 361) when he was twelve. At the age of 16, he taught the Great Commentary on the Tantra (rGyud'-grel čhen-mo, Vimalaprabhā, Tg. rGyud, No. 1347). He debated (on the Doctrine) with numerous scholars, such as rGya-gliñ-pa and others, and defeated them. His disciple Khañ-gsar-pa Nam-mkha'-od was learned in the Piṭakas, such as the Rigs-tshogs-drug (the six Treatises by Ārya Nāgārjuna), and other texts. He taught the "Great Commentary on the Tantra" (the Vimalaprabhā) and was endowed with an excellent mystic trance.

Dharmeśvara's daughter Jo'-bum: in her childhood she was influenced by her mother, practised magic, and caused the death of many enemies. After that she practised meditation (according to the method) of the Sadaṅga-yoga (Yan-lag drug-gi rnal-'byor) and in this actual life she became an āryā, equal to a natural yoginī (ārya or 'phags-pa are called those who had attained the stage of darśana-mārga).

Het brother Se-mo-čhe-ba Nam-mkha' rgyal-mtshan: in

his childhood he suffered from a deficient hearing and speech, and therefore there was not much hope (for him). Later he attended on Khai-gsar-pa Nam-mkha'-od and mastered the Commentary on the Tantra (Vimalaprabhā). He practised the Sadaṅga and the "Six doctrines" of Nā-ro, and obtained a perfect mystic trance. He was able to recollect clearly (his) numberless former existences. Because he resided at Se-mo-čhe, he became known as the siddha Se-mo-čhe-ba.

His disciple 'Jam-sar Ses-rab 'od-zer: his native place was Upper Myān. He attended on gNal-žig and others, and became very learned in numerous Pitakas. For many years he purified his body performing austerities. For a considerable time he propitiated Vajrapāni and felt confident, thinking "none among gods and demons are able to transgress my command." When he was going to preach at rKyañ-'dur, and was fording the gTsāñ-po river, on the road leading towards the residence of Se-mo-čhe-ba, at the hermitage of Groñ-čhuñ, some asuras caused a shower of stones to fall, but he burst into a song saying that he having become indifferent towards the eight mundane dharmas, did not know fear. At the feet of Se-mo-čhe-ba he mastered the Commentary on the Tantra (Vimalaprabhā) together with its branches, and the initiation rite (of the Kālacakra). He practised meditation of the śampannakrama degree and within one day obtained the (ten) signs (of meditation), and thus became a Master of Yoga (yogēśvara, rnal-'byor-gyi dbañ-phyug). He had great faith in precepts, and used to say: "If these precepts would have been accompanied by diligence towards meditation possessed by the great ascetics of the Dwags-po bKa'-brygyed sect, then this country (Tibet) would have been filled with siddhas." Later he had a vision of the face of Muṇīndra and his retinue, and offered the Sapta-āṅga (1. Phyag-tshal-ba, salutation; 2. mchod-pa, offering; 3. bṣags-pa, confession; 4. t̄jes-su yi-rañ-ba, extolling virtue; 5. bskul-ba, request to Buddha to set in motion the Wheel of Law; 6. gsol-ba 'debs-

pa, request to the Buddha to live long; 7. psño-pa, the offering of one's own meritorious acts for the welfare of others). The rite was first described in the Āryabhadracaryāprajñihānaraṇa (Kg. gZuñs-'dus, No. 1095). "Having removed all his doubts in regard to the Cause, Path and Effect of Enlightenment before the Buddha, I did not request him to expound the Doctrine", said he. When preaching the Piṭakas, he used to teach it abiding in a state of perpetual trance (samāhita, mñam-par bžag-bžin). In his dreams he visited numerous paradises, such as Sukhāvatī and others. He established meditative schools in hermitages and maintained them with the help of his precepts. He thus obtained the power of preaching and meditating. His disciple the bla-ma Čhos-sku 'od-zer: he was a natural son of gSer-sdiñs-pa gŽon-nu-'od and was born in the year Wood-Male-Dog (śin-pho-kyi—1214 A.D.), which follows on the year Water-Female-Hen (čhu-mo-bya—1213 A.D.), during which the Kha-čhe pañ-chen returned to Kāsmīra. Čhos-sku 'od-zer's story (rnain-thar) was briefly told in the Chapter on the school of the Guhyasamāja-Tantra (See Book VIII /na/, fol. 110a and b.). (Here I shall tell) in detail about his meeting with the Dharmasvāmin 'Jam-gsar. He was told by gSer-sdiñs-pa to go there, because he had a karmic connection (las-'brel) with 'Jam-gsar-ba. So he visited him, and while he was listening to the initiation rite of Yamāntaka, he was the Teacher as Yamāntaka. He also listened to the exposition of all the scriptures, philosophy and precepts. When he was listening to the initiation rite of the Kālacakra, he saw the Teacher as rDo-rJe-sugs, and reported the matter to the Teacher, who replied: "I also feel proud (when practising meditation of the utpannakrama degree, the adept develops in himself the sensation of pride /ahamkāra/ of being the deity on which he was meditating), thinking "Am I not rDo-rJe-sugs? We, Teacher and disciple, should not be handicapped by hindrances." When he entered the mañḍala (during his initiation), he saw a clear vision of the jñāna-mañḍala (/of the Kālacakra/jñāna-

(8b)

maṇḍala, or ye-śe dkyil-khor, the true maṇḍala of a deity; samaya-maṇḍala, or dam-tshig dkyil-khor, the maṇḍala created by the adept in his Mind). At the time of obtaining the fourth (initiation), as soon as the Teacher had said: "Now you should assume a posture like me, and keep your Mind free from thoughts (mi-r tog-pa)", the fluctuations ('gyu-ba) of his Mind, big or small, came to an end, and he was able to transform them into the mystic trance of the Great Bliss (bde-stoñ čhen-po). Later while practising meditationis in his meditative cell (sgom-khañ), he suddenly achieved success, and the Dharmasvāmin told him that "he had reached the final stage of 'clearness' (gsal-ba, the two qualities of meditation are 1. gsal-ba or clearness, and 2. brtan-pa /sthira/, or steadiness)." He taught at this monastic college the Doctrine, such as the Pramānaviniscaya and other subjects. The Dharmasvāmin praised him highly. When he came to Se-mo-čhe-ba to get from him an Introduction to the Doctrine (čhos-brel), the latter said: "You two ('Jam-gsar-ba and Čhos-sku 'od-zer) through many existences have been Teacher and disciple". From him Čhos-sku 'od-zer heard the complete Commentary on the Tantra (Vimalaprabhā) with its branches. He benefitted others by bestowing initiations, preaching the Tantra and precepts.

His disciple Kun-spais (the ascetic) Thugs-rje brTson-grus: he was born at Dab-phyar sPāñ-sgañ in Northern La-stod, in the year Water-Female-Hare (čhu-mo-yos—1243 A.D.; according to the Re'u-mig in 1242 A.D. /čhu—stag/). In his youth he mastered the Pitakas. He also looked after numerous monks at the monastic college of rKyañ-dur, and was famous as a proficient debater. On one occasion during his studies, he listened to the complete exposition of the Kālacakra by the All-Knowing (Kun-mkhyen) Čhos-sku 'od-zer. He obtained precepts, and while he practised meditations, he opened many samādhi-dvāras (gates of trance). Once, when an accident endangered his life (a handicap which arose during

his practice of the prānāyāma), Kun-mkhyen-pa (Chos-sku 'od-zer) perceived it, and came by himself (without being called). Kun-mkhyen-pa said: "If you would have died this time, you would have obtained the four "bodies" (the four kāyas or bodies are: 1. svabhāva-kāya, nō-bo-nid sku, Body of Absolute Existence; 2. Jñāna-dharmakāya, Ye-ses chos-sku, Body of Absolute Wisdom; 3. Saṁbhoga-kāya, loñs-spyod rdzogs-pa'i sku, Body of Glory; 4. Nirmāṇa-kāya, sprul-sku, Apparitional Body), and saying so, he removed the dangers threatening his life. After that he left his work as a student and preacher, and concentrated exclusively on meditation, and became known as Kun-spais-pa. He heard the different exposition of the Sadaṅga-yoga (of the Kālacakra), whatever were found in Tibet. He transferred his residence to the mountains of the North, and while meditating, he subdued by the power of his concentrated Mind many demons. He was invited to Jo-nañ by Jo-mo Nags-rgyal (the local deity of Jo-nañ), and he promised the goddess to come there after three years. When the time came, he journeyed there, founded a monastery, and looked after numerous disciples to whom he imparted both teachings and hidden precepts. Among them: Byañ-sems rGyal-ba ye-ses, La-stod-pa dBañ-rgyal, Mun-me Brag-kha-ba, and Son-pa Kun-rgyal are known as the "Four Sons of Kun-spais-pa".

Byañ-sems rGyal-ba ye-ses: he was born in the year Fire-Female-Serpent (me-mo-sbrul — 1257 A.D.). In his childhood, Kar-ma-pa Pa-sí-pa (bañsi) accepted him (as disciple) against his father's will, taught him the Kar-ma-pa doctrines, and looked after him (by supplying him) with (his) worldly needs. Later he proceeded to Jo-mo-nañ and listened to (the exposition) of all the basic texts of Kun-spais-pa, the latter's hidden precepts, and practised (meditation) according to them.

La-stod-pa dBañ-rgyal: he practised meditation and attained remarkable results. During the same time he also composed a guide-book on the teachings of (his) Teacher, beginning with the "Bar-du dge-ba", or second section (lit.

"useful in the middle". Most of the Tibetan Guide-books are divided into three sections : 1. Thog-mar dge-ba, "useful in the beginning", 2. Bar-du dge-ba, "useful in the middle" and 3. mTha'-mar dge-ba, "useful in the end". The Guide-book on the Sadaṅga-yoga was divided into six branches. The first two branches/yan-lag/ corresponded to the Thog-mar dge-ba, the next two to the Bar-du dge-ba, and the last two to the mTha'-mar dge-ba. La-stod-pa dBañ-rgyal wrote a Commentary on the last four branches of the Sadaṅga-yoga). He improved the meditations of many (disciples) and removed their handicaps.

(9b)

Mun-me Brag-kha-ba Grags-pa seiñ-ge: he was born in the year Wood-Female-Hare (śin-mo-yos—1255 A. D.) at rGyal-te Thañ-kar in Northern gYas-ru. He belonged to the gLan clan. In his youth he was ordained by the Phro-phu Rin-po-čhe bSod-nams seiñ-ge, and received the name of Grags-pa seiñ-ge. Later he received the final monastic ordination in the presence of the same upādhyāya dbU-ma-pa Ser-'bum acting as ācārya, and Bu-ston seiñ-ge-'od acting as Secret Preceptor. From Phya-ru-ba Señ-ge-dpal of Sa-skya he heard the rNam-'grel (Pramāṇavārtika), the Treatises of Maitreya, the "Six Treatises of Nāgārjuna," and the Tantra class were perfectly mastered by him. However he was of the opinion that meditation represented the Essence of the Doctrine, and therefore he asked Kun-spañs-pa and Byañ-seems rGyal-ye at Jo-mo-nañ for guidance in the Sadanga-yoga (sByor-ba' yan-lag drug), and asked them to expound the Tantra. They said to him : "Go to Roñ!" He then heard the "Commentary on the Tantra" (Vimalaprabhā) together with its precepts from Akara-siddhi, the youngest son of rGwa lo-tsā-ba. He held in high esteem meditation at the hermitage of Gya'-luñ. Subsequently he helped many disciples by preaching (to them) the Commentary on the Tantra (Vimalaprabhā) and by giving them guidance. Later in the year of the Tiger (stag-lo—1338 A. D.), when a great snow-fall happened in the kingdom, Lo-be-ba Kun-bzañ acted as (his) supporter, and settled him at

Brag-kha. He stayed there in seclusion and recited the mantra of the Kālacakra 10,000,000 times, made 1,000,000 ablutions, and many wonderful signs took place, as for example flames assuming the form of precious stones, etc. Every day he practised meditation on the utpannakrama and sampannakrama degrees, besides the six āsanas (lus-sbyon drug) of the body. He named as his four chief guide-books: the sByor-drug (Sadaṅga), the dMar-khrid, the gCod, and the gZer-lña, and mainly followed their prescriptions. During the summer seclusion, he spent most of his time in the continuous practice of gCod (rGyun-gCod). He used to send all the property which came into his hands to the monastery of his Teacher. He was endowed with the faculty of prescience, and all his prophecies concerning the future events at Sa-skya came true. He passed away at the age of 89 in the year Water-Female-Sheep (čhu-mo-lug—1343 A.D.) amidst wonderful signs. After the cremation (of his remains), his body was transformed into a heap of relics. His disciples were the Dharmasvāmin bLa-mo Dam-pa and the dKa'-bču-pa gŽon-nu seiñ ge blo-gros, Wañ-mo Žu-ba gŽon-nu-dpal, and many others. From Sron-pa Chos-dpal, a disciple of Sron-pa Kun-rgyal, Brag-nag-pa Chos-skyon-dpal obtained the system of Sron. The bKa'-bču-pa gŽon-nu seiñ-ge obtained it from him. Sron-pa Kun-dga'-rgyal has been the zu-gur-čhe (<mong. Jarvuci) of the Mongol Emperor, and was ordained by bLa-ma, 'Phags-pa, who introduced him to the study of the Piṭaka. Later he obtained guidance from Kun-spañs-pa, and obtained perfect results (in his meditation). He met Avalokiteśvara and Ša-ba-ri dBañ-phyug (one of the great mahāśidhās). His precepts which were known as the "Method of Sron" (Sron-lugs), slightly differed from others, and through them he benefitted others. dPal-l丹 bLa-ma obtained the "Method of Sron" (Sron-lugs) from the following three: Sron-pa Kun-dga'-rgyal, his disciple Chos-dpal, and the mahā-upādhyāya bSod-nams grags-pa. In this manner Kun-spañs-pa laboured for a long time for the welfare of others,

(104)

and then entrusted the abbotship to Byān-sems rGyal-ye. He passed away at the age of 71, in the year Water-Female Ox (čhu-mo-glañ—1313 A.D.). Byān-sems rGyal-ba ye-ses, aged 57, occupied the abbot's chair of Jo-nañ in the year Water-Female-Ox (čhu-mo-glañ—1313 A.D.). Many kalyāñamitras, such as the bla-ma Kun-bsod-pa and others, and many great men, such as the great official Byān-rdor and the great official Yon-btsun, and others, became his disciples. He used to say: "Most of those who had received my guidance, have obtained perfect results. At least there had been none who did not complete the (ten) signs (of meditation)". He occupied the chair for eight years, and then passed away at the age of 64 in the year Iron-Male-Ape (lčags-pho-spre'u—1320 A.D.). He being an extraordinary man, the story of his life was written by the Dharmasvāmin Rañ-byuñ rdo-rje.

mKhas-btsun Yon-tan rgya-mtsho, a disciple of Byān-sems-pa: he was born in the year Iron-Ape (lčags-spre—1260 A.D.). At the age of 61, he occupied the abbot's chair. He handed over the chair in the year Fire-Male-Tiger (me-pho-stag—1326 A.D.), and died at the age of 68 in the year Fire-Female-Hare (me-mo-yos—1327 A.D.). His native place was sPeñ-pa of mDog. In his childhood he followed on numerous scholars at Sa-skya, such as 'Jam-dbyañs-pa and others, and studied well the Piñaka. He journeyed to the Imperial Palace in the retinue of 'Jam-dbyañs-pa (mChims 'Jam-dpal-dbyañs or 'Jam-dbyañs gsar-ma). With 'Jam-dbyañs-pa's permission, he soon returned to dbUs and gTsāñ. Having come to Jo-mo-nañ, he thoroughly absorbed the initiation rite (of the Kālacakra system), and the Tantra from both Kun-spāñs-pa and Byān-sems-pa, and received their guidance. His Mind concentration acquired a lofty character, and he became the object of worship of all living beings.

Kun-mkhyen Šes-rab rgyal-mtshan (a famous scholar of the Jo-nañ-pa sect, known generally under the name of Dol-

(10b)

po-pa. His image is found in the Jo-khañ of Lha-sa among those of the most famous Teachers of Tibet), who had become his disciple: he was born in the family known as Ban-tshañ of Dol-pa. In his youth he became a disciple of sKy়i-ston 'Jam-dbyāns-pa, uncle and nephew. He studied the Piṭakas, such as the bKa'-chen bži ('Dul-ba, mDzod, Phar-phyin, dbU-ma) and others, also the Tantras, such as the initiation of Vajramālā (rDo-rje phreñ-ba) and others. He especially studied the exposition of the Kālacakra after the method of Rwa by both the uncle and nephew ('Jam-dbyāns-pa). He preached the bKa'-bži ('Dul-ba, Phar-phyin, mDzod, dbU-ma) at Sa-skya from his youth. Inspite of the fact that others did not like him doing so, he also added the Bodhicaryāvātarā, and preached it. He visited the monastic colleges of dBUs and gTsañ, took part in debates and became known as a good scholar. He studied extensively with many teachers. At Jo-mo-nāñ he obtained the Commentary on the Tantra (Vimalaprabhā) together with its hidden precepts from mKhas-btsun Yon-tan rgya-mtsho. After having practised the precepts, he experienced an incomparable result. At the age of 35 he occupied the chair. Till his death he used to preach and meditate (bśad-sgrub). He erected the sKu-'bum mthoñ-grol-chen-mo. Following his orders, two of his disciples Ma-ti pañ-chen and the lo-tsā-ba bLo gros-dpal revised in the year Wood-Male-Dog (śiñ-pho-khyi—1334 A.D.) the translation of the Kālacakra. The Great All-Knowing (Kun-mkhyen čhen-po, Ses-rab rgyal-mtshan) having taken as basis this translation, composed an abridgement (bsdus-don—piñdārtha) on the Great Commentary on the Tantra (rGyud-'grel čhen-mo, i.e. the Vimalaprabhā) and notes. Further, he composed numerous short treatises (śāstras) on initiations and meditation, on astrology, etc. After the erection of the sKu-'bum čhen-mo, a new kind of meditation was produced in him. He said: "It seems to me, that having created Mount Meru (i.e. the Great caitya), the Ocean gushed forth" (this was a reference to his famous treatise Nes-don rgya-mtsho,

"The Ocean of Direct Meaning (*nīta-artha*)". He composed learned treatises on the doctrine of *gžan-stoñ* (refutation of the *rañ-stoñ* doctrine of *Candrakīrti*), such as the *Nes-don rgya-mtsho*, the *bsDus-don* (its Summary), and *Sa-bčad* (its analysis), a commentary on the *Uttaratantra* (*rGyud bLa-ma*), the *Abhisamayālamkāra*, a Commentary on the General Doctrine (*bsTan-pa spyi-'grel*), the *bKa'-bsdu-bži-pa* (the "Fourth Council"). In the *bKa'-bsdu-bži-pa* he outlined the theory of the existence of a Natural Buddha/*rañ-bžin sañs-rgyas*/ in all living beings), and others, which filled *dbUs* and *gTsañ* (the *Nes-don rgya-mtsho* and the *bKa'-bsdu-bži-pa* are two famous texts of the *Jo-nañ-pa* sect. Monks of the *Ge-lugs-pa* school are forbidden to keep these books within the precincts of the monastery). When many scholars, disagreeing, with his theory (*grub-mtha'*), came to discuss the matter with him, their refutations were melted similar to snow when reaching the ocean. Having installed the *lo-tsā-ba* on the abbot's chair, he proceeded to *dbUs*, took up residence in Lha-sa and taught the guide-book on the *Saḍaṅga-yoga*. The territory of Lha-sa became filled with (monks) practising ritualistic dances (*ñams-skyoñ-ba'i gar*). Later he proceeded to *dPal Jo-mo-nañ*, and at the age of 70 in the year Iron-Female-Ox (*lcags-mo-glañ*—1361 A.D.) proceeded to *Sukhāvatī* (born in 1292 A.D.). His disciples *Kun-spañ Chos-grags dpal-bzañ-po*, *Phyogs-las rNam-rgyal*, *Ña-dbon Kun-dga'-dpal*, and many others were learned men, who practised the *Saḍaṅga-yoga*. They filled all the mountain valleys and lands of *dbUs* and *gTsañ* with adepts (*sādhaka*) practising the *Saḍaṅga-yoga*. This Meditative Lineage spread greatly in Khams also. Even nowadays there appear to exist numerous adepts (*sādhakas*) observing the rule of the periods of three half-months and three years on the banks of the *rMa-čhu* (*Huang-ho*). Followers of *Jo-nañ-pa* are still found round *INa-ba* in South Amdo/ on the borders of *Ssū-ch'uan*/).

Now the Dharmasvāmin *Phyogs-las rnam-rgyal* (*Bo-don Phyogs-las rnam-rgyal*): He was a native of *mNa'-ris* and was

born in the year Fire-Male-Horse (me-pho-rtā—1306 A.D.). In his youth he proceeded to dbUs and studied at Chos-khor-gliñ the Sūtra-piṭaka, such as the Prajñāpāramitā, the Nyāya, and other branches of knowledge. He became a great scholar. He also took part in debates in both dbUs and gTsāñ. Once when he was taking part in a debate, he met the Dharmasvāmin Kun-mkhyen čhen-po Šes-rab rgyal-mtshan, and was filled with faith. He took up residence at Jo-nāñ proper, and obtained from Kun-mkhyen čhen-po the exposition of the Tantra and the initiation rite of the Kālacakra, together with the hidden precepts, as well as many other doctrines. He practised the precepts, and an excellent mystic trance was produced in him. He regarded Kun-mkhyen čhen-po as the chief among his teachers. Kun-mkhyen čhen-po's disciple Byānpa Ta'i-dban-pa after consulting Kun-mkhyen čhen-po, and his disciple, founded the monastery (chos-sde) of Nam-riñs (Lhatse; at present the monastery belongs to the dGe-lugs-pa sect). Kun-mkhyen čhen-po spent some time there. Then he entrusted (the monastery) to Phyogs-las rnam-rgyal, and himself proceeded to Jo-mo-nāñ proper. Phyogs-las rnam-rgyal taught the Piṭakas for a considerable time, in particular the Prajñāpāramitā class and Logic. He gathered round himself many clever disciples. Later he handed over the chair to bsTan-pa'i rgyal-mtshan, and at the age of 49 became abbot of Jo-mo-nāñ. (fol. 12a: The words "že-dgu-pa-la..." refer to this passage). After five years he handed over this monastery also, and proceeded to dbUs. At 'Tshal-dbus-gliñ he preached to a large congregation of disciples the initiation rite of the Kālacakra-Tantra and the hidden precepts. After that he journeyed towards Yar-kluñs. When he was residing at rNor, the lotsā-ba Byān-čhub rtse-mo heard from him the higher initiation (mčhog-dbañ) of the Kālacakra. Having come to Yar-kluñs, he stayed at Khra'-brug and other places, and established numerous disciples on the virtuous path. After that he proceeded to gTsāñ and took up residence at Se-mkhar-čhuñ. His life: he was born in the year Fire-Male-Horse (me-pho-

(11b)

rta—1306 A. D.) and lived to the age of 81, in the year Fire-Male-Tiger (me-pho-stag—1386 A. D.). My Teacher Sañsrgyas rin-chen-pa obtained (the Doctrine) from him. He was born in the year Earth-Female-Hare (sa-mo-yos—1336 A. D.) at sNe'u-mkhar as son of mKhas-grub Chos-dpal-pa, holder of the Lineage of scholars and meditation. Possessed of the spiritual heritage (gotra) of the Mahāyāna, in his childhood he never quarrelled with his playmates. From his youth, he listened to the exposition of numerous secret doctrines (gter-chos) of his ancestors, such as the exposition of the Hevajra-Tantra (brTag-gṇis) according to the method of rNog, the (Vajra)kila (Phur-bu), and Hayagrīva Cycles of the "Old" believers (rNiñ-ma), the bLa-ma gSañ-dus (a rNiñ-ma book), and other texts. After that he journeyed to rTses-thāñ and attended on Chos-señ-pa, the Great, and the ācārya 'Od-zer-dpal-pa, studied the Prajñāpāramitā, and took part in philosophical debates. After that he took up the study of the Pramāṇavārtika. While he was memorizing the Commentary, he felt a desire to hear the (exposition) of the Kālacakra. He then obtained from the Lo-chen Byañ-chub rtse-mo on one occasion the complete text of the Great Commentary on the Tantra (Vimalaprabhā), and on another occasion half of the text. He obtained the complete text on two occasions from the lo-tsā-ba Nam-mkha' bzañ-po. From the Dharmasvāmin Phyogs-pa the complete initiation of the Kālacakra, and twice the exposition of the Great Commentary of the Tantra, as hidden precepts the Sadaṅga-yoga, and the Sévasādhana (Urgyan bsñen-sgrub). From the Dharmasvāmin Phyogs-pa's disciple rTogs-lđan sho-fñal-ma Ye-ses rgyal-mtshan he obtained the Commentary on the Tantra (Vimalaprabhā) together with notes by Phyogs-las rnam-rgyal. From the ācārya Jam-sgeg he obtained the Śrī Paramārthasevā (Tg. rGyud, No. 1348) and the lTa-'dod'mdor-bstan (Tg. rGyud, No. 2304). From Yar'brog-kha-ba-luñ-pa Zañ-ston bSod-nams grags-pa he obtained the Commentary on the Tantra (Vimalaprabhā) together with notes by Kun-mkhyen čhen-po. From Ri-ston bLo-čhen'-od

(12a)

he obtained the translation of the Commentary on the Tantra by Lo-grags-pa, which was handed down from Man-luins-pa and the lo-tsā-ba Grags-pa rgyal-mtshan, and the Sekoddeśatīkā of Nā-ro-pa. When Kun-mkhyen čhen-po came to Lhasa, he took up the final monastic ordination in his presence, and obtained from him severa. of the lesser doctrines. Among these he held in high esteem the method of Phyogs-las rnam-rgyal. After that he consecrated himself to meditation. During his practice of the Sadaṅga-yoga, he suffered during nine years from a disease, and felt the upper and lower parts of his body burning as if scorched by glowing charcoal. However he did not interrupt his meditation. Having been relieved of his affliction, his meditation greatly improved. He preached the exposition of the Commentary on the Tantra (Vimalaprabhā). He constantly gave guidance to numerous disciples in the practice of the Sadaṅga-yoga, who included priests and laymen, males and females. During a considerable time he laboured for the welfare of others. He passed away at the age of 86 in the year Wood-Male-Dragon (śin-pho'-brug—1424 A. D.). He attended on the Blessed Maitreya in the Abode of Tuṣita, which had been the abode of his former incarnations. I obtained from him the complete initiation rite of the Kālacakra, as given in the book on the maṇḍala rites composed by Kun-mkhyen čhen-po (Ses-rab rgyal-mtshan). I also obtained the text of the Great Commentary on the Tantra (Vimalaprabhā), the guide-book on the Sadaṅga-yoga, the Sekoddeśa with the commentary by Nā-ro-pa, as well as other commentaries (on the Kālacakra) by Bodhisattvas (i.e. by the kings of Śambhala). The Rin-po-čhe bSod-bzañ-ba also studied thoroughly the Kālacakra with its branches and secret precepts under the Dharmasvāmin Phyogs-las rnam-rgyal and the scholar Na-dbon. During a considerable time he looked after disciples by bestowing on them guidance, expositions and initiations. He also composed a text-book on initiation rites (dBañ-sgrub. dBañ-sgrub means the first part of the initiation rite, which precedes the introduction

(12b)

of the disciple into the maṇḍala), and became the Teacher of all great men. The Dharmasvāmin De-bžin gṣegs-pa and mThoñ-ba Don-l丹 also became his disciples. This yogesvara who had attained the stage of a scholar and a siddha, passed away at the age of 93 in the year Water-Female-Ox (čhu-mo-glañ—1433 A.D.). His disciple the dKa'-bču-pa Pad-ma-bzañ-po-ba expounded on many occasions the commentary on the Tantra (Vimalaprabhā), as well as composed a large commentary on the Vimalaprabhā. Further, the Dharmasvāmin Chos-bzañ Ni-ma, a disciple of Rin-po-čhe bSod-nams bzañ-po, founded the hermitage of gYa'-snañ, and upheld the Doctrine by preaching the Kālacakra, as well as by meditation. There appeared many adepts (sādhakas) who concentrated solely on the practice of the Sadāṅga-yoga. Again, 'Jam-dbyais Chos-kyi mgon-po-ba, a disciple of Kun-mkhyen čhen-po, took over the chair of gYag-sde pañ-čhen, and for a long time preached the Kālacakra. He had many learned disciples, including 'Jam-dbyais Rin-rgyal.ba and others. Having come to the monastic college of rTses-thañ, he preached the Commentary on the Tantra (Vimalaprabhā) to many pitakadharas, of whom the best student (gsan-pa-po, lit. "a hearer") was the mahā-upādhyāya Rin-po-čhe rGyal-mtshan bzañ-po. He was born in the year Iron-Male-Tiger (lčags-pho-stag—1350 A.D.), when Bu-ston Rin-po-čhe was 61. He studied all the Piṭakas, and especially the "Four Books" (bKa'-bži), at gSañ-phu and rTses-thañ. He was greatly attached to the practice of the Pratimokṣa, and possessed an excellent bodhicitta. He studied under 'Jam-dbyais Chos-mgon-po, and having become learned in the Kālacakra, he used to say (jokingly) that all the passages (in the Vimalaprabhā) uttered by Avalokiteśvara, which said (that the rest of the text) was easily understood, represented a prophecy indicating him (for he had understood them without difficulty). He benefitted a multitude of people by preaching to them. He composed in verses a ritual book on the utpannakrama degree of the Kālacakra, and made the Kālacakra the object

(134)

of his constant meditation. He heard the hidden precepts of the Sadāṅga-yoga from Saṅs-rgyas bLo-gros-pa, the mahā-upādhyāya of the Tshogs-chen-mo-bas. He was of benefit to others by preaching to them, and passed away at the age of 76 in the year Wood-Female-Serpent (śin-mo-sbrul—1425 A.D.). My Teacher Śākyāśrī was a disciple of Jam-dbyāns Chos-mgon-po, and had studied extensively the Kālacakra. He also listened to its exposition by the mahā-upādhyāya Rin-po-čhe rGyal-bzāñ-ba and the Rin-po-čhe bSod-bzāñ-ba. He also listened to the exposition of most of the Kālacakra works of Bu-ston by a bla-ma known as dBai-rin-pa, who resided at rGyal-lha-khañ (Phan-po), a direct disciple of Bu-ston Pin-po-čhe. The mahā-upādhyāya Las-kyi rdo-rje (Teacher of rje Tsōñ-kha-pa) revealed to him that he had been in a previous life a kalyānamitra of sNar-thāñ learned in the Kālacakra. In a dream he saw himself climbing a long stairway, and when he had reached the bum-pa (the spherical part) of a caitya, he saw in the corner of a shining maṇḍala of Kālacakra the Dharmasvāmin Kun-mkhyen čhen-po (Dol-po-pa Ses-rab rgyal-mtshan). Since he saw himself being blessed by Dol-po-pa, he used to say that he had understood many doctrines. He proceeded to Sukhāvatī at the age of 80 in the year Earth-Male-Dragon (sa-pho'-brug—1448 A.D.).

Further, the upādhyāya of Je-rdzin-tshogs-pa, named Rin-čhen tshul-khrims, obtained the Kālacakra system together with its hidden precepts from the Dharmasvāmin Kun-mkhyen čhen-po. He practised meditation and attained great wisdom (mahā-jñāna, ye-śes čhen-po). His disciple Zo-luñ mTsho-kha-ba benefitted numerous living beings with the help of precepts of the Sadāṅga-yoga. The disciple of Rin-čhen tshul-khrims-pa, the Dharmasvāmin bSod-namis rgyal-mtshan possessed a perfect knowledge of the Sadāṅga-yoga and guided numerous disciples. Again, the disciple of Kun-mkhyen čhen-po, Jam-dbyāns bLo-gros rgyal-mtshan, known as sMan-čhu-kha-pa, looked after many disciples with the help of

(13b)

initiations, by preaching to them the Tantra, by expositions, and hidden precepts. His disciple the Dharmasvāmin sMi-ri-ba founded the monastery of sMi-ri. He introduced many disciples to meditation. There were about eighty of those who observed a yearly seclusion (lo-mtshams-pa). Even nowadays this rule has not been infringed. Further, the disciple of Byañ-sems rgyal-ye, the kalyāṇa-mitra who was born at Dar-yul Bye-ma, and who was a disciple of sTag-luṇ Rin-po-čhe Sañs-rgyas-dpal and of No-pa Dar-še, obtained the hidden precepts of the Sadaṅga-yoga from Byañ-čhub sems-dpa' rGyal-ba ye-śes. He visited Wu-t'ai-shan (Ri-bo rtse-lhā) and other places, practised meditation and was known to have been a siddha. He spread the Doctrine of the Sadaṅga-yoga in the Northern Quarters. A disciple of Yon-tan rgya-mtsho-ba and Rin-po-čhe Ses-rab 'bum-pa, named Señ-ge-dpal, propagated the Doctrine of the Sadaṅga-yoga in the Northern Quarter.

Bo-don Rin-po-čhe Rin-žhen rtse-mo, who had become one of the nine "sons" of gNal-žig, obtained the exposition of the Kālacakra and all its hidden precepts from the bLa-ma Se-mo-čhe-ba. He also erected a large image which became known by the name of Dus'-khor Lha-mo-čhe of Bo-don Rin-rtse. He recited diligently 10,000,000 mantras without leaving his mat. While he was making oblations (homa), the flames assumed the shape of auspicious signs, such as the lucky diagram (śrīvatsa, dpal-be'u), the svāstika (gyuñ-druñ 'khyil-ba) etc. He used to preach the Kālacakra, and had numerous disciples. In particular, there appeared 18 'parasol holders' (gdugs-theg-pa). He bestowed guidance, and had disciples possessing miraculous powers. At the age of 51 he proceeded to Śambhala.

(144)

Bo-don Rin-po-čhe's disciple sTag-sde-ba Señ-ge rgyal-mtshan: he was born in the year Water-Male-Ape (čhu-phospre'u—1212 A.D.) at Pha-li-luṇ. He obtained from the Bo-don Rin-po-čhe the Prajñāpāramitā, the Pramāṇa (Logic), and the Abhidharma, and especially the exposition of the initiation

of the Kālacakra together with its hidden precepts. After the death of the Dharmasvāmin, he took over numerous monasteries, such as Log-groṇ and others, and preached there. He had many learned disciples, such as the brothers Šoṇ, dKon-gžon, the Senior and Junior (čhe-čhuṇ), Thur-še, the Senior and Junior, and others. Among his early disciples there were 13 'holders of the Parasol' (gdugs-theg-pa). Later sNa-tsha-roṇ-pa Šer-gžon, sTag-sde-ba brTson-rgyal, the bLa-ma dGe-'dun-brtan, the upādhyāya Yon-mgon, and others obtained initiations (from him). These disciples surpassed in learning the Teacher himself. He passed away at the age of 83 on the 8th day of the Tisya month (rGyal) of the year Wood-Male-Horse (śin-pho-rta—1294 A.D.). Šoṇ-ston rDo-rje rgyal-mtshan, born at Boṇ-ra of sPyad-luṇs Sar-kha, studied under sTag-sde-ba numerous śāstras, such as Logic (Pramāṇa), etc. Having copied about forty pages of the Kālacakra, he presented them as remuneration, and thus obtained the complete initiation into the Kālacakra. He also listened to the exposition of the Tantra and its Commentary (Vimalaprabhā), based on the translation of 'Bro (lo-tsā-ba). He studied under Gro-luṇ-pa mDo-sde rgyal-mtshan many Tantric treatises (śāstras) and astrology. When the bLa-ma 'Phags-pa returned to Tibet, he presented him with a well-composed śloka of praise. Having said that he intended going to study the work of a translator, he begged 'Phags-pa to send him on (to India), and the latter said: "It is a good idea! But it is difficult to acquire the ability of translating new texts. Study well and interrogate pāṇḍitas. Because of the shortness of my study with the Dharmasvāmin, I do not know properly the sDebs-sbyor me-tog-gi čhuṇ-po (a treatise on prosody) composed by the Lord himself (Sa-skya pāṇ-čhen), the Tshig-gi gter (name of a grammatical work by Sa-skya pāṇ-čhen), and other texts. Therefore you should at any rate master them!" saying so, he gave him the above mentioned books, five golden stans, and ten pieces of silk. Having reached Nepāl, he attended for five years on the pāṇḍita

(14b)

Mahendrabhadra and mastered the five lesser sciences (mñon, brjod, sñan-ñag, sdebs-sbyor, zlos-gar, and rtsis). He especially studied the science of grammar. Then he proceeded to Sa-skya, and prepared a good translation of the Srí-Kälacakra-Tantra together with its commentary (Vimalaprabhā). This (translation) was seen by the Precious 'Phags-pa who sent him a letter praising him because "he possessed better faculties than the lo-tsā-bas who had previously translated the Kälacakra-Tantra". Soñ (-ston) translated for the first time the dPag-bsam 'khri-śin (Bodhisattvāvadāna-kalpalatā, Tg. sKyes-rabs, No. 4155), as well as corrected some other translations. He also introduced the study of Sanskrit grammar, prosody, and lexicology (in Tibet). He taught the work of a translator to his own younger brother Soñ bLo-gros brtan-pa, and preached the Kälacakra-Tantra and its Commentary. bLo-brtan preached it to sGra-tshad-pa Rin-chen rgyal-mtshan and to the lo-tsā-ba mChog-l丹. 'Jam-dbyangs sKyi-ston obtained it from the latter, and Kun-mkhyen čhen-po (Ses-rab rgyal-mtshan) obtained it from him.

Further, the bla-ma dPal-l丹 Señ-ge-ba, known to have been learned in the "Seven Treatises on Logic" (Tshad-ma-sde-bdun) which he had studied under the lo-tsā-ba mChog-l丹, obtained them (the Kälacakra-Tantra and the Vimalaprabhā) in the translation of Soñ. He also obtained the translation by Rwa from Roñ-pa Ses-rab señ-ge. Kun-spains Chos-grags dpal-bzañ-po obtained from him the complete exposition (of the system) according to the initiation rite and translation by Soñ. Again, Kun-mkhyen 'Dzims-pa obtained (the Kälacakra) from mNon-gra-ba Rin-chen rtse-mo. From him and from the bla-ma rGwa-lo the complete methods of 'Bro and Rwa were obtained by the monk Tshul-khrims-'bar, a native of dbUs. Dus-khor-ba Ye-śes rin-chen obtained it from the latter. Kun-mkhyen Yon-tan rgya-mtsho obtained it from him. Again, the Lord of Scholars (mKhas-pa'i dbañ-po) dPañ bLo-gros brtan-

(15a)

pa obtained it from sTag-sde-ba (dPal bLo-gros brtan-pa, and his brother Soñ-ston rDo-rje rgyal-mtshan are considered to have been the founders of philological studies in Tibet /rig-gnas includes grammar, prosody, etc./). He was born in the year Fire-Male-Mouse (me-pho-byi-ba—1276 A.D.) at south Khyam of La-stod. His mother having died early, he was brought up on sheep's milk. In his childhood, the Dharmasvāmin Byāñ-gliñ-pa and the mahāsiddha U-rgyan-pa looked after him, saying: "he will become a great kalyāṇamitra!" At the age of 7, he was ordained by the mahā-upādhyāya gSer-khañ-pa and Me-ston 'Dul-'dzin, and studied the Vinaya (Pratimokṣa-sūtra). At the age of 13, he made a new exposition of it. Then having heard of the fame of sTag-sde-ba, he proceeded to Tsha-sna, and obtained many Piṭakas of the Tantra and Sūtra classes from sTag-sde-ba. He especially mastered the Kālacakra. When he reached the age of 19, sTag-sde-ba died. He studied with the lo-tsā-ba mChog-ldan the Ka-lā-pa (Tg. sGra, No. 4282) and the Candra-pa (Tg. sGra, No. 4269). He also studied the Kāvyādarśa (sÑan-shags me-loñ, Tg. Sgra, No. 4301). He learned the Prākṛta language from the A-tsa-ras (ācārya) whom he chanced to meet. From a time he became a great translator. On seven occasions he visited Nepāl. He translated and revised the translations of numerous texts of the Tantra and Sūtra classes. He also composed numerous commentaries on Logic (Pramāṇa), Abhidharma, and (other) branches of knowledge. In short, during his life-time there was no better scholar than he. Later he proceeded to dbUs and opened the mental eyes of numerous Piṭakadharas at Ne'u-thog, Guñthañ, sTag-luñ, and other monasteries. The great descendants of dPal Sa-skyā-pa, such as 'Jam-pa'i dbyañs Don-yod rgyal-mtshan, his brother and others showed him respect on other occasions, also when he was not preaching the Doctrine. He also acted for a short while as abbot of the monastery of Bo-don-ye. While the Dharmasvāmin bSod-nams rgyal-mtshan was listening to the recitation of the text of the

(156)

permission (luñ) of the Commentary on the Kālacakra Tantra, he insisted that he should practise it in real earnest. He spent a long time at gNas-po-čhe and preached his method of meditation, and his fame spread upwards as far as Ya-tse (mNa'-ris), and downwards as far as China. Having completed his labours for the welfare of others, he passed away at the age of 67 in the year of Water-Male-Horse (čhu-pho-rtā—1342 A.D.). dPal-l丹 Byañ-čhub rtse-mo obtained, (the system) from the scholar dPañ, whose nephew he was. He was born in the year Water-Female-Hare (čhu-mo-yos—1243 A.D.) in Southern La-stod. In his childhood he became the disciple of the Venerable dPañ and mastered the three Piṭakas, the precious class of the Tantras, and the Sanskrit language. He also studied the lesser sciences, and mastered them all. By order of dPal-l丹 bLa-ma Dam-pa he became abbot of Bo-don. When dPal-l丹 bLa-ma Dam-pa proceeded to the Imperial Court, he attended on him as far as sTag-luñ. The sTag-luñ Rin-po-čhe Ratnākara made the following request to dPal-l丹 bLa-ma Dam-pa: "Let this lo-tsā-ba rTse-mo act as preceptor of my nephew". bLa-ma Dam-pa agreed, saying he was at liberty to do so. The one known as Nephew Nam-mkha' dpal-bzañ-po was an incarnation of Dharmēśvara, son of Yu-mo. He recollects clearly all former events. rTse-mo bestowed on him the Commentary on the Kālacakra-Tantra (Vimalaprabhā) together with the hidden precepts, and other doctrines. Nam-mkha' dpal-bzañ-po became an unrivalled great scholar and wrote many treatises. Later, when residing at the monastery of sTag-luñ, he entrusted the monastery to bKra-sis dpal-brtseg, and himself concentrated on meditation only in the mansion called Thañ-lha-mdzod. Later the great lo-tsā-ba (lo-čhen) stayed at Yar-kluñs, gDan-sa Thel, and Guñ-thañ, and satisfied numerous scholars by a shower of religion, which included the Śrī-Kālacakra and other systems. In particular, sPyan-sia Grags-pa Byañ-čhub-pa obtained many doctrines (from him). He saw the great lo-tsā-ba meditating by day and by night, without leaving it, and

(164)

imitating his example, he stayed alone in darkness in a small hut, and devoted himself solely to mind concentration. After that he journeyed towards gTsān and stayed at Chu-mig Riñmo. He established many disciples in initiation, and gave them his guidance, and passed away at the age of 78 in the year Iron-Male-Ape (lcags-pho-spre'u—1320 A.D.).

The lo-tsā-ba Nam-mkha' bzañ-po, a disciple of the great lo-tsā-ba, who was learned in Grammar, Logic, and the Kālacakra, also attended on the great lo-tsā-ba (Byañ-chub rtse-mo), and preached extensively the Kālacakra in other localities. The nephew of the great lo-tsā-ba, the lo-tsā-ba Grags-pa rgyal-mtshan and his nephew dPal 'Jigs-med grags-pa accepted the doctrines of former teachers, and with the help of their learned labours, worked for the welfare of numerous disciples, and became Masters of the Doctrine. This 'Jigs-med grags-pa was born in the year Wood-Female-Hare (śin-mo-yos—1315 A.D.) and passed away at the age 77 in the year Iron-Female-Sheep (lcags-mo-lug—1391 A.D.). It also stated that he was born in the year Water-Female-Ox (čhu-mo-glañ—1313 A.D.). The disciples of dPal 'Jigs-med grags-pa, who were devoted to their teacher, and who were continuously praising him, were the Lord of Men (Mi 'i bdag-po) rNam-rgyal grags-pa, who was very learned, and the great scholar bSod-nams rnam-par rgyal-ba.

bSod-rnam-par rgyal-ba: he at first studied many Piñkas, and having become a learned man, he proceeded to Yar-'brog to visit 'Jigs-med grags-pa, and heard many doctrines from him.

He had great faith in his interpretation of the essence of the Tantras. He composed numerous treatises, headed by a Commentary on the Kālacakra in seven volumes and a detailed exposition of Tantric vows (gSañ-snags-kyi dam-tshig) of more than ten pages. Further, he listened to the exposition of the Kālacakra proper by Don-grub kun-dga', a scholar who had studied for a long time the system of Kālacakra,

(16b)

Now (here is an account) of (the school) which is known as the tradition of Rwa of Śrī-Kālacakra: The ācārya Tsī-lu-pa having first obtained the Kālacakra, his disciple was bSod-sñoms-pa (Piñdo); the latter's disciple was Kālacakrapāda, the Senior (Dus-žabs-pa čhe-ba); the latter's disciple—Kālacakrapāda, the Junior (Dus-žabs-pa chuñ-ba); the latter's disciple—Mañju-kirti; the latter's disciple—the pñdita Samantaśrī of Ye-rañ in Nepál. Rwa lo-tsā-ba rDo-rje grags-pa's nephew, named Rwa Čhos-rab was very learned in the Tantra class. He especially mastered the doctrines possessed by Rwa rDo-rje grags-pa, invited to Tibet the pñdita Samantaśrī, and (assisted by him) made a good translation of the Kālacakra-Tantra together with its Commentary—the Vimalaprabhā, and listened to its exposition. He also translated many branches of the Kālacakra, pleased the pñdita with his offerings, and cñscorted him as far as Nepál. The pñdita was pleased and presented him the hat of 'Bum-phrag gsum-pa (Sthirapāla. 'Bum-phrag gsum-pa, seems to be a title given to him, because he had memorized 300,000 ślokas). Having gone to dbUs, he laboured extensively for the welfare of numerous inhabitants of Khams and dbUs. He preached the doctrines, especially the Kālacakra, to Rwa Ye-ses sen-ge. The latter taught it to Rwa 'Bum-sen, who (taught it) to the Venerable rGwa-lo (-tsā-ba).

(174)

rGwa-lo: When during the reign of Khri-sroñ lde-btsan, king of Tibet, sBa gSal-snañ and Sañ-sí were sent as envoys to invite Buddhist monks (hwa-śañ) from China, they invited one Mi-ñag (a native of Mi-ñag) who had been a hwa-śañ, and the king made him his chaplain (mchod-gnas).

Among the Lineage of numerous mantradharas who had practised the teachings of the basic texts of the Mahāyāna, were : at Yar-'brog-sgañ-Mi-ñag gŽon-nu sñiñ-po, his son gŽon-nu Señ-ge, and the latter's son Rig-'dzin sñiñ-po, who settled in the country of rGya-ma of Roñ. His son rDo-rje sen-ge took over mKhar-phug of Roñ. The eldest of his four sons, named Ye-ses rdo-rje, was a learned man,

and attained spiritual realization. He took over the monastery of dBen-dmar, the seat of one called dBañ-phyug rgyal-pa, who had obtained the siddhi with the help of precepts known as the dbYug-čhos of the Mahāmudrā (dbYug-čhos means a secret doctrine written on a roll of paper, and hidden inside a bamboo stick, used as a walking staff by yogins). rGwa-lo was born to him in the year Water-Female-Hog (čhu-mo-phag —1203 A.D.). On being recognized as an incarnation of rGwa-lo, he was called rGwa-lo. His real name was rNam-rgyal rdo-rje. In his childhood he met the Kha-čhe pañ-chen (Śākyāśri) at Nur-smrig, who perceived that he was to become a remarkable man. He (Śākyāśri) took the boy with his hand and pronounced an auspicious śloka. During his studies, the boy became afflicted by the "king" (rGyal-po, a demon of the gNas-byun čhos-skyoi class). He proceeded to Thar-pa to (interview) dPyal, and the affliction left him. There for three years he studied the Sanskrit alphabet. He listened to the exposition of the Hevajra and (Vajra) vārahī Cycles, and afterwards preached them. All were filled with amazement. From Rwa 'Bum-señ he obtained the doctrines of the tradition of Rwa, and especially the Kālacakra. He practised meditation, and obtained the perfection of speech, and gained the faculty of composing new mantras. He taught the Kālacakra and had many disciples. He died at the age of 80 in the year Wood-Horse (čhu-rtā—1282 A.D.). His chief disciple (was) the Venerable Man-luñs-pa, the Great (a famous Tibetan pilgrim who wrote a lengthy account of the holy places of India /Man-luñs-pa'i lam-yig/, on which the Byañ Šamba-la'i lam-yig by dPal-ldan Ye-śes, the Third Pañ-chen bLa-ma of bKra-sis lhun-po, was based). He was born in the year Earth Female-Hog (sa-mo-phag—1239 A.D.). In the year Iron-Male-Mouse (lčags-pho-byi-ba—1300 A.D.) he took the vow in front of the Mahābodhi at Vajrāsana not to partake of more than a single grain of rice and a drop of water per day, while expecting a prophecy by the Mahābodhi image. On the 12th day (after his vow) the host poured some

water over his head but he scarcely felt it. On the 18th day the Mahābodhi (image) spoke to him, saying: "O son of noble family! Proceed to Mount Potala, and practise the virtuous conduct in the manner of Bodhisattvas in the presence of the Bodhisattva Avalokiteśvara". Having received this prophecy, he rose and proceeded southwards. While staying at the caitya of Śrī Dhānya-kataka (Guntur District, Madras), a splinter of señ-Idañ wood (Khadira, Acacia catechu) injured his foot, and he bled profusely. After healing his wound, he obtained the Paramākṣarasukha (mchog-tu.mi-'gyur-ba'i bde). Then attired as an Indian yogin he crossed over the surface of the Ocean, as if walking on hard ground, and proceeded towards Potala. rGwa-lo had many disciples: the bLa-ma 'Phags-pa, Rin-po-che Khro-phu-ba, Lho-pa Grub-señ, Thāñ-ston lo-tsā-ba, and others. His eldest son rGya-gar grags-pa whose ordination name was bLo gros nam-nkha' dpal became learned in all the doctrines of his father, including that of Kālacakra, and took over the manastery of dbEin-dmar. He built a vihāra, performed (there) extensive religious works, and passed away. His second son Ses-rab señ-ge was born in the year Iron-Female-Hog (lcags-mo-phag—1251 A.D.). In his youth he studied grammar (i.e. Sanskrit Grammar) and the Kālacakra. At the age of 16, he taught the Kālacakra. At the age of 20, he proceeded to That-pa (situated near Gyantse) and obtained the doctrine from dPyal. At the age of 22, he came to sTag-sde señ-rgyal and for five years studied the Prajñāpāramitā and Logic. He became especially learned in Logic. He took part in philosophical debates in dbUs and gTsāñ. At the age of 30, he was ordained and received the final monastic ordination in the presence of the bla-ma Chos-rgyal 'Phags-pa and the upādhyāya mChimis. He listened the expositions of many doctrines. He invited the lo-tsā-ba Grags-pa rgyal-mtshañ, and listened to the exposition of the Vajramālā initiation, Tantric texts, including the Mañjuśrīmūlatantra (Kg. rGyud-'bum, No. 543), etc., as well as the sMan-dpyad

(18a)

yan-lag bryad (The "Eight branches of Medical Science," Tg. gSo-rig-pa, No. 4306). He took over the monastery of dbEn-dmar, and preached there for a long time. He also preached many doctrines at various other monasteries, such as Tharpa Klio-phu, bSam-yas, sTag-luñ, gZu Kun-dga' ra-ba, Sañśritse-gdon, Chu-mig, sTon-mo-luñ, gYus-dGa'-ldan, and others. At the age of 41, he entrusted dbEn-dmar to the bla-ma rDo-rje rgyal-mtshan and himself settled at dMu. He founded Sambhar (gTsāñ) and built there a vihāra. He copied the Tantra section of (the bKa'-gyur) and the Vinaya, and laboured for the welfare of living beings. At last, he bestowed an initiation on the newly born Dharmasvāmin bSod-nams rgyal-mtshan, and died at the age of 65 in the Wood-Female-Hare (śin-mo-yos—1315 A.D.). He had many disciples among the descendants of Sa-skyā-pa, including the Ti-śri (Ti-shih) Kun-blo and others; numerous disciples among great men, and many disciples who were learned men, virtuous and benevolent, such as the lo-tsā-bas Yar (Yar-kluñs Grags-pa rgyal-mtshan), Thar (Thar-pā lo-tsā-ba Ni-ma rgyal-mtshan), dPañ (dPañ bLo-gtos brtan-pa). He had in particular many disciples learned in the Kālacakra. The third son (of rGwa lo) the ācārya rNal-'byor looked after the country. The fourth son—the bla-ma Ākarasiddhi mastered the Kālacakra according to the traditions of Rwa and 'Bro, as well as the complete systems of dPyal-ba and Sa-skyā-pa. His son the bla-ma rDo-rje rgyal-mtshai was born in the year Water-Female-Sheep (čhu-mo-lug—1283 A.D.). In his youth he studied grammar and was ordained by Jam-dbyanis Rin-rgyal acting as upādhyāya, and the ācārya Ses-gyal acting as ācārya. At the age of 16, he took over the monastery of dbEn-dmar. He maintained a school (bśad-grwa) of Kālacakra, and received the final monastic ordination in the presence of the upādhyāya bKa'-bži-pa and the upādhyāya Zal-sīha-ba. He studied the grammar of Candragomin (Tsandra-pa/Candra-vyākaraṇa-sūtra, Tg. sGra, No. 4269/) and different kinds of alphabets with the Thar-

pa lo-tsā-ba, and studied the Abhidharma and many hidden precepts (upadeśa) and propitiation rites (sādhana). He obtained from the bla-ma Ses-rab sen-ge-ba all the instructions pertaining to initiation rites, especially those of the Kālacakra, and mastered them in the manner of a vase filled to the brim. Further, he obtained from the upādhyāya Zal-sha-ba the Vinaya and the Abhidharmakośa. From mDzo-po Lhas-pa Sañs-rgyas sgom-pa (he obtained) the Vajramālā, transmitted through the Lineage of sGāt lo-tsā-ba, the Guhyasamāja, the Samvara Cycle according to the method of Atīśa, hidden precepts of the "Path and Fruit" doctrine (Lambras), etc. Further, he studied many Tantras. He also obtained from Sri'u čhuñ-pa bLo-ldan sen-ge the Guhyasamāja, the Yoga (Tantra), the gSañ-ldan (Tg. rGyud, No. 2584), the gDan-bži (Kg. rGyud-'bum, No. 430), and other texts. bla-ma Ses-rab sen-ge having died, he took over Sambhar and dbEn-dmar. For a long time he carried on the preaching of the Kālacakra. After that he was invited by the Great Emperor, because his fame had encompassed all quarters. He proceeded to the Imperial Court in the Dog year (khyi-lo—1310 A.D. This must be the Iron-Dog year (lcags-khyi), and installed faith in the Great Emperor and all his ministers. He died at the age of 43 in the year Wood-Female-Ox (śin-mo-glañ—1325 A.D.).

Bu-ston Rin-po-čhe obtained from him the Kālacakra. At first he studied with Thar-pa lo-tsā-ba the Grammar by Candragomin and mastered the work of a translator. He fostered the incomparable hidden precepts of the Sadaṅga-yoga which were transmitted in the Lineage of Anupamarakṣita (dPe-med-tsho), meditated, and a wonderful experience was produced in him. He inquired into numerous difficult points of the Kālacakra, and committed them to memory. Later he visited the bla-ma rDo-rje rgyal-mtshān at Sambhar. During the nine months of his residence there, he attended the daily recitations of the Commentary on the Tantra (Vimalaprabhā), and they conducted detailed investigations (into the system). He

also made a thorough study of astrology, and studied the "lesser" branches of the Kālacakra. Following the advice of rDo-rje rgyal-mtshan, he translated the Commentary on the Seko-deśa in 360 ślokas (Tg.rGyud, No.1354). Having come to Žalu (gTsān), he chose the Kālacakra as the subject of his seasonal preaching, and preached it. He also composed many treatises (śāstras) on the Kālacakra. Later he obtained numerous hidden precepts of the Saṅga-yoga by Kun-spais-pa, which were in the possession of the bla-ma 'Phags'-od-pa. While he was writing down notes on the Vimalaprabhā (Commentary on the Tantra), he revised the translation made by Soṇ. He wrote it out properly, after it had been translated by two translators at Jo-naṇi. In general, (one can say) that although there were many men learned in the system of the Kālacakra, as well as many siddhas, in the domain of the detailed exposition of the system, Bu himself was preeminent, the chief and the best. Through his continuous teaching of the Kālacakra, he obtained numerous disciples, the chief among whom was dPal-l丹 bla-ma Dam-pa, who never left behind the book containing the Kālacakra, and studied it with great diligence even while touring the country. Having examined all the Commentaries and many different works translated previously, he wrote on many branches of the Kālacakra, such as the "Mandala-rite" (mNon-dkyil). He also composed a Mahā-tīkā. While, he was preaching it at sNe-thāṇi, more than 500 scholars possessing this text gathered there. Later he made a revision of the Mahā-tīkā. Even at the end of his life, he used to bestow complete initiations on numerous great kalyāṇa-mitras, though himself suffering from an ailment. The Dharmasvāmin Bu's successor, the lo-tsā-ba Rin-chen rnam-rgyal-ba also made the Kālacakra the subject of his seasonal preaching, and taught it. His Spiritual Lineage exists until now. The Dharmasvāmin Rin-po-čhe Saṇs-pa Kun-mkhyen-pa obtained the complete Cycle of the Kālacakra from Čhos-kyi dpal-ba of Goṇ-gsum bde-čhen, a disciple of the All-knowing Bu (-ston), and benefitted nu-

(194)

merous living beings. The Venerable Tsōñ-kha-pa, the Great, also heard the initiation rites, the exposition (of the system), and the hidden precepts of the Kālacakra from Goñ-gsum bde-chen-pa. He (Tsōñ-kha-pa) taught the complete exposition of the Commentary on the Tantra (Vimalaprabhā) in the year Earth-Male-Dog (sa-pho-kyi—1418 A.D.). Being a Master of the Doctrine, the Lord All-knowing (Tsōñ-kha-pa's) preaching of the system on a single occasion only became like a banner which was never lowered, not like the others who had preached (the system) on a hundred occasions. Such was the statement by my Teacher. Again, from bSod-nams lhun-giub, who was a clansman of the bla-ma rDo-rje rgyal mtshan, the bla-ma Nag-gi dban-phyug grags-pa obtained the Kālacakra Cycle with its branches. He looked after many disciples, and was learned in both the direct and indirect meanings of the Kālacakra (in the Kālacakra drañ-don or neya-artha means "meaning made easy", and corresponds to the utpannakrama degree; nes-don or nīta-artha means "sublime meaning", and corresponds to the sampannakrama degree). He had the faculty of attracting the minds of others with the help of rites, such as dance and song recitals, etc. He was also learned in astrology and composed a treatise (śāstra) on it. His maṇḍala rite received a great spread. The Dharmasvāmin rGod-phrug ras-pa used to say that once when he was listening to his exposition of the guide to the Sadaṅga-yoga, he saw the Teacher as Sa-ba-ri dban-phyug. Again, the Se lo-tsā-ba gZon-nu tshul-khrims studied the Commentary on the Kālacakra-Tantra (Vimalaprabhā) on two occasions with Tsa-mi, on one occasion with Abhaya, on one occasion with Bhāskara, and the first part of the Commentary with Abhiyukta.

While both Abhaya and Mañjukīrti had been disciples of Nā-ro-pa, Abhaya had been also a disciple of Tsa-mi. Bhāskara was also called Bhāskaradeva, meaning "Sun god" ('Od-byed-lha), the disciple of Śrīdhara (dPal-'dzin). When Se lo-tsā ba came to Tibet, he taught the system to

(19b)

gNōs Dar-ma-'od. The latter taught it to Dus'-khor-ba bKra-śis rin-chen. The latter to Dus'-khor-ba Sañ-srgyas rdo-rje. The latter to Śrī U-rgyan-pa. The latter taught it extensively basing himself on the translation by Tsa-mi, at La-stod, Yar-kluñs and other localities. sNe-mDo-ba obtained it from Grub-čhen-pa (U-rgyan-pa), and latter taught it to the Dharmasvāmin Rañ-byuñ-ba (Rañ-byuñ rdo-rje) according to the translation by Tsa-mi. rGwa lo-tsā-ba obtained the hidden precepts of the Sadaṅga-yoga from Tsa-mi, as well as studied it under Abhaya. He practised meditation and attained spiritual realization (siddhi). His fame spread as far as Zañs-gliñ (according to some authors—Ceylon, according to others—Tāmralipti). Having come to Tibet, he bestowed these precepts on Zañ-tshal-pa and others. He laboured for the welfare of others by bestowing initiations and precepts throughout dbUs, gTsāñ and Lower Khams. He lived to the age of 89.

(202)

Again, when the pāṇḍita Vibhūticandra was preaching Grammar to about five disciples in Nēpāl, there came a yogin wearing a black lion-cloth. At first the disciples wondered at him, and informed the pāṇḍita. The latter understood that this was Sa-ba-ri dBañ-phyug. He then requested the yogin to bestow on him the Sadaṅga-yoga, the essence of all the Tantras, and the latter bestowed it on him. The yogin stayed for 21 days, and said that he was going to Kāśmīra. When he had left, the pāṇḍita (Vibhūticandra) asked all the Tibetans, who had come to Nēpāl: "Who was the most famous kalyāṇa-mitra in Tibet at the present time?" They replied that "the greatest was Ko-brag-pa". The pāṇḍita then sent a letter to Ko-brag-pa saying that he possessed the profound precepts of Sa-ba-ri dBañ-phyug (in Tibetan also called Ri-khrod-pa dBañ-phyug. See A. Gruenwedel: Die Geschichten d. Vierundachtzig Zauberer/Mahāsiddhas/, p. 148), and that he should come to receive them. Ko-brag-pa despatched suitable presents to the pāṇḍita and his retinue, and requested the pāṇḍita to visit Tibet. When the pāṇḍita reached Diñ-ri, he bestowed the hidden precepts on Ko-brag-

pa, dPyal A-mo-gha, gYui-phug-pa, Neg-po Chos-l丹, and Mar-ston gYañ-bar. The pāṇḍita himself also listened to the hidden precepts preached by Ko-brag-pa. These precepts spread greatly. The ascetic Žāñ when preaching the pratyāhāra (restraining organs) stage of the Sadaṅga-yoga (so-sor sdud-pa), used to base himself on this system only. The Kha-čhe pañ-čhen (Sākyasrī) bestowed on the lo-tsā-ba dPyal Chos-kyi bzañ-po the Commentary on the Hevajra-Tantra (brTag-gñis), composed by Nā-ro-pa, and the latter's secret precepts on the Sadaṅga-yoga (sByor-ba yan-lag drug). These secret precepts the lo-tsā-ba expounded in a book entitled the "Key to the Casket of Precious Stones" (Rin-po-čhe sgom-gyi lde-mig). gÑal-pa Hrul-po, a disciple of the lo-tsā-ba (Khro-phu lo-tsā-ba), composed a commentary on it. The book exists nowadays. But the best of the initiations and precepts of Śri-Kālacakra (originated) from the Venerable Great scholar (mKhas-pa čhen-po) Śri Vanaratna (dPal Nags-kyi rin-čhen). This Precious Great pāṇḍita was born¹ as the son of a king in the town of Dami-pa (Sadnagara) in Eastern India (Chittagong District, E. Bengal). At the age of 8, he received the noviciate from one named Buddhaghoṣa (Saṃśryas-dbyāns), who led many hundreds of thousands of monks, was learned in all sciences and endowed with a great faculty of prescience, and who acted as upādhyāya, and one named Sujataratna, who led many tens of thousands of monks, and who acted as ācārya, at the vihāra called Mahācaitya. He studied many sciences under these upādhyāya and ācārya, as well as with other scholars. The upādhyāya produced in him a Mental Creative Effort towards Enlightenment. He listened to the exposition of numerous profound initiations and hidden precepts. At the age of 20, he received the final monastic ordination from his former upādhyāya and ācārya. Then having become an ascetic, he journeyed to Seṅga'i gliñ (Ceylon). He spent six years

(206)

¹ In 1384 A.D. (Śin-byi-lo, Wood-Mouse year).

there. He visited many sacred places and miraculous images, many wonderful miracles taking place. From the ācāryā Dharmakīrti he obtained the Vinaya-āgama, the 'Od-Idan (Tg. 'Dul-ba, No. 4125), and other texts. He practised chiefly the mind concentration. Then when he was about to return to Jambudvīpa, he had a vision of Sañś-rgyas Gais-čhen-mtsho (Hemasāgara). Unharmed by heretics, he journeyed to the kingdom of Kaliṅga in Southern India. There a great pāṇḍita named Mi'i nī-ma (Nārāditya), famed as a scholar in Jambudvīpa, praised him in the following verse:

(21a)

“Great sthavira Vanaratna,
Who has realized the freedom from Worldly attachment
(Virāga)
Having cleansed the turbid defilement produced
in the World,
O beings! Follow on him with devotion, in order to
pacify the Sañśāra.”

He worshipped him for a considerable time. Again he proceeded towards the Śrī Dhiānya-kaṭṣṭaka mahā-caitya, and stayed for some time in the hermitage of Nāgabodhi (kLu'i byaṇ čhub). At first he met Sa-ba-ri dBaṇ-phyug. Then while en route to Magadha, he studied with the heretical pāṇḍita Harihara the book Kalāpa (Kalāpasūtra, Tg. sGra, No. 4282), a version which was seven times larger than the one known in Tibet. Most of his time he spent in meditation practising the Sadaṅga-yoga. He especially practised meditation (according to Sadaṅga-yoga), observing periods of three years, three half-months and three days (according to the Yoga method advocated in the Kālacakra, a yogin should observe the following periods in meditation : three years, three half-months and three days; during these periods the physical organism is believed to undergo a complete change) in a forest situated beyond the river called Ka-na-kra-śo-tam. He attained an excellent mind concentration and met Virūpakṣa, the Lord of Yoga, in a vihāra called Uruvāsa, and his disciple the siddha Pāghala. (In this vihāra) a miraculous stone image of Ārya

Avalokiteśvara spoke to him: "Go to Tibet! After attending on a king, you will be of benefit to many!" In accordance with this prophecy, he first proceeded to Nepāl, and there obtained from the great pāṇḍita Śilasāgara the Bodhicittotpāda according to the method of the Bodhisattvacaryāvatāra. He reached Tibet in the year Fire-Male-Horse (me-pho-rtā—1426 A.D., Vanaratna is often called "Pāṇḍita 'mtha'-ma" or "The Last Pāṇḍita".) On his arrival at Lha-sa and Yar-kluṅs a few people only came to ask him about religion. He therefore returned again to Nepāl. While he was residing at the vihāra of Sāntapūri of Phags-pa Śīn-kun (Svayambhū-caitya in Nepāl), there came first the bla-ma Sañs-rgyas-dbyāns (Buddhaghosa), and after that, Śrī Sa-ba-ri dBañ-phyug. They drew the maṇḍala-cakra, and bestowed on him the initiation into the Cycle of Saṃvara, and in particular the uttara-abhiṣeka (of Kālacakra), following which he experienced an immutable Bliss. Again, Si-tu Rab-bstan-pa having despatched as messenger one named Bod rgyal-ba, invited him, and he journeyed to rGyal-rtse (Gyangtse). About that time he met sMra-ba'i khyu-mchog čhen-po Roñ-ston, the All-Knowing. He bestowed several precepts on him and other kalyāṇa-mitras. Later he proceeded to Lhā-sa. There, while residing on the Srin-po-ri with the "Great Lion of Speech" (sMra-ba'i señ-ge, Roñ-ston), he received an invitation from the Dharmasvāmin Grags-pa 'byuñ-gnas-pa. He spent some time at the great monastic college of rTses-thāñ, where the Dharmarāja Grags-pa 'byuñ-gnas and his chief minister obtained from him several initiation rites of the Saṃvara Cycle, according to the method of Lü-i-pa. After that, the Teacher and his supporter (Grags-pa 'byuñ-gnas) proceeded together towards Goñ-dkar. About that time Grags-pa 'byuñ-gnas received on the Srin-po-ri the initiation of Acala according to the Anuttara (-Tantra). He (Vanaratna) had a vision of the Saṃvara image (found at that place) to be alive (this image had been erected by Vibhūticandra on advice from Śākyasrī-bhadra). Then the great pāṇḍita and his disciples proceeded

(21b)

to sPa-gro (Bhutan), and spent some time there. There he met Padmasambhava. After that in the year Fire-Male-Dragon (mc-pho'-brug—1436 A.D.) he proceeded to sNe-gdon. Shortly afterwards he took up residence at rTses-thān. He bestowed the complete precepts of the Sadāṅga-yoga according to the system of the great ācārya Anupamaraksita on us, the 32 Piṭakadharas, headed by the mahā-upādhyāya of sNar-thān-bSod-nams-mčhog-grub-pa; the great Grags-bzañ-pa, the Great bLo-gros rgyal-mtshari-pa, the mahā-upādhyāya of Thel-pa-Kun-rgyal-ba, and Chos-kyi grags-pa, the Lord of Speech. In the past Bu-(ston) Rin-po-čhe had studied the hidden precepts according to the method of Anupamaraksita (dPe-med-'tsho) with the Thar-pa lo-tsā-ba, however, with the exception of the pratyāhāra and the dhyāna-aṅga, the prāṇā-yāma (srog-rtsol) and the other three aṅgas (of these precepts) belonged to the systems of other pañḍitas (and not to that of Anupamaraksita). But here (in these precepts) all the six branches (aṅga) belonged to the system of Anupamaraksita. Therefore his grace was very great. The Spiritual Lineage of the above precepts: Avalokiteśvara, the ācārya Anupamaraksita, dPal-'dzin dGa'-ba (Śrīdharanandana), 'Od-byed-lha (Bhāskaradeva), 'grub-thob Ni-ma-dpal-ye-śes (the siddha Surya-śrījñāna), Chos-'byuñ ži-ba (Dharmākaraśānti), Ratnaraksita, Mi-dbañ-blo (Narendrabodhi), Phyogs-grol (Muktipakṣa), Śākyarakṣita, rje Legs-skyes (Sujata), and Sañs-rgyas-dbyāñs (Buddhaghosa). The latter bestowed (them) on the Dharmavāmin the Precious Great Pañḍita (Vanaratna). At rTses-thān after completing the exposition of the "Guide to the Sadāṅga-yoga", he (Vanaratna) bestowed (on us) the initiation of Acala of the Anuttara-Tantra, and the blessing of (Vajra)vārahī, according to the six texts of the Vārahī Cycle (Phag-mo gžuñ-drug: Tg. rGyud, Nos. 1551, 1552, 1553, 1554, 1555, 1556). Next year he (Vanaratna) bestowed on the Dharmarāja Grags-pa 'byuñ-gnas the complete initiation of the Vajramālā according to the system of the ācārya Abhaya, having divided it into forty-five mañḍalas. Its Spiritual

(224)

Lineage: Vajradhara, Vajra-yoginī (Vajravārahī), Abhayākara, Nāyakapāda ('Dren-pa'i žabs), sTobs-bču-dpal (Daśabalaśī), Vikhyātadeva, Śribhadra, Lalitavajra, Dharmagupta, Ratnākara, Padmavajra, Rātnakīrti, Buddhaghosa, the Dharmasvāmin the Precious Mahā-paṇḍita (Vanaratna. dGe-bčes dGe-'dun chos-phel tells me that a detailed biography of Vanaratna exists in manuscript form in Tibet. The rNam-thar contains valuable information on Ceylon). After having attended the initiation rite performed by the Dharmarāja, numerous great Pitakadharas, who had mastered the sacred scriptures, received the full initiation into the same maṇḍala (i.e. the maṇḍala into which was initiated Grags-pa 'byuñ-gnas).

The Spiritual Lineage of the Great Commentary Śrīsaṁ-pūtanatrājaṭkāmnāyamāñjari-nāma (Man-hag sñē-ma, Tg. rGyud, No. 1198) which was bestowed (by Vanaratna) on the Dharmarāja Grags-pa 'byuñ-gnas-pa and five other Piṭaka-dharas: Abhaya, Nāyaka, Ratnabuddhi, Dharmāgupta (Chos-sbas), Sahajakīrti (Lhan-skyes-grags), Dharmāśī, Sākyadhvaja (Sākyā rgyal-mtshan), Vāgiśvarakīrti (Nag-dbañ-grags), Ratnakīrti (Rin-chen-grags), and the Precious Mahā-pandita (Vanaratna). Again he (Vanaratna) proceeded to Nepāl via sKyirōn escorted by a retinue sent by the king, and decided to go to Vajrāsana in order to erect a large image of the mahā-guru Buddhaghosa. Robbers having heard that he had become the spiritual teacher of the Tibetan king, waited for him on the road, and because of this he had to postpone his journey there. He sent a man with offerings to Vajrāsana. In Nepāl proper, he erected a beautiful golden image of Vajradhara which he considered to represent Buddhaghosa, and in the meantime laboured for the welfare of others by preaching various doctrines, etc. He spent his entire time in work which was without equal, and concentrated mainly on meditative practice. Later he again came to Tibet in the year Water-Female-Hen (čhu-mo-bya—1453 A.D.). On his way, he bestowed on Byañ-pa, father and son, and their numerous retinue the initiation into the Samvara Cycle, etc., as well as

(22b)

preached during the journey many other doctrines. Having reached Yar-kluñs, he bestowed on the Great Lord Kun-dga' legs-pa and his retinue, as well as on sMra-ba'i dban-phyug ("The Lord of Speech") bSod-nams tnam-par rgyal-ba and on many other great Piṭakadharas, the complete initiation into the Sadāṅga-yoga. On some he bestowed the exposition of the sampannakrama degree of the Vajravārahī Cycle. Further, he preached to the monastic congregations at rTses-thāñ, gSañ-phu, Guñ-thañ (Lha-sa), and other monasteries. By establishing a multitude of people in various localities in the mental Creative Effort towards Enlightenment, etc., he brought to an end their Phenomenal Existences (saṃsāra, i.e. they obtained emancipation). He was invited to gDan-sa Thel and other places. He laboured extensively for the welfare of others, as well as for his own, and observed wonderful signs of mental concentration. He seems to have been the most popular among the pāṇḍitas who visited Tibet in later times. Especially in the exposition of the sublime meaning (nīta-artha) of the Vajrayāna, his grace was like the restoration of the life-string (srog-'thud-pa). At our first meeting, he bestowed on me several initiations, such as the initiation into the maṇḍala of Mañjuvajra, the complete initiation into the Kālacakra according to rites described in the Commentary on the Tantra (Vimalaprabhā), which was accompanied by certain other rites (not mentioned in the Vimalaprabhā and belonging especially to the Kālacakra).

Its Lineage: Ādi-Buddha, from Sucandra to Kulika Vijaya (Rigs-Idan rnam-rgyal), Kālacakrapāda, the Senior, Kālacakra-pāda, the Junior, Sākyasimhadhvaja (Sāky-a-señ-ge rgyal-mtshan), Gautamaśrī, Madhañgarasvāmin, Ratnamañgala, Jinālamkāra, Swāmin Matimant, Sākyarakṣita, Sujata, Buddha-ghoṣa, the Dharmasvāmin the Precious Mahā-pāṇḍita (Vana-ratna). In the above manner, this Precious Great pāṇḍita, though he had no opportunity to expound the Great Commentary on the Tantra (Vimalaprabhā), restored the precepts of both the utpannakrama and sampannakrama degrees of the

(234)

Kālacakra, and his grace was great. Later the lo-tsā-ba and scholar bSod-nams rgya-mtsho having come to Nepāl, obtained numerous precepts from the Precious Great Pañdita and their practical application (lag-tu blañ-ba), and the accounts of the mystic experiences of the mahā-pañdita, etc. The detailed account can be had from him. Further, he (bSod-nams rgya-mtsho) completed the translation of the commentary Vasantatilaka-nāma (dPyid-kyi thig-le žes-bya-ba, Tg. rGyud, No. 1448), composed by the ācārya Kṛṣṇa (Nag-po-pa), which was left untranslated, with the exception of the commentary on the ten Detailed Expositions (rGyas-bstan, name of the first chapters of the Vasantatilaka), and bestowed its "permission" (luñ, permission to read the text). During his second (visit to Tibet) the pañdita on being requested by the Precious Dharmasvāmin sPyan-sna Nag-gi dbañ-phyug, composed a guide on the Śrī-Cakrasaṁvara-pañcakramavṛtti (Dril-bu Rim-lia, Tg. rGyud, No. 1435) as well as expounded the text. The practice based on the Pañcakrama, which existed formerly in Tibet, belonged to the 'sanimitta' class (mtshan-ma-dañ-bčas-pa), but the one he bestowed belonged to the sampanna-krama degree of the "animitta" class (mtshan-ma-med-pa). Its Spiritual Lineage : Vajradhara, Vajra-yoginī (Vajravārahi), Vajraghāṇa (rDo-rje dril-bu-ba), Kūrmapāda (Rus-sbal-žabs), Jālandharapāda, Kṛṣṇa (Nag-po-pa), Bhadrapāda (bZañ-pō-žabs), Vinayapāda (rNam-rgyal-žabs), Tillipa, Nā-ro-pa, Yogendratilaka (rNal-'byor-dbañ-po'i thig-le), Pad-ma-dkar-po, Ye-śes-'dzin (Jñānadhara), dGe-ba'i blo (Kalyāñamatī), Buddha-jñāna (Sañs-rgyas ye-śes), the Great Lord Sujata (rJe-chen-po Legs-skyes), Phyogs-grol (Diñmuka), Dharmakīrti (Chos-kyi grags-pa), Ratnakīrti (Rin-chen grags-pa), the Precious Dharmasvāmin Mahā-pañdita (Vanaratna). Further, he bestowed on dPal bSod-nams rnam-par rgyal-ba and others the rDzogsrim Sañs-rgyas 'čhat-pa by Lü-i-pa, the Kye'i rdo-rje'i rdzogsrim sNiñ-po brgya-pa composed by Āryadeva (Pratipattisāraśataka, Tg. rGyud, No. 2334), and the commentary on it composed by Herukadeva (Tg. rGyud, No. 2335). Vana-

(23b)

ratna performed extensive religious works in Tibet, such as translations of each of the above mentioned texts, etc. He again returned to Nepāl, as prophesied by his Teacher and his tutelary deity. He devoted himself exclusively to meditation at the hermitage of Govicandra, met the mahā-siddha Lū-i-pa and others, and was pleased. He constantly supported the beggars of Nepāl by giving them food and material gifts, as well as satiated the fortunate ones with different kinds of doctrines. At the age of 85, in the eighth month of the year Earth-Male-Mouse (sa-pho-byi-ba—1468 A.D.) he said: "I shall now hold the feast of going to the Tuṣita Heaven", and offered a great feast to all the 'Ju-'Ju of Nepāl, and to a crowd of beggars. After that, till the eleventh month, various supernatural phenomena, such as flower showers, earth tremours, rainbows inside his house, etc. were observed. Especially on the 18th day of the 11th month, (it was observed) that while the pāṇḍita was preaching the Doctrine, streams of white water similar to milk filled the air round his body. Till midnight of the 22nd day he held a Tantric feast with his disciples, holders of (Tantric) vows, and gave out detailed prophecies about profound doctrines and future events. Then having retired to his cell, he sat in the "diamond" (vajra) posture on his meditative mat, holding his body erect, and manifested the state of going to Heaven. In the evening of the 23rd, when people were conveying (lit. inviting) his remains for cremation at the Ram-dolí burial ground (situated near the hill of the Svayambhū-caitya), the whole of the country of Nepāl was enveloped by a great light, the points of the flames of the funeral pyre became entwined with rainbows and rose towards the limitless sky, and numberless great miracles were observed. Even the dull Nepālese were filled with an undifferentiated faith and seemed to share in the highest form of emancipation. This Great Soul, free from any kind of defiling defects, conformed to the ideal of an ācārya as described in the Precious Tantra class. He also was endowed with all

(24)

the virtuous qualities (listed in the Tantras) without exception, and especially was believed to possess all the marks of a Holy Teacher as described in the Kālacakra-Tantra, and those of a bestower of spiritual realization. Therefore he became our highest and only refuge.

Now the Great Translator bSod-nams rgya-mtsho: In the garland of his former existences, he performed the labours of the three boundless accumulations.

For the welfare of living beings, he reached the end of the Path. Though he had attained the Highest Enlightenment (Abhisambodhi), a state characterized by renunciation and knowledge which cannot be improved upon, there is no doubt that he had assumed the form of a mahāsattva, a leader, who strove to convey the travellers-disciples to the firm ground of salvation. Having equipped the boat of action by crowding the sails of wisdom and commiseration for the benefit of the helpless who had sunk into the dreaded ocean of Phenomenal Existence (*samsāra*), stirred up by a hundred waves of imagination (*samkalpa*, *kun-r tog*), filled with waves of defilement and the sea monsters of Karma, and surrounded by the fire of the Aśvamukha range (*rTa-gdon*—the iron mountain range surrounding the Ocean) of the (five) groups of elements, constituting an ordinary individual (*upadāna-skandha*, *fi-bar lep-pa'i phuñ-po*), took rebirth as the equal of ordinary living beings in the eyes of his disciples. The manner of his labours for the sake of the Doctrine can be best told in eight chapters: The first (chapter) relates the manner of his taking rebirth in the Spiritual Lineage of Saints (*siddhas*). The king of Nan-lam known by the name of 'Od-kyi dKyil-khor-čas belonged to a family without blemishes. He belonged to the Rog clan. In the past the religious king Khri-sroñ-ide-btsan in order to establish the Doctrine (in Tibet), had invited the *upādhyāya Bodhisattva* (mKhan-po Bödhisattva-Sāntarakṣita) and the *vidyādhara Pad-ma*, who ordained the seven "Men on Probation" (*Sad-mi mi-bdun*). One of them, named, Nan-lam rGyal-ba mchog-dbyangs obtained the spell (*siddhi*)

(24b)

of Hayagrīva. Among his descendants there was an uninterrupted succession of scholars and siddhas, and the best among them, in both miraculous powers (siddhi) and knowledge, was the great *vidyādhara bSod-nams 'od-zer*. He and mother dPal-l丹 'dzom-pa, a natural dākini, had five sons and daughters. He (*bSod-nams rgya-mtsho*) was born as the eldest of them. At the time (of his being in his mother's womb), his mother saw in her dream that she had found in a spring a golden vajra with five points, and that her Mind and body became filled with bliss. They (mother and child) were nourished by sun-rays and surrounded by rainbows. Music pleasant to the ear resounded. Accompanied by the above miraculous signs, the child was born on the 25th day of the 10th month of the Wood-Male-Dragon year (*śiñ-pho-brug*—1424 A.D.), known as *khro-mo* or "the fierce" (*krodhi*), at Khyams Khañ-gsar in Yar-kluñs-bstan-thān. He was named *dPal-'byor rgya-mtsho*, because an increase in all kinds of gains was observed. Later the Precious mGon-rgyal-ba of gSañ-phu Brag-nag gave him the name of *bSod-nams rgya-mtsho'i sde*, a name which corresponded to its meaning. He became known by that name to all. He was brought up with special veneration in the midst of the ocean of plenty. Like a lotus in a lake, he became the nectar of the eyes of all peoples.

The second (chapter): The manner of his manifesting extraordinary deeds as a child. Soon after his birth, when he was being fed on the lap of his nurse, all felt attracted towards him. His daily behaviour differed from that of ordinary people. At the age of 4 or 5, he was taken to bSam-yas, and as soon as he saw the sacred images in the "Temple of the Three Styles" (*dbU-rtse-rigs-gsum*, or *Sanyang temple*), he performed different kinds of salutations and made offerings (to them). He was overpowered by sadness (*hes-'byuñ*) towards the World, and deep faith. His hair stood erect and he shed tears. On some occasions he used to preach to his playmates on the subject of the different kinds

(254)

of suffering of this Phenomenal Existence (*samsāra*) and Hell (durgata), and directed their Minds towards emancipation from them. He was able to master without difficulty the alphabet and even excelled his Teacher. He used to recite regularly mantras and sacred texts. He also composed a beautiful poem, perfect in words and meaning, and presented it to his mother, who was fond of poetry. Because of his (former) practice of meditation of the sampunnakrama degree, he (constantly) dwelt in a mystic trance, (in which) he contemplated countless visions, and spent a long time gazing at them. Everywhere he used to erect altars in front of the Three Jewels. In this manner he spent all of his time in virtuous labours which were difficult to perform even by great beings, and always remained alert.

The third (chapter): The manner of his ordination and of his continuous search for knowledge. When he had reached the age of seven, Röñ-ston-pa sMra-ba'i sei-ge accompanied by his disciples came to bSam-yas and revolved the Wheel of the Doctrine. The (child) attended the religious class and showed great devotion (towards Röñ-ston-pa). He felt sad pondering over the sufferings of the Phenomenal Existence which was similar to a fiery pit. He thought that he should take up ordination into the Doctrine. He was ordained by the Dharmasvāmin Röñ-ston who acted as upādhyāya, Dwags-po bKra-śis rnam-par rgyal-ba acting as ācārya, and the bKa'-bzī-pa Šes-rab dpal-ldan as "Time recorder" (dus-bsgo-ba). At the time (of the ordination) the upādhyāya said: "He will become a holy man, the owner of boundless doctrines," and encouraged him with these words. He was given the name of Sākyā rin-čhen. While he was engaged in the study of the Pramāṇavārtika and the Prajñāpāramitā under his uncle the ācārya Nag-dbañ-ba, he used to learn by heart every day three pages of the Pramāṇavārtika. He became an expert in the recitation of sacred texts, and was able to practise the recitation of each sentence backwards. At the age of 13, he preached for the first time the Prajñāpāramitā and the

(25b)

Pramāṇavārtika, at the religious school of rTses-thān, and filled all present with amazement. Through this the religious king Grags-pa 'byuñ-gnas felt attracted towards him and said: "I shall adopt this novice as my son!" He paid for his studies and entrusted him to the great dPal-'byor rgya-mtsho-ba. He studied diligently the three great texts of the "Ten Books" during many days and nights. He used to spend his time in work and never slept. His Teacher used to preach daily seven different kinds of texts, and (the boy) used to repeat the text aloud (skyar-čhos-pa). To repeat thus about twenty pages of the "arrow-size" (*mida'-tshad*, the usual length of a Tibetan block-print page) was not difficult for him. During a journey, he committed to memory the text of the bSes-sprin (Tg. sPrin-yig, No. 4182) while riding horseback, and completed it during a stage. Such were his wonderful deeds of excellent wisdom which he had acquired by birth, by practice, and by diligence. At the age of 21, he chose the following texts and preached them for many months at the religious assemblies of dPal rTses-thān: The Five Treatises of Maitreya (Byamis-čhos sde-līa), the dbU-ma rigs-tshogs (it is not clear why 'Gos lo-tsā-ba listed the Ratnamālā and the Mādhyamakārikā separately from the dbU-ma Rigs-tshogs, the treatises by Nāgārjuna), the Ratnamālā (Tg. dbU-ma, No. 3901), the Suhṛllekha (Tg. Chos-'byuñ, No. 4496), the Bodhisattvacaryāvatāra, the Mūlamādhyamakārikā (Tg. dbU-ma, No. 3824), Mādhyamakāvatāra (Tg. dbU-ma, No. 3861), the Catuhśataka (Tg. dbU-ma, No. 3846), the Abhidharmasamuccaya, the Abhidharmaśāśa, the Pañcasandhaprakaraṇa (Tg. dbU-ma, No. 3866), the Vinaya-sūtra (mDo-rtsa, Tg. 'Dul-ba, No. 4117), the Me-tog phren-rgyud (Tg. 'Dul-ba, No. 4123), the Triśatikā (Sum-brgya-pa, Tg. No. 4124), the Prātimokṣa-sūtra (Kg. 'Dul-ba, No. 2), the "Seven Texts on Logic" (Tshad-ma sde-bdun, with the Pramāṇasamuccaya / Tg. Tshad-ma, No. 4203; the mDo of the text stands for Tshad-ma'i mdo, i. e. the Tshad-ma Kun-btus of Dīnāga), and the Rig-ter (a treatise on Logic composed by

(264)

the Sa-skya pandita Kun-dga' rgyal-mtshan. The book contains his exposition of Logic (Mūla), and an auto-commentary, strongly criticized by the late Logicians of the Yellow school.). All scholars became filled with admiration towards him. And especially so the Dharmarāja Grags-pa 'byun-gnas-pa who became more than satisfied, and said : "He is the only man who has done more than I had hoped for, among all those whom I had assisted. Now he will be able to become my preacher !" He was very pleased. The first initiation obtained by him in this present life, was the initiation into the mandala of 'Klior-lo čhen-po (a form of Vajrapāṇi) bestowed on him by his father, a great vidyādhara, in his childhood. He was then given the secret name of Akṣobhyavajra (Mi-bskyod rdo-rje). Further, he obtained many "permissions" (rjes-gnañ, to read the texts belonging to the Cycles) of Gur (mGon-po Gur, a form of Mahākāla) and Žal (mGon-po Žal-bži, a form of Mahākāla with four heads), and the Kālacakra. He thought after that that he should satisfy his wisdom by searching for the boundless Doctrine, giving up all partiality towards theories, monasteries, etc.

26b

He proceeded to Na-len-dra (a monastery in 'Phan-yul) and listened to many instructions by Roñ-ston sMra-ba'l señge, such as (the exposition) of the Five Treatises of Maitreya (Byams-čhos-lña), the Mūlamādhyamakakārikā, the Mādhyamakāvatāra, the Bodhisattvacaryāvatāra (sPyod-'Jug), the Dul-ba Me-tog phren-rgyud (Tg. rGyud, No. 4123), the three Bhāvanākramas (sGom-rim, Tg. dbU-ma, Nos. 3915-3617), as well as numerous short expositions of the Prajñā-pāramitā and the theories of the Mādhyamaka. From the Lord bKra-sis rnam-rgyal he heard the Prajñāpāramitā, Logic, texts belonging to the Mādhyamaka system (dbU-ma-skor, the Mādhyamaka Cycle), the initiation of Hevajra and Nairātma (Kye-r dor yab yum). From rNog Byan-čhub-dpal, the last of the seven descendants of rNog, (he heard) the initiation into the seven mandalas of rNog, and obtained many permissions (luñ). From dMar-ston rGyal-mtshan 'od-

zer (he obtained) many initiations of the Mantrayāna. From the sNar-thāṇi upādhyāya bSod-nams mčhog-grub-pa (he received) the permission (luṇi) of the Pañcabhūmi of Asaṅga Sa-sde, Tg. Semtsam, Nos. 4035-37, 4038, 4039, 4040, 4041-2). From the mahā-upādhyāya Kun-rgyal-ba he obtained many initiations, such as the Vajramālā (rDo-rje phren-ba) and the Vajracaryākṛyasamuccaya (Tg. rGyud, No. 3305), the doctrine of the "Path and Fruit" (Lam'-bras), the U-rgyan bṣnien-grub (Sevasādhana by U-rgyan-pa), the "Six Doctrines" (of Nā ro-pa), the Mahāmudrā, and many others. He also attended numerous recitals of the Tantric section of the bKa'-gyur (rGyud-'bum), and many expositions, such as the sGron-gsal (Pradipodyotananāma-tīkā, Tg. rGyud, No. 1785) and other texts. Having come to 'Tshur-phu he obtained from 'Jam-dbyāns Don-grub 'od-zer whatever initiations, precepts and expositions of texts were found in the Ocean of the dPal Kar-ma-pa doctrine. From the ācārya Ye-śes rgya-mtsho-ba and, after going to Brag-nag, from the Lord Rin-chen rgyal-mtshan, he obtained the initiation rites of many maṇḍalas of the "Outer" and "Inner" Tantras ("Inner" stands for Anuttara-yoga; "Outer" or Phyi stands for the three other Tantra classes), such as the Kālacakra and others. From 'Gos lo-tsā-ba gŽon-nu-dpal (the author of the Deb-ther sNon-po) he obtained the Prajñāpāramitā and the "Six Basic Texts of the bKa'-gdamś-pas" (bKa'-gdams-gžuṇ-drug. kLoṇ-rdol bla-ma'i gSūri'-bum, Book XXV (Ra), fol. 2a; Sikṣāsamuccaya, Bodhisattvacaryāvatāra, Sa'i dihos-gži, Sūtrālaṃkāra (Sa-rgyan gñis), Jātakamālā and Udānavarga), and numerous initiations and 'permissions' (rjes-gnaṇ) of the "Old" Tantras (sNa'-gyur). In particular, the Lo-tsa'i skad-dod (a Dictionary for the use) of translators, the sGra'i Sa-ris (Diagrams /Sa-ris—drawing of figures and letters on a wooden board strewn with ashes/), the Śrī Kālacakra, the sGron-gsal (Tg. rGyud, No. 1785), the Hevajra, etc. as well as the expositions of other Tantras. He used to familiarize himself with the subjects preached by

the Teacher all day long, and in this manner he became a great scholar in numerous Sūtras and Tantras. Further, he mastered the various sciences, such as prosody, medicine and the arts, befitting a scholar. He became without effort the greatest scholar on the field of rites and Tantric methods, such as ritual dancing, songs, and the drawing and outlining of maṇḍalas. In particular, he attended on Vanaratna, the great paṇḍita of Sadnagara (groñ-khyer Dam-pa) in Eastern India, who had come to Tibet, and obtained from him instruction, such as the Sañcīga-yoga, the highest of all the Paths of Vajrayāna, and the initiation of the Thirteen Deities of the Sañcīvara Cycle according to the system of Ghāṇṭapāda (Dril-bu-pa), with the help of which the great paṇḍita himself had obtained the realization, and the initiation and authorization of the Kālacakra, etc. He saw the mahā-paṇḍita off to Nepāl as far as 'Dol-kha, and obtained from him some extensive expositions of texts, such as the Pratipattisāraśataka by Aryadeva (sNiñ-po brgya-pa, Tg. rGyud, No.2334). Though the paṇḍita (Vanaratna) could not give him the complete exposition of the Commentary on the Kālacakra-Tantra (Vimalaprabhā), he gave him a detailed explanation of the difficult points (of the system) in the form of replies to his questions. He understood all the conclusions, and thus his grace in the Kālacakra became great in this region. Later ḥe Thams-čad mkyen-pa (the Lord All-knowing) Byams-pa gliñ-pa, the Great, and dPal Kar-ma-pa, (the fourth) holder of the Red Crown (žwa-dmar čod-pa 'dzin-pa), bestowed on him numerous initiations, expositions, recitals of sacred texts; etc. He attended on nearly thirty teachers who were learned and possessed siddhis, and thus crossed the Ocean of learning, his scholarly fame encompassing the entire Earth.

(27b)

The Fourth (Chapter): The acquisition of the virtues of an ordained monk. At the age of 22, he acquired the virtues of an ordained monk before a congregation of 20 monks, the mahā-upādhyāya Don-grub dpal-ba of the Tshogs-chen-pas, who belonged to the immaculate lineage of ordination of the

Great Kashmirian pāṇḍita, acting as upādhyāya, the Lord 'Gos lo-tsā-ba gZon-nu-dpal (it seems that this portion was inserted by the editors of the Text) as karma-ācārya, and the great dPal-'byor as Secret Preceptor (gsain-ston). He became possessed of an excellent pure conduct which was pleasing to Saints (Ārya).

The Fifth (chapter): the opening of the gates of knowledge caused by reflection. During his previous extensive studies, he examined and investigated (the books) in respect of words and their meanings, and did not satisfy himself with the mere hearing (of their exposition). He put questions to his Teacher, put in order (the Teacher's replies) and conducted debates with all those who were considered to be scholars. Thus he mastered the innermost meaning of all sacred texts.

Further, he used to spend his time in seclusion at rTses-thān bSam-gliṅ, Pho-brāñ 'Um-bu bla-mkhar, rGyal-bzañs, bSam-yas 'chims-phu, Khrims-khañ-gliṅ, Brag-lha-klu-phug, and other places. He studied all the sacred texts contained in the bKa'-gyur and elsewhere, and acquired a deep understanding of the essence of the meaning of each word in these texts. While residing at dPal rTses-thān and Las-stod-byañ, (he read) twice the bsTan-'gyur, the Collection of Works (bKa'-bum) by Bu-ston, the Deñid-dus-pa (Sarvatathāgata-tattvasaṃgraha-nāma-mahāyānaśūtra, Kg. rGyud.-bum, No. 479), and other texts, all that was to be found in the Tibetan language. In short, wherever he went, he used to read all available sacred texts, large or short. Everyday he used to expand the ocean of his Mind, completely filled with the gemmes of knowledge. He became a great scholar similar to the king of precious gems, fulfilling the desires of all living beings, headed by those who possessed a strong wish for emancipation.

The sixth (chapter): the acquisition of beatitude obtained by the power of blessing (of the Buddha)—by this I mean the manifestation of the manner of acquiring an excellent,

(284)

realization. This holy man having attained the degree of a fully-enlightened Mahāsattva abiding in the higher stage (Mahābhūmi, sa-čhen-po), manifested the miracle of rebirth as desired by him. From his childhood he turned towards the 'direct' meaning (nīta-artha) of the Doctrine, and because of this, he was able to listen to many kinds of expositions (of the Doctrine) by holy men, showed great diligence, and manifested many kinds of perfection. He obtained the "Six Doctrines" (of Nā-ro-pa) from the Lord 'Gos, the mahā-upādhyāya Kun-rgyal-ba and 'Tshur-phu 'Jam-dbyāns go-śrī. He practised their (precepts) and an incontrovertible understanding of the Mahāmudrā state was born in him. On being initiated into the maṇḍala of Śrī-Dākārṇavamahāyoginītantrarāja (Kg. rGyud-'bum, No. 372), he became possessed by a deity and experienced an intense beatitude. When he obtained at Brag-nag the initiation rite of the Yoga-Tantra from the Lord Rin-čhen rgyal-mtshan-pa, he got a pure vision, which made him understand the World and all living beings (bčud) to represent the great maṇḍala of the three dPal (dPal-mčhog dañ-po), rTse (rDo-rje rtse-mo), and dbYiñs (rDo-rje-dbyiñs). "Sbornik izobzazheniy 300 burkhanov" Bibl. Buddh. V; pp. 26, 77). Later when he was performing the initiation of the seven maṇḍalas of rNog for the benefit of his Holiness dPal Čhos-kyi grags pa, the holder of the Red Crown of Śrī Kar-ma-pa (dPal Kar-ma-pa žwa-dmar čod-pa 'dzin-pa), he had a vision of all the seven maṇḍalas of rNog surrounded by a rainbow. When he came to the sacred place of Tsa-ri-tra, the local deity (žiñ-skyon, kṣetrapāla) appeared in his proper form, and performed work (on his behalf). He perceived the peculiarities of this sacred place as corresponding to the real forms of dākinīs and vīras (dpa'-bo) according to the three phyi-nañ-gžan (phyi—deities presiding over the Sun, Moon and Stars; nañ—deities presiding over the inner organs of the body, gžan—other deities). When he was performing twice the rite of preparing nectar pills (bdud-rił-bu) in a skull-cup endowed with

(28b)

proper marks, the scent of the medicine enveloped his entire dwelling. The nectar was seen to flow endlessly from a jar of wine (*śīns-bu*). He discovered the sign of Vajra-garuḍa (*rDo-rje nam-mkha'-ldiñ*) at Lho-brag mukhar-čhu. At Gro-bo-luñ he met the saint (*puruṣottama*) Mar-pa who gave him his blessing. He then sang the following song:

"In the spiritual palace of North Sambhala,

He was dwelling amidst five hundred queens.

Now he has come into my presence!

Do you see him? Is there (another) fortunate one?"

He sang numerous psalms on his attainment of mental concentration at the above places, as well as at Sam-bu, rGyal-po'i khab, Chu-bar, 'Tshel-min, bSam-gtan-gliñ, and other localities, and these psalms were received by all with amazement in respect of their words and meaning. He transformed himself into 'Gos lo-tsā-ba gŽon-nu-žabs, 'Gro-mgon Phag-mo-gru-pa, and dPal-čhe-mčhog (the chief divinity of the rNīti-ma-pas), and preached the Doctrine presiding over an assembly of dākinīs. However, he pretended that he had performed in a dream. He said that he had seen smoke coming out between the eye-brows of 'Gos-gŽon-nu'i-žabs which then spread in the sky, and when he had looked at it attentively, he saw numberless forms of the śūnya-rūpa (one of the ten visionary forms described in the Kālacakra/Sekoddeśāṭikā, ed. Carelli /Baroda, 1941/, p. 35: dhūma, smoke; maricī, mirage; kha-skya, dyota, fire-fly; dīpa, lamp; jvālā, flame; candra, Moon; āditya, Sun; Rāhu, eclipse; bindu, spot). Later, when he was listening to the recitation of the gNas-brtan-gyi smon-lam čhen-mo by dPal Byamis-pa-gliñ-pa, the Great, he saw the Buddha surrounded by arhats as well as the scenery described in the poem (Sthaviropanimantraṇa by Bhavaskandlia, Tg. Sprin-yig, No. 4199). The yakṣa (guod-sbyin) rDo-rje bdud'-dul (Vajra-Māradama) laboured on his behalf in his real form. The Dharmarāja Li-byin-ha-ra presented him with the seal of the Master of the Doctrine. He had a clear vision

(29a)

of the inside of the great stūpa of Byams-pa-gliṅ filled with a thousand Buddhas of the Bhadrakalpa similar to a heap of grain. The Venerable Mañjughoṣa stretching out his right golden hand, placed it on his head and blessed him. dPal Byams-pa-gliṅ-pa, the great, having descended from the Tuṣita heaven, preached to him many doctrines in the symbolical language (dgoṅs-skad, sandhābhāṣā).¹ On many occasions he met the great pāṇḍita (Vanaratna), who (appeared to him) in the form of a pāṇḍita, a yogin, and a god. After the departure of the great pāṇḍita to Tuṣita, he instructed him in a vision to proceed to the Lake of Tsa-ri (Tsa-ri-gyu-nitsho), preached the Doctrine to him, appointed him his chief disciple, and gave him the śrīvatsa emblem of (his) heart. In real life also, the skull-cup which he used in making offerings to his Teacher, acquired the colour of pearl, and out of it appeared a clearly visible image of the great pāṇḍita (Vanaratna). The inside and outside of the great stūpa of Byams-pa-gliṅ appeared to his vision of wisdom as a pure sphere. Because of all this he sang the following song:

“The Dharmakāya, free of thought construction, the
bodhicitta,
this sacred form endowed with the thirty-seven marks of
Enlightenment (the 37 bodhi-pakṣas. See Mhvpt, 38-44),
appearing as a great stūpa, displaying 84,000 gates
of religion.

(29b)

Even in the smallest particle of which, there (were found)
countless paradeses!

Do you see them? Is there a fortunate one?

It appears clearly to the eyes of myself, the yogin!”

He perceived the complete ten signs (rtags-bču) of meditation after hearing the recitation of the guide to the “Six Practices” (sByor drug) by the mahā-upādhyāya Kun-tgyal-ba. He experienced a feeling of beatitude in his body and a wonderful sensation of a change came over him. Of the several different visions (seen by him) before the

¹ Prabodh Chandra Bagchi: “Studies in the Tantras”. Calcutta, 1939, p. 27.

dKar-ru image of Dam-pa at Diñ-ri, one (was) the vision of a manifestation which appeared to be the real form of the image. The reflection of the image which he saw in the mirror was a form similar to the image of Bal-thul-ma (name of a famous statue of Dam-pa), with a small Mahābodhi stūpa on the crown of its head. He saw emanating from the space between the eyebrows of this form innumerable signs of siddhi, and a tilaka mark inside which appeared innumerable forms of the śūnya-rūpa. In this manner he obtained numberless visions of the śūnya-rūpa. We find in his life-story the frequent statement that he had seen innumerable forms of the śūnya-rūpa. This means that he had seen by his eye of wisdom the Holy Sphere of Wisdom in which all gods of the utpannakrama and sampannakrama degrees, Buddhas and Holy Bodhisattvas, equal to atoms in numbers, appeared within each atom. At Zañs-phu of South Gro-bo-luñ he was encouraged by a prophecy that he was destined to attain spiritual realization in Nepāl, and obtain the mystic trance, such as the svādīṣṭa (rañ-byin-rlabs), and he proceeded to Nepāl. The Lord of Miraculous Powers (siddhesvara) Vanaratna having manifested the innate wisdom of initiation into the mañḍala of Sañvara, which is the essence of the undifferentiated "Outer", "Inner" and "Secret" aspects, as well as the union of the thirteen deities (of the Sañvara Cycle), he became a Bodhisattva Mahāsattva, dwelling on the highest stage, and realizing the samādhi-aṅga, which was called the prabhāsvara of the fourth stage (=the eighth bhūmi) of the Pañcakrama of the Guhyasamāja. The events which took place between his installation as Cakravartin of the Siddhas and his attainment of the state of beatitude of the excellent stage (mchog-gi gnas=Buddhahood) were described in his songs:

"In the year of Bhānutāra (Ni-sgrol-byed, śin-spre—

1464 A.D.

in the month of Viśākha, in the southern region,
in the house of Tam-mra of Gro-bo'i kluñs,

(304)

when it was filled by feasting dākinīs, (I was told that) the prophecy by the nirmāṇa-kāya (Vanaratna) which said that 'at the time of the ripening of wild rice, your wish will bear fruit', would be made manifest.

This is the first encouragement (received by him).

Then in the year of Pārthiva (sa-skyoñ, śiñ-byā—1465 A.D.), in the month of Cittra (Nag-pa, the 3rd month of the

Tibetan year),

in the virāga-pakṣa (i.e. the kṛṣṇa-pakṣa or the last half of the lunar month),

on the day of Kulika (Rigs-l丹),

at Ku-la Śam-bu, when Caṇḍikā had glorified (me) by her blessing,

a crow's dropping fell on my head and she said :

'O son! You who wish to meet your father, will meet danger and obstacles'.

While I was terrified (hearing) this prophecy, there appeared (again) the form of a red Garuḍa, and gathered clouds (čhu-'dzin) from the Four Quarters; and caused a shower of rain to fall which inundated the entire countryside.

After that the black form of Garuḍa was manifested, and transformed itself into a Mahākāla, and said :

This secret omen indicates that your worldly work will be handicapped by ill-fame.

You should cultivate a desire towards Buddhahood only.'

This was the second encouragement (received by him).

In the same year of Pārthiva (sa-skyoñ—1465 A.D.), in the month Chu-stod (the 6th month of the Tibetan year), in the śukla-pakṣa (the first half of the lunar month), in the middle rGyal-ba (the 8th day of the sixth month; according to the Kālacakra the days of a half-month/lunar/ were divided into five groups of days, namely : rGyal-ba dañ-po, rGyal-ba gñis pa, rGyal-ba 'mtha'-ma; dGa'-ba dañ-po, dGa'-ba gñis-pa, dGa'-ba 'mtha'-ma; rDzogs-pa dañ-po,

rDzogs pa gñis-pa, rDzogs-pa mtha'-ma; bZañ-po dañ-po,
 bZañ-po gñis-pa, bZañ-po mtha'-ma; sTon-pa dañ-po.....
 1st day—dGa'-ba dañ-po. 2nd day—bZañ-po dañ-po. 3rd
 day—rGyal-ba dañ-po. 4th day—sTcn-pa dañ-po. 5th
 day—rDzogs-pa dañ-po. 6th day—dGa'-ba gñis-pa. 7th
 day—bZañ-po gñis-pa, etc.).

In the southern 'Island of Jewels' (Rin-po-čhe'i gliñ, pro-
 bably Rin-chen gliñ, or Ratnadvipa, Nepāl?),
 The grandfather, the black-faced Ri-dags-dgra (Sa-ba-ri),
 And my father, a monk in appearance (i.e. Vanaratna) (30b)
 together bestowed their blessing.

In a wooden house, surrounded by wooden boards,
 Mother Mig-mañs ('Many-eyed', i.e. Vajravārahī) looked
 after me!

This was secretly revealed to me by one of my own disciples.
 It had the sign of a strict secret, and it was said,
 'It was improper to reveal it in an assembly'.

This was the third encouragement towards Buddhahood.
 Then, the son, wishing to return to his native country (i.e.

from Nepāl to Tibet),

Arranged to go there disguised as a merchant.

In the year Wood-Hen (śin-byā, Pārthiva, Sa-skyon, 1465
 A.D.), in the month of Aśvini (dbYug-pa 'dzin-pa 'hold-
 ing a staff'; Tha-skār—the 9th month of the Tibetan year),
 In the dark half of the lunar month (krṣṇa-pakṣa), in the
 third Jaya (rGyal-ba, i.e. the 28th day of the month).

In the region of the North, called Nam-rim (in gTsāñ),
 Near the Palace of the Kālacakra (image),

On an auspicious date (indicated) in the prophecy of the
 gods.

(I had a vision) of twenty-four deer-eyed (ri-dwags mig)
 damsels,

Naked (phyogs-kyi gos-čan, space-attired), moving through
 the Sky (i.e. dākinis, mkha'-gro-ma),

Who had come from definite places (i.e. the 24 sacred
 places of the Tantras),

All of them were enjoyed by Heruka.

This is a great symbol of the hidden which indicates the Innate Wisdom of those who are able to control the nādās i.e. breath-control).

The above was the fourth encouragement, difficult to obtain. Afterwards I gradually reached the "Abode of Saints" (siddhas), Chu-bar, which has the shape of the sacred letter "e" (i.e. triangular in shape).

In the month of Kulika-kārttika (the 10th month), in the third dGa'-ba (the 26th day of the month) of the dark half of the month (Kṛṣṇa-pakṣa), the father (Vanaratna), wearing a religious robe of golden colour, and the mother, adorned with rich ornaments, greeted me, and I felt overwhelmed by joy.

I, the son, wearing the upper garment (*sāṅgha-tsi*<*samghāṭī*, one of the three robes of Buddhist monk) of golden colour,

uttered a prophecy to the parents (i.e. Vanaratna and his retinue), and called their names, saying: "O Vairocana-vajra!" and "O Vajra-Tātā!"

This is the wonder of wonders, a secret symbol (which indicates), that I was not to be differentiated from them!

This was the fifth encouragement towards attaining Enlightenment (mchog-chen, Buddhahood).

Then, travelling leisurely, in the 11th month, in the dark half of the month (kṛṣṇa-pakṣa), on the 23rd day (rGyal-ba gnis-pa or dbus-ma), in the abode Calakotī, in the mountains called Ni-ma-mkhar,

In the house of Kuṇḍala, aflame with Inner Heat (gtum-mo, this means that he saw the vision in his centre of kanda), my father (Vanaratna) properly embraced by a nun and indulging in

secret enjoyment,

told me and my friend Dīpam,

that we could now practise the sīkṣā-caryā.

We entered it and beheld a boundless pure Sky.

(314)

We offered the prayer of Prabhāśvara,
and we attained the realization of the Self (svasaṁvidyā).
Then my Illusory body (māyāsvadeha), consumed by shining
flames,

I threw it away as a snake its skin.

Then I heard a natural voice saying :

'There is still a little (left) of the gross body.'

This was a true sign of prophecy, supreme in excellence,

This was the sixth encouragement. A!

Then on the full moon day of the 12th month,

The father (Vanaratna) initiated my body, speech and mind,
as well as wisdom, into the maṇḍala (sdom-pa) of the thirteen
deities of

the grandfather (i.e. Saṁvara).

Again, on my return, I satisfied (my) ordinary disciples with
the same initiation.

Before Dawn, as if in a clear mystic trance,

I saw, with my own eyes, the following vision :

In a good house, a high seat was placed before my father
(Vanaratna),

who said : 'This mat is for you to sit on!'

Then, on my head,

he placed his right hand endowed with marks,

and initiated me into the mantra of Saṁvara (lit. "the abode
with

no letters," name of a mantra of seventeen letters).

The secret of this symbol is most vast, and its meaning great.

It was the encouragement towards the Hidden.

It is the Seven, by which the Mind, consisting of different
moods (čha-śaś-čan), is transformed into the state of non-
differentiation.

I was wandering amidst the illusory play of the gNas-bdun
like a child (rDo-rje gnas-bdun, i.e. the seven characteristics
of the Bodhisattva-gotra = Tathāgata-garbha : the Buddha
/Saṅs-rgyas/, Dharma /chos/, Saṅgha /dge-'dun/, bDe-gégs
shñiñ-po /Tathāgata-garbha/, the four are expounded in the

first chapter of the Anuttara-Tantra, Bodhi /byań-čhub/, Guṇa /yon-tan/, Karma /'phrin-las/. The last three are expounded in the last three chapters of the Anuttara-Tantra. See kLoń-rdol bLa-ma'i gSuń-'bum,

Book X/Tha/, fol. 5a)

But my father (Vanaratna) explained to me its meaning, and encouraged me in the realization of the Meaning.”

Having said so, let those, who were fortunate, who had obtained the power of the virtue of Faith, who possessed the eye of the Doctrine and that of wisdom, which had become a source of knowledge (pramāṇa), examine it in order to grasp its meaning. After that he proceeded to the Svayambhūnātha-caitya ('Phags-pa Śīń-kun in Nepāl), and while holding an assembly at the Śāntapuṭī vihāra, he met the yogeśvara Sa-ba-ri, who gave him his blessing. He sang many wonderful songs:

‘Blessed by the grand-father Sa-ba-ri,

and by the grace of my blessed father (Vanaratna),

the image of the outer enjoyment melted into the vessel (Mind)
(i.e. all the images of the Outer World sank into the Mind). Thus the essence of the inner skandhas and dhātus developed into nectar.

May you gods, vīras and dākinīs be pleased with it !”

There he pleased the great pāṇḍita (Vanaratna) with the three kinds of Joys (chos-kyi mñes-pa, zen-zin-gi mñes-pa, žabs-tog mñes-pa). He obtained the entire secret treasury of the Hidden precepts in the manner of a vase filled to the brim, such as the Śadaṅga-yoga, which had been personally imparted by Sa-ba-ri to the great pāṇḍita (Vanaratna), the precepts of Padma-Amitāyus (Padmasambhava in the form of Amitāyus) imparted by the vidyādhara Padma, and other texts. He experienced the Wisdom peculiar to the essence of initiation (the fourth initiation). When all his wishes were fulfilled and he was about to proceed to Tibet, the Teacher told him that “the Hidden precepts, which you have heard from me, had all their Lineages, but I (myself), was able to hear all the Doctrine from Sa-ba-ri himself. These Hidden precepts which had

(31b)

originated with me, should be occasionally preached to the fortunate ones who are in search of the Path of the Yuga-naddha (zūn-'jug). These disciples were perceived by the eye of my mystical trance". In this manner he received the great encouragement to labour for the welfare of others. Following his Teacher's prophecy, these (disciples) who were trained and given precepts by the Lord, were able to develop without hindrance the understanding of the Path. Through his prescience he was able to perceive the birth of understanding (in his disciples), by his eye of wisdom he was able to perceive the births and physical traits of individuals, and used to guide them accordingly.

The seventh (chapter): Having thus become the Master of the Ocean of the Piṭaka and of the Tantra class, and having attained realization, the story of his labours for the Doctrine (is as follows). This holy man was of the opinion that the Doctrine of the Enlightened One was the foundation of all happiness and bliss. Besides exerting himself in the protection of the propagation and continuation of the impartial Doctrine by means of various actions, he laid the foundation of the Three Jewels (Triratna) as the basis of the continuation of the Doctrine. He first erected for the shrine of his parents an image of the sambhoga-kāya of Maitreya adorned with ornaments, one foot (in height), then a golden image of the Teacher one span (in height). He caused to be made frescoes and paintings for the great vihāra of dPal rTses-thān, and an image of Maitreya, and that of Siddhārtha having 22 spans each. He repaired the bSam-yas khrinus-khan-glin, and placed in the centre (of the altar) the images of Mahābodhi with its retinue, the image of Śāntarakṣita (Zi-ba-'tsho), and an image of rGyal-ba mChog-dbyāns, together with two golden caityas enshrining the relics of his father. He also contributed the building material for the erection of the great image at Na-len-dra ('Phan-yul), as if the image was being built by his own hands. Later at the monastery of Byams-pa-glin of Gra, the Lord himself took over charge of the work on the shrine

(324)

(32b)

of the Lord All-knowing bSod-nams rnam-par rgyal-ba. After that with the help of the great alms-giver Sa-la sPyod-pa'i dban-phyug, the great official Rin-chen bzañ-po and his consort, elevated by fortune and property, accustomed to the giving of alms, with a lofty power of heart, dPal rDo-rje bde-ma and her son, the great official Rjn-chen rgyal-po with his brother, erected a bKra-sis sgo-mañ caitya of the Revolving of the Wheel of the Law, having $32\frac{1}{2}$ fathoms in height and 22 fathoms ('dom) in width on each side, excellent in building material and plan, and an image of Maitreya in his nirmāna-kāya aspect represented in the bhadra posture (sitting on a throne, with both legs down, bhadrāsana), having 57 spans at the back. He completed the building of the caitya in 18 months, and the large image in 14 months. This Mount Meru (these statues), built by miracles, which were beyond the Mind of ordinary human beings, manifested inexhaustible wonders and were without equal in this World, fit to be worshipped and admired by all men from scholars to fools, who did not mind the difficulties of a long journey (to worship them). It is impossible for me to describe in writing even a small part (of these images).

Further, while assisted by the above alms-givers, he erected a very large golden image of the Buddhas of the Three Periods, a golden image of the Teacher surrounded by the 16 arhats, he repaired the meditative cell and the vihāra of sPyi-bo at mChims-phu together with their images, (the monastery) of Gra-thañ, and other monasteries. He built the great meditative monastery (sgrub-sde ñen-po) of bSam-gtan-gliñ, and erected images and painted banners (thañ-ka) of the Teachers, of the Lord himself, to whom he owed most, and painted images of the principal deities of the four classes of Tantras, etc. He also prepared copies written in gold of the Commentaries and the chief Tantras. Further, he prepared copies of the Sūtras and Tantras together with their commentaries. It is impossible to enumerate all of these (books). On his advice, the king of the Southern Provinces, dPal

(334)

bKra-śis Dar-rgyas Legs-pa'i rgyal-po erected a golden image of the Mahāmuni, having 25 spans at the back, as well as a vihāra, a great caitya, a monastery, a golden bKa'-gyur and bsTan-'gyur written on paper. (On his advice) the nañ-so of bSam-lde Grags-pa mtha'-yas prepared a copy of the bKa'-gyur written in gold including the rGyud-'bum (the Tantric section). He advised the nañ-so of Yar-rgyab, the great official Rin-čhen bzañ-po and his wife to complete the copying of the golden bKa'gyur which they were preparing. Because of internal feuds in Tsa-ri'i gnas-čhen, the skull of (Mid-la), endowed with marks (mtshan-ldan thod-pa), was taken to Dwags-po, and the monastery was about to fall in ruins. He pacified the region with the help of meditation and other means, and established the foundation of the Doctrine. Wherever (the Lord) went, he used to repair and worship stūpas, vihāras, sacred texts, etc. He distributed his income among the monastic congregation in numerous ways.

The story of his work as translator: When the great pandita (Vanaratna) came to Tibet, he acted as interpreter at numerous sermons. He made a new translation of the Pratipattisārasātaka (sNiñ-po brgya-pa) and its commentary (Tg. rGyud, Nos. 2334, 2335), as well as translations of many short texts, such as the text on the Vajravārahī Cycle called rDo-rje rnam-par sgeg-ma (Vajravilāsini-nāma Vajravārahī-sādhana, Tg. rGyud, No. 1602). He also revised the translations of the Hevajra Cycle, the Vajrapañjara (Gur), the Samvara-ubhava (sDom-'byuñ, Tg. rGyud, No. 373), the Śrī Tattvaviśada-nāma-Śrīsamvaravṛtti (Tg. rGyud, No. 1410), and the manual on the rite of the maṇḍala of the 13 deities of the Samvara Cycle (bDe-mchog bču-gsum-ma). These translations were excellent both in words and meaning. The śāstras composed by him: An exposition of the Commentary on the first two chapters of the Śrī Kālacakra, a pañjikā (bKa'-grel) on the rDo-rje sñiñ'-grel (Hevajrapindārtha-tīkā, Tg. rGyud, No. 1180), and the Phyag-rdor stod'-grel (Tg. rGyud, No. 1402). This is the best text existing in

(33b)

Tibetan on the Cycle of Sems-'grel (commentaries written by Bodhisattvas in Śambhala and other regions). Further, he wrote notes on the Samādhīrāja-sūtra (Ārya-Sarvadharmasva-bhāva-samatāvipañcitasamādhīrāja-nāma-mahāyānasūtra, Kg. mDo-sde, No. 127), the Ratnakūṭa (Kg. dKon-brtsegs, Nos. 45-93), and the Avataṁsaka (Kg. dKon-brtsegs, No. 44). Further, he composed notes on many Tantras, such as the mKha'-gro rgya-mtsho (Śrī Dākārṇavamahāyoginītantrāraja-nāma, Kg. rGyud, No. 372), the mNors-brjod (Abhidhāna-uttaratantra-nāma, Kg. rGyud-'bum, No. 367), the rDo-rje mkha'-gro (Vajra-dāka-nāma-uttaratantra, Kg. rGyud-'bum, No. 371), also composed sādhanas and maṇḍala rites, the sDom-pa bčugsum-ma (the 13 deities of Saṁvara), the Mi-gyo bla-med, the Acala system according to the Anuttara-Tantra (such as Kg. rGyud-'bum, No. 431), the Phag-mo (Vārahī), and most of the sādhanas transmitted by the great pāṇḍita (Vanaratna). He composed manuals on the maṇḍala rites of gSañ-'dus 'Jig-rten dbañ-phyug, the rDo-rje 'Jigs-byed, the 'Jam-dpal sgyu-dra, the Phyag-rdor dbañ-bskuř, the rNog dkyil-bdun (7 maṇḍalas of the rNog system), the Zi-khro (a rNiñ-ma deity), the Phur-bu (Vajrakila), the rTa-mgrin (Hayagrīva), and others. He composed guide books on the Pañcakrama of the Sadaṅga-yoga, etc., also composed the bKa'-gso bsruñs-spyi (rite of sacrifice to all the Protectors), the Dud-sol phyi-nañ, the Lha-mo Dud-sol-ma-phyi and the Lha-mo Dud-sol-ma-nañ, the gNod-sbyin (Beg-tse), and other rites. His complete Collection of Works (bKa'-bum) contains about 12 volumes.

The story (of his) worship of the Teacher, the images of the Ratna, and of the monastic congregations: while he was listening to the teaching of his Teacher who preached to him the Sūtras and Tantras, he manifested constant reverence and worship of all. At the end of the preaching of the Doctrine by his teachers, he used always to offer tea (chos-ja) to the class. When they had finished preaching the great treatises, he held the festival known as the 'Festival of completing (the study) of treatises' (gŽuñ-rdzogs ston-mo), etc.

When he was attending a class on the Tantras and initiations, he offered a gaṇacakra and a ceremony to the Tantra class. While engaged in the study of secret precepts, he held the festival of khrid-ston (festival of guidance). On all these occasions, he offered excellent food and suitable presents. He used to perform worship accompanied by acts of reverence of body and speech. In particular, he said: "When the great pandita (Vanaratna) came to Tibet, he offered his eighteen altar covers, and there is no need of enumerating the large offering of gold cloth, etc. presented on many occasions. The great pandita (Vanaratna) having left for Nepāl, he used to send him every year one golden stāns, clothes, etc. Later, at the time of (his) annual and monthly memorial ceremonies he used to present every year large presents to the great monastic congregations. To 'Gos lo-tsā-ba gžon-nu-žabs he offered first every year, later every month, excellent and tasty food, summer and winter clothes, extensive offerings of gold and barley grain. He also made presents to teachers of equal standing and performed the annual and monthly memorial rites for his own parents, and for deceased teachers. The story of his offerings to the large and small monasteries, etc.: he increased the grants (to various monastic establishments); he offered gaṇacakras (Tantric feasts) to revered teachers at the sacred place of Ca-ri-tra; he paid for the offerings of tea at the great monasteries, such as Tshogs-čhen-pa and others; he arranged for the memorial ceremony of the precious upādhyāya; he paid the expenses of feeding Khrims-khañ-glin; he secured lands for both bLo and Ka-čhu, etc. At the time of the revolving of the Wheel of the Doctrine of the Ocean of Piṭakas and Tantras during the summer recess at the monastery of Byams-pa-glin and at the time of the Great Assembly, many thousands of monks belonging to large and small monastic establishments gathered there, headed by the inmates of the three Tshogs-sde (Tshogs-sde gsum). He supported the great festivals which were admired by all, and during which they used to

(34a)

recite the great prañidhāna of the Sthaviras and that of Bhaisajyaguru in the morning, and various other prayers in the evening, as well as (performed religious plays), which led the people present towards virtuous deeds. He also purchased land-plots to defray the cost of the great and small Tantric rites (sgrub-mchöd). He stimulated faith in great alms-givers who supported the meditative monastery (sgrub-sde) of bSam-gtan-glin. Thus he himself performed an ocean of labours which transgressed the sphere of the Mind. Since his youth, while engaged in the study of Philosophy, he used to make daily sacrifices of two balins before the Ratna, of offering lamps (dkar-me), and of whatever flowers he was able to gather in summer and winter, according to season. During the funeral rites for his parents and his deceased spiritual teachers, and later during the bestowal of initiations of dPal-rtse-dbyins-gsum, Khams-gsum rnam-rgyal (Tg. rGyud, No. 2519), and 'Jam-dpal sgyu-phrul-dra-ba, etc. at bTsan-thañ, Khrims-khañ-glin, and other monasteries, during the Kälacakra and other ceremonies at the new monasteries, during the sGyu-phrul dra-ba and other rites at the time of the consecration of the great stūpa at Byams-pa-glin and at the time of his preaching of many "Old" and "New" Tantras, and the "Seven mandalas of rNog" to the Precious Incarnation of Zwaldmar-pa at Dol Lhun-grub Lha-rtse and rNam-rgyal, and constantly during the performance of consecration rites, homa offerings and mandala rites, he used to worship according to the number of deities in each of the mandalas, and prepare the usual daily offerings properly and in prescribed numbers, in abundance and cleanly prepared. The above shows that he was endowed with the great miracle of the Heavenly Treasury (Gaganagañja, name of a samādhī). Other people at a mere glance at them were filled with faith and this served as a good example for them.

The Revolving of the Wheel of the Law: In general he was of the opinion that meditation represented the essence of the Doctrine, and that he had to show diligence in it.

(34b)

(35a)

The Precious great pandita (Vanaratna) had also said : "Since now was the time of gathering the essence of the Doctrine, there was no need of going hither and thither. Meditate chiefly. During the intervals you can preach the method by which one could find the beginning of the Path of yuganaddha. There is no better benefit to others than the preaching of the Path of yuganaddha". Such were his instructions." When his followers begged him to revolve the Wheel of the Law, he replied "Those who keep in their Minds their own benefit and honour, and preach the Doctrine for the sake of gathering a retinue only, can be called hypocrites. Enough of such preachers and students! I, myself, considered the acts of the three main gates (acts of Body, Speech and Mind), especially the act of meditation, to be of benefit to others, but knowing the difference between works that were almost useless and those that were of little use, and those that were useful in all respects, I do not care to perform now insignificant works in the interest of others, but afterwards I intend to perform constantly extensive works in the interest of others with the help of the power by which I shall be able to benefit beings numerous as the Ocean in the Ocean of Paradises of the Buddhas". Though he did not preach extensively the Piṭakas to his attendants, he satiated them with the nectar of the Doctrine expressing the very essence of the meaning of the Sūtras and Tantras during a single class on religion, according to the state of the disciples' minds. While he was staying at a philosophica^c college, as assistant teacher, he was able to increase the wisdom of many wise men. At Brag-nag he taught to many, who had come there from Khams, the theory and the ritual dance of the Yoga rite. To more than fifty men he gave many initiations, such as the 'Jam-dpal sGyu-phtul dra-ba and others. At mChims-phu he bestowed on many the initiation of the four divinities of the Hayagrīva Cycle. At rTses-thān he taught the exposition of the Hevajra (brTag-gṇis) and

(35b)

other texts, and numerous initiations, such as the Zi-khro, etc. (100 deities of the rNin-ma-pas) to the bKa'-bču-pa of Nan-re and to many others, who included Lhun-sde Rab-byams-pa and many others. At Thar-pa-gliṅ, sMan-rgyal, gYam-bzañs, and other monasteries, he taught to many seekers the initiation of gSañ-'dus 'Jig-ten dbañ-phyug (the Guhyasamāja in the form of Lokeśvara), the secret sādhana of Avalokiteśvara, the exposition of the "Six Doctrines" of the Mahāmudrā (Phyag-čhen čhos-drug, the Six Doctrines of Nā-ro-pa), the exposition of the Samādhīrāja-sūtra, etc. At rGyal-po'i-khab he taught to the bla-ma 'Brañ-ri-ba, to the bla-ma Tshul-la and others the exposition of the Sadaṅga-yoga, to honoured priests (jo-bzañs) of Tsa-ri the exposition of dGoñs-gčig (by 'Bri-khuñ-pa), the exposition of the "Six Doctrines" of the Mahāmudrā, and the initiation of rDo-rje rNal-'byor-ma. At the monastery of dBañ-po to the bla-ma 'Brañ-ri-ba and others the initiation of Sañvara, Hevajra according to the method of Maitrī and others. At Eastern Lho-brag he preached the Hevajra-Tantra (brTag-pa gñis) and numerous initiations, permissions (luñ), etc. to dPal Amogha and 'Od-bzañ-ba, the master of the house (gzims-dpon) of the Dharmasvāmin Po-don-ba. To bKa'-bču-pa bSod-bzañs and others he preached the Summary of the Kālacakra (Dus-kyi 'khor-lo'i spyi-don). At Western Lho-brag he preached on two occasions to more than fifty disciples, including the Dharmasvāmin bsTan-rim-pa, Dañ-spro-mkhan čhen-po, the bla-ma Dza-sna-ba, sLe'u-čhuñ-pa, and others, the Sadaṅga-yoga, the dGoñs-gčig, the Dril-bu lus-dKyil (the Sañvara Cycle according to the method of Dril-bu-pa which located all the 24 Tantric sacred places inside the human body), and the bLa-ma gSañ-'dus (a rNin-ma-pa rite). At Yar-'brog Kha-ba kluñs he preached to the Dharmasvāmin Kun-dga' rgyal-po and to many elders of the mNon-dga' monastery, and to meditative hermits of the meditative monastery of bSam-sdiñs—the Sadaṅga-yoga, the initiation of Sañvara, the Mahāmūdra, and to numerous

(36a)

Tantrics (snags-pa rñiñ-ma-pas) he gave the initiation of Zi-khro, Phur-pa (Vajrakila), Hayagrīva, etc. according to the wish of each of them. At North La-stod he preached the initiation of Zi-khro, etc., and the exposition of the Guhyagarbha to numerous Tantrics and Bon-pos, including the official (master, bdag-po) Čhud-kha-pa. Later at Byams-pa-glin during the great summer recess he bestowed on the three great Zur, including Byān-čhub rnam-rgyal of Chos'-khor sgañ-pa, and to a thousand monks, residents and non-residents, headed by Chen-po bSod-nams 'od-zer-ba, the ācārya bsTan-gsal-ba, the ācārya Ses-rab dbañ-po, and others, the Samādhīrāja-sūtra, the Siksāsamuccaya, the Munimatālamkāra, the Sa-sde-līha (of Asaṅga), the Be-bum snon-po (of Po-to-ba), and the great commentary on the Byams-smon (Byams-pa'i smon-lam-gyirgyal-po, Maitrī-prañidhānarāja, "Les mDo-maṇi", ed. Lalou, No. 107, p. 42). In this manner he helped to bring out the essence of the sublime meaning (nīta-artha). In particular he preached during many years the great Vinaya of the Mantrayāna (which contained the vows of Mantrayāna) to the inmates of Byams-pa-glin. Further, he preached to the Dharmasvāmin Āryadeva and to many others the Commentary on the Hevajra-Tantra (brTag-gñis) by Vajragarbha (rDo-rje sñiñ-po, Tg. rGyud, No. 1180), the Nā-ro 'grel-chen (Vajrapādasāra-samgrahapāñjikā, Tg. rGyud, No. 1186), the dGonis-čig, the Zab-mo nañ-don, and other texts, and the initiation of Acala according to the Anuttara-yoga-Tantra (Mi-gyo bla-med), etc. Again to many (disciples), headed by the Khams-pa the Kalyāna-mitra bKa'-bču-pa, Mi-ñag Rab-'byams-pa Chos-kyi grags-pa, Rab-'byams-pa bDe-bzañ-pa, mÑa'-ris Rab-'byams-pa Ser-rgyal-ba, Rab-'byams-pa Legs-bśad-pa, and to many learned kalyāna-mitras he preached extensively on about four occasions the Zab-mo nañ-don and the dGonis-čig. To about fifty students, including Chos'-khor sgañ-pa, the 'Phags-pa gDan-sa-ba dPal-bzañ-pa, and others, the Dohā in 160 ślokas (Saraha's Dohā), the Tshul-khrims le'u (the chapter on morality, one of the chapters of the

Bodhisattva-bhūmi), the Mañjuśrīnāmasaṅgīti, etc. He also bestowed on many occasions the "Guide on the Sadaṅga-yoga", on virtuous ones, including the Rab-'byams-pa Šer-rgyal-ba, Legs-bśad-pa, and others, as well as on the meditative hermits of bSam-gtan-glin. During that time also he taught the "Guide on the Sadaṅga-yoga" for half a year or more than 30 occasions. The king who observed the Worldly Dharmas Hyendu Kun-dga' rgyal-mtshan the khri-dpon of Yar-'brog with his brother, his son Hyendu Lhun-grub bkra-śis, the Yar-rgyab dpon-čhen (great official) Rin-čhen bzañ-po, the queen rDo-rje bde-ma, her son the great official Kun-dga' rin-čhen rgyal-po, his younger brother the Dharmasvāmin bSod-nams ye-śes dpal-bzañ-po, his son the Tshal-pa nañ-so Lha-dbañ-pa with his son, the nañ-so of bSam-bde Grags-pa mTha'-yas with his minister, rGyal-ba-pa, the khri-dpon of Bya-pa, and his son dPal bKra-śis Dar-rgyas Legs-pa'i rgyal-po with his brother, all honoured him. He bestowed on them numerous hidden precepts, instructions, and initiations which purified their minds and protected them from misfortunes. In particular he bestowed on them the initiation into the three auspicious maṇḍalas (Amitābha-Tārā-Vijaya) and mantras. In this manner the whole country-side became blessed and unconquerable by others. They all became adorned by the Ocean of Worldly and Spiritual values which he bestowed on them by leading them towards the foundation of virtue which represented the method of rendering worldly wealth fruitful. The Lord of Byañ-pa rNam-rgyal grags-pa and his son, though proud of their descent in public, privately they greatly esteemed him as their Spiritual Teacher, and on many occasions they used to put him questions on the Doctrine, and honoured him greatly. Especially his Holiness Chos-kyi grags-pa Ye-śes dpal-bzañ-po, the fourth hierarch of the Red Crown (Žwadmar čod-paṇ 'dzin-pa) of dPal Kar-ma-pa, a manifestation of the Jina-Nateśvara (Gar-dbañ) Vajradhara, the Great, begged him, who had been his spiritual preceptor

(37a)

during many previous existences, to come to Khams, and to become his spiritual preceptor in this life also. He sent the invitation by messenger with large presents. The messenger arrived when the bla-ma was residing in Tsari, but he was unable to go there. Later he purposely journeyed towards dbUs, and they became Teacher and disciple, more intimate than close friends. He at first bestowed on him the initiation of the two-faced Vajravārahī, that of the Thirteen gods of Sañvara according to the system of Dril-bupa (Vajraghaṇṭapāda), Acala according to the Anuttara-yoga-Tantra (Mi-gyo bla-med), the "Seven maṇḍalas of rNog", the 'Khor-lo sgyu-drug, the Sañs-rgyas thod-pa (Śrī-Buddha-kapāla-nāma-yoginītantrarāja, Kg. rGyud-'bum, No. 424), the Phur-pa spu-gri (a rNiñ-ma book), the rDor-dbyiñs, the Phyag-r dor dbañ-bskur (Ārya-Vajrapānyabhiṣeka-mahā-tantra, Kg. rGyud, No. 496), the Dam-tshig gsum-bkod (Trisamayavyuharāja-nāma-tantra, Kg. rGyud-'bum' No. 502), the Amitābha initiation according to the method of Dze-tā-ri (Jetāri), the initiation of bDe-mchog Nam-mkha'-dañ-mñam-pa (Śrī-Khasama-tantrarāja-nāma, Kg. rGyud-'bum, No. 386), etc., the rJe-btsan (a Tibetan local deity), the Dud-ol (name of a goddess), the Phyag-bži-pa according to the method of Nāgarjuna, the Nā-ro mkha'-spyod (the Vajravārahī system according to the method of Nā-ro-pa), the Don-grub-ma (Sarvārthaśiddhisādhana-nāma, Kg. rGyud, No. 1552), the 'Jam-dbyañ lha-lha (five aspects of Mañjughoṣa dwelling on the five Peaks of Wu-t'ai-shan), the bLa-ma gSañ-'dus (a rNiñ-ma deity), the Tshogs-bdag (Gaṇapati), the Tshe-riñ mched-lha (the five sister-goddesses dwelling on a group of snowy peaks in Southern Tibet, of which Mount Everest is one/Jo-mo gLañ-bzañ-ma or Jo-mo gLañ-ma, name of Mount Everest /), etc., the Hevajra, the Gur (Vajrapāñjara), the Sampuṭa (Sampuṭa-nāma-mahā-tantra, Kg. rGyud-'bum, No. 381), the gDan-gži, the Mahāmāyā, the Mañjuśrināmasaṅgīti with the explanations of the rNog Lineage, the Ye-ses rdo-rje kūlas-btus čhe-ba. (Śrī-jñānavajrasamuccaya, Kg. rGyud-'bum,

No, 450), the sNin-mo rgya-pa, the mūla and its commentary (Tg. rGyud, No. 2249), the Grub-sñiñ (a work belonging to the Dohā class), the A-ma-na-si (Amanasikāroddeśa, Tg. rGyud, No. 2249/A-ma-na-si is the name of a class of works containing 26 titles. Bu-ston, bsTan-'gyur dkar-čag, gSuñ'-bum, Vol.XXVI /La/, fol. 47a; Tg. rGyud, Nos. 2229-2254), the Zab-mo nañ-don (Tg. rGyud, Nos. 2217-2223) and the dGoñs-čig, the permission (luñ) of the 'Gro-mgon bKa'-bum, etc., the Sadaṅga-yoga, the Guide-book on the sampannakrama degree of Vajrayogini (rDo-rJe rnal-'byor-ma, i.e. Vajravārahī), and the Pañcakrama of Dril-bu-pa according to the method of the great pññita (Vanaratna), and the collection of precepts including the hidden precepts of bSre'-pho (a book of Mar-pa in 9 sections), the Chos-drug-mkhar-dkar-ma (hidden by the son of Mar-pa and discovered by guru Chos-dbañ), the precepts of Mā-yā'i rdzogs-rim-pa'i nu-ma (i.e. anuma, name of a system of meditation on 4 letters. Here the Anuma of the sampannakrama degree of Māyā is meant). Thus Chos-grags listened to the heavy shower of religion, profound and extensive, and became the chief of the sons (i.e. disciples).

(37b)

Further, on many fortunate ones he bestowed initiations and expositions fulfilling the wish of each of them. He stated that "the Śrī Kālacakra clearly explains, without hiding, the doctrine of yuganaddha, the essence of all the scriptures. If one were to grasp its meaning, one would be able to penetrate all the scriptures of the Sūtra and Tantra classes, for all the others are just means of understanding this doctrine. For it is the essence of the Doctrine". He used to interpret all the doctrines of the Sūtra and Tantra classes with the help of the Kālacakra, never separated from the book, and used to expound it. He clearly sounded the fearless roar of the lion, saying: "The ultimate Goal of all (the Doctrines) is the understanding of the vehicle of yuganaddha." Also he used to say: "One who had placed his faith in this vehicle, if he were to die touching with his fore-head the volume on

the Kālacakra, he would draw nearer to the state of Enlightenment, than he who had studied numerous Piṭakas, and had become a scholar". In this manner he held the doctrine of the Kālacakra in high esteem. He preached extensively on many occasions the sPiyi-don (of the Kālacakra, i.e. the Summary on the Kālacakra), as well as extensively preached to many of his attendants and Piṭakadharas, headed by Chos-khor-sgañ-pa. The assemblies of fortunate ones whom he had liberated by giving them guidance on such subjects as the Sadaṅga-yoga, etc., were numberless. I have given a brief account of these events. In reality (yan-dag-par-na) he was endowed with all the qualities of a kalyāṇa-mitra, such as the sign of possessing the nature of a Bodhisattva (Bodhisattva-gotra), courage, eagerness (sproba), exertion (brtun-pa), never giving up the vows of morality (śikṣāpāda), never breaking his promises, commiseration towards the low and wicked ones, kindness without cause, the returning of kindness shown to him by others, kindness towards those who attempted on his life, and possessed of extensive knowledge. He was bound by the vows of the Pratimokṣa (ñes-'byun) accompanied by a Mental Creative Effort towards the Mahāyāna (the Bodhisattva vow), he was not defiled by natural sins, and by transgressions of religious vows, he did not transgress the limits of the precious vows of permission and prohibition (dgag-sgrub). In this manner he perfected his pure conduct (tshañs-par spyod-la, brahmacaryā), and was endowed with the complete accomplishments set forth in the Vinaya of the Holy Doctrine, fit for a Teacher. His mind was fully awakened towards the entry into the vehicle of Vajrayāna, and he never transgressed, even for a brief moment, the ordinary and extraordinary vows.

He experienced the Innate Wisdom (Sahaja-jñāna) described in the (third) initiation. He also perceived the affirmation of the fourth initiation (the state of yuganaddha), which is the hidden state of all the Tantras. He possessed the four pratisaṁvedyas (so-so-yañ-dag-par rig-pa, the four

(384)

kinds of intense penetration/Mhvpt, §13/, obtained on the ninth stage), he was kind and free from pride. He was endowed with all the characteristics of a venerable teacher (śrīmat-guru, dpal-l丹 bla-ma), and thus became the sole protector of the entire World including that of the gods. One should remember the Ocean of his life-story and repeat his name. One should reverence him in every way, have faith in him and salute him constantly with great and unshakable faith. What use is there in troubling oneself by writing about the minor miracles of his life?

(38b)

The eighth (Chapter) : his passing into Nirvāṇa. Though the great Bodhisattvas abiding on the lofty stage (mahā-bhūmi, sa-chen) are liberated from the bondages of birth and death, this expression is used here in order to indicate a technical religious term signifying a feeling of sorrow towards impermanence. While every day he used to bestow profound and minute instructions on the mahā-upādhyāya 'Tshal-min Chos-kyi grags-pa, mNa'-ris Rab-'byams-pa Ser-rgyal-ba, Chos-khot sgan-pa, the Dharmasvāmin rTe'u-ra-pa, Rin-chen chos-rgyal, and others, he gathered his apparitional body on the 7th day of the 9th month of the year Water-Male-Tiger (chu-pho-stag—1482 A.D. This biography must have been inserted by the editor after the death of 'Gos lo-tsā-ba in 1481 A.D.), called dGe-byed (subhakt), at the age of 59. On the 10th day he manifested the appearance of proceeding to Tusita, and numerous wonderful signs, such as rainbows, flower showers, scent, etc., were observed by all. The fourth Kar-ma-pa hierarch, the "Holder of the Red Crown" (Zwa-dmar čod-paṇ 'dzin-pa) came there and comforted the disciples, telling them that the Lord had truly gone to Tusita. The hierarch stayed with them till the end of the 49th day and exhorted them to meditate. The hierarch was present at the cremation, offered blessings on the occasion of the funeral rites (dgoñs-rdzogs nio-bo bsno-ba), performed the consecration ceremonies of the precious "outer" images (images placed for worship, as distinguished from those kept inside

stūpas), and wrote a praise of the Teacher and his Biography, and thus fulfilled the Teacher's wishes. They used white sandal wood for the cremation, as well as myrobalan and scented woods (benzoin, Skrt. sihla), etc. Many relics of different colours, a śarira bright as crystal, and numberless images were recovered (from the ashes), and worshipped by the disciples. After the Teacher had manifested the appearance of passing into Nirvāna, his mercy (grace) continued to exert itself without break. They erected a precious stūpa (gduṇ-khaṇ) several stories high, made of silver. The door of the stūpa (sgo-khaṇ) and ornaments inlaid with jewels were made of pure gold, and were adorned with countless precious stones, such as ma-rḡad (matakata, emerald), ruby (padma-rāga), pearls (mu-tig), saphires (nal), and turquoises. The relic holder was placed on the upper storey of the great stūpa of Byams-pa-glin. (They also prepared) a shrine made of silver and gold, adorned with precious stones, the length of an arrow (mda'-gāñ-pa) in height, a precious life-size image (of the Teacher), and several other smaller images, made of gold and silver, also several large and small painted banners (ras-bris) of the Teacher, and many hundred stamped images, having mixed medicated clay with his ashes. The Collection of his Works was edited. Later, as desired by him, a large and wonderful silk image of the Venerable Maitreya was reverently prepared by dPal rDo-rje bde-ma and her son the Dharmasvāmin bSod-nams ye-śes-dpal-bzañ-po. Further, his personal disciples and alms-givers erected several of his images in gold and silver, and popularized his Collection of Works. All this became the foundation of the Doctrine, and objects for worship by living beings. Among his chief disciples there were many who spread his method of meditation and his teaching in different localities, but his permanent attendants kept at Dol bSam-gtan-glin and Byams-pa-glin his precepts of the "Guide on the Sadaṅga-yoga", his method of rites (sgrub-mchöd), as well as his large image, holy objects which belonged to him, his offering utensils,

(39a)

(39b)

and his books. The above brief account was given here in conformity with the authorization of the author of the present work, mentioned above. In the absence of written sources, it was impossible to include in the present work the other accounts (about his Life). We have written the above, because the All-knowing 'Gos, author of the present work, intended to include in this History stories about the Doctrine and various individuals which could be of benefit to the Doctrine, and because in the line of the Southern kings, who had worshipped the Three Jewels, dPal bKra-sis Dar-rgyas Legs-pa'i rgyal-po, who had distinguished himself by the fame of possessing unequal fortune and wisdom (the punya and jñāna-saṁbhāra), by his services to all branches of knowledge, and by the spread of the Way of the Doctrine (bsTan-byus), like a stream in summer, when printing this great history of the Doctrine (Chos-'byuṇ čhen-mo), told us that he "had striven towards this virtuous work (i.e. the printing of this book), keeping in his Mind the command of the Venerable One only (the Life story of bSod-nams rgya-mtsho must have been added to the "Blue Annals" by the editors after the death of 'Gos lo-tsā-ba gZon-nu-dpal in 1481 A.D.). No one was greater than this lo-tsā-ba (bSod-nams rgya-mtsho) in spreading the fame of our Southern kings and in the discovery of the Path leading towards the abode of perfection. Therefore, on this occasion, you should at least insert a brief account of his life". I did so at his request. In general, the Kālacakra-Tantra (had been translated) by the lo-tsā-ba Gyi-Jo, bLo-gros sñiñ-po, and others, rMa dGe-ba'i blo-gros, Mañ-or Byan-čhub śes-rab, bSod-nams ye-śes, 'A-ža rGya-gar-brtsegs, Tsa-mi Sain-rgyas-grags, lDi-ri Chos-grags, gNam lo-tsā, gNos lo-tsā-ba of Kha-rag, 'Bro Śes-rab-grags, sTeñs-pa lo-tsā-ba, Roñ-liñs lo-tsā-ba, Rwa Chos-rab, Čag Chos-rJe-dpal, Šoñ-ston rDo-rje rgyal-mtshan, Yar-kluñs lo-tsā-ba Grags-pa rgyal-mtshan, dPañ lo-tsā-ba bLo-gros brtan-pa, dPañ's disciples bLo-gros, the two, and others. The Kālacakra-Tantra was the only book which had so many translators.

The Kālacakra-uttara-tantra (Kg. rGyud-'bum, No. 363) was translated by gNan lo-tsā-ba (Dharma-grags) and Se'u lo-tsā-ba. Later it was again translated by kLubs lo-tsā-ba bLo-gros-dpal, who added the missing eleven ślokas. The dBaṅ-mdor-bstan (Sekoddeśa, Kg. rGyud-'bum, No. 361) was translated by 'Bro, Rwa, Man-luñs-pa, sGra-tshad-pa Rin-rgyal, dPañ lo-tsā-ba, and Yar-kluñs lo-tsā-ba. Pu-hrañs lo-čhuñ translated the title as dBaṅ-ñer-bstan. The Commentary by Vajragarbha (rDo-rje sñiñ-'grel, Hevajrapiñḍārthaṭikā, Tg.rGyud, No. 1180) was translated by Ćog-gru Tiñ-'dzin bzañ-po, gNel-čor Ses-rab-grags, Khyuñ-po Chos-brtson, Yar-kluñs lo-tsā-ba, and dPañ bLo-gros brtan-pa.

(40b)

The Commentary on Samvara composed by Vajrapāni: I saw its translation by Ćog-gru Tiñ-'dzin bzañ-po, which was revised by Soni bLo-brtan, as well as by Khu-dnios-grub. Regarding the Don-dam-pa'i bsñen-pa (Śrī-Paramārthasevā, Tg.rGyud, No. 1348) I have seen Somanātha's own translation (rañ-'gyur—without the help of a Tibetan translator), as well as a translation by the Yar-kluñs lo-tsā-ba.

The lTa ба'i 'dod-pa mdor-bstan, which has not formerly been translated into Tibetan, was translated by Kun-spañs Chos-grags-dpal. The Sekoddeśatikā (by Nā-ro-pa, Tg. rGyud, No. 1353) appears to have been translated by the Yar-kluñs lo-tsā-ba, sGra-tshad-pa and dPañ.

The book on Kālacakra. The block print was prepared at the Palace of Chos-rgyal lhun-po.

(41a)

BOOK XI.

The Mahāmudrā (Phyag-rgya čhen-po).

Now I shall relate the story of the Mahāmudrā ("Great Seal") doctrine, which seals all the meditative and religious practices, from the Pratimokṣa (doctrine), which is the foundation of the Doctrine of Buddha, to the Guhyasamājā. (While discussing the Path of the Doctrine) there is no need to relate the opinion of ordinary living beings who have no desire to abandon the Phenomenal Existence (*samsāra*, 'khor-ba), and that of the heretical nihilists (*rgyāñ-pan-pa*) who do not strive for emancipation. Other heretical schools, as for example the Digambaras (*gCer-bu-pa*) and others, admitting evil actions to be the root of sufferings of the Phenomenal Existence, attempted to eradicate (evil) actions (through penance). According to the Mīmāṃsakas (*sPyod-pa-pa*—*dPyod-pa-pa*) there did not exist a final emancipation (*mokṣa*, *thar-pa*) at all, and therefore they strove to get rid of (moral) defilements for the sake of a temporary emancipation only (*re-sig-gi thar-pa*). The Sāṃkhyas (*Graṇi-čan-pa*) and the Vaiśeṣikas (*Bye-brag-pa*) maintained that moral defilement (*kleśa*, *fion-moñis-pa*) was the root of Phenomenal Existence ('khor-ba). Again the root of moral defilement was Ignorance characterized by the non-understanding of the (nature) of the Self (*ātman*, *bdag*). Therefore, they having understood the Self, and having entered concentrated trance, reached various (in all eight stages) stages beginning with the first *dhyāna*, as far as the Highest Point of meditation (in the sphere of Phenomenal Existence, *bhavāgra*, *srid-pa'i rtse-mo*), but they, being caught in the net of an egoistic outlook, were destined to fall (again) into the Avīci hell. In this connection the ācārya Vasubandhu had said: "Is there (another) method of obtaining salvation, than this (Buddhism)? No—and for

what reason? Because the (heretical Teachers) maintain a wrong view on the Self." Buddhist scholars maintain that without abandoning Ignorance, which admits (the existence) of a Self, there is no Salvation. This ātma-dṛṣṭi is of two kinds, that in respect of the individual, and that in respect of the Elements of Existence. The Śrāvakas and Pratyeka-Buddhas having rejected the theory in respect of the individual (pudgala), have obtained a true salvation in which there is no continuity of rebirth. But the wise Bodhisattvas, if they were to obtain salvation for their own sake only, would proceed as described (by Candragomin in his Sisya-lekha-dharma-kāvya, ed. by I.P. Minayeff & A. Ivanovsky in Zapiski, IV, p. 77, verse 96 : ūne-du 'khor-ba'i rgya-mitsho'i khoṇs-su čhud-gyur-pa / kluṇ-gi naṇ-du lhuṇ-ba lta-bu snaṇ-bžin-du/skye-śi phoṇs-pas ūno-ma-śes-pa-de bor-nas/gal-te gčig that-byed-na de-las khrel-bor med—"For there does not exist any one more shameless than he who strives selfishly for salvation, abandoning his family / i.e. living beings/whom he did not recognize as being afflicted by birth and death, sunk into the depth of the Ocean of Phenomenal Existence, as if fallen into a stream"). Therefore one should search for a method of salvation of living beings. There is no one, except Buddha, who had perceived the entire method of Salvation. Therefore it is necessary to reject the theory on the substantiality of the Elements of Phenomenal Existence in order to avoid the defilement of the knowable (jñeya-āvaraṇa). One should strive to abandon this theory. With the help of the theory of Relativity, one will be able to abandon the theory of the substantiality of the Elements of Phenomenal Existence. This last theory will invalidate the first theory because it contradicts the first. Thus one will enter the Ocean of Scriptures (āgama, luṇ) and Philosophy (rigs-pa) in order to establish the theory of Relativity. If the knowledge of Relativity (the author uses the term Phyag-rgya čhen-po ye-śes which here must be understood in the sense of "knowledge of Relativity or Śūnyatā" as in the mDō-lugs

(14)

Phyag-rgya čhen-po, the Mahāmudrā according to the Sūtra class) represents an antidote (gñen-po) which contradicts that which should be rejected, it should be considered as an inference (anumāna) obtained by reasoning. If so, then inference must represent a constructive thought (vikalpa, rnam-par rtog-pa). Śrī Dharmakīrti maintained that every constructive thought was ignorance (which must be eradicated), but the knowledge of Relativity which was also stated to represent inference, constructive thought and ignorance, cannot be rejected, and because there does not exist an antidote which could contradict an inference; and because all that which contradicts an inference must be false conceptions, and therefore cannot serve as an antidote.

(The author's conclusion is that one should at first grasp the notion of Relativity in order to avoid moral defilement. Then in its turn the notion of Relativity should be abandoned; but as it represents an ultimate /true/ conception it cannot be rejected with the help of reasoning and theories, and thus it can only be abandoned by intuiting the Mahāmudrā).

Thus the antidote (of this inference, i.e. understanding of Relativity) which is not a mere theory, represents the knowledge of the Mahāmudrā. This (knowledge) can be gained only through the blessing of a holy teacher (i.e. through initiation, and not through reasoning). Thus I have explained the stages of the general Doctrine. In connection with this, the Dharmasvāmin rGöd-tshañ-pa had said: "In this Doctrine of the Jina Śākyamuni, the great brāhmaṇa Saraha was the first to introduce the Mahāmudrā as the chief of all Paths. The holders of his teaching in India were the Master Sabarapāda, father and son". Accordingly Maitrī-pa accepted the teaching of Sabarapāda (Ri-khrod-žabs), the father, establishing his disciples on the Path of the Mahāmudrā, it spread throughout (the whole) of Jambudvīpa. Now, the followers of the "Upper" school (sTod-lugs-pa) of the Mahāmudrā maintained that Maitrī-pa

was born in the year of the Sheep (lug-lo—1007 A.D.), but those of the school of the Lord Ras-čhūn-pa maintained that (Maitrī-pa) was born in the year of the Dog (khyi-lo—1010 A.D.), and that he had passed into Nirvāṇa at the age of 78. According to these two schools, Maitrī-pa, who was learned in most of the theories (siddhāntas) of both Buddhists and non-Buddhists, was not satisfied with them, and made numerous attempts to find Śrī Sa-ba-ri dBañ-phyug. After having been blessed by him (i.e. initiated), he became enlightened by his teaching, and intuited the meaning of the (Ultimate) Essence. After that he expressed his views (about the Ultimate Essence) in the following words: *asmṛti* and *amanasikāra* (*dran-pa-med*, “that which cannot be remembered”, *Yid-pa byed-pa med-pa*, “that which cannot be imagined”). The great scholar Sānti-pa was not pleased, and debated the matter, and Maitrī-pa won. Henceforth he became known as the Jina Maitrī-pa (Maitrī-pa, the Victor). Though he has had many disciples, the chief among them were: the “Four Great Ones” (*čhe-bži*), the “Seven Medium Ones” (*brin-bdun*), and the “Ten Little Ones” (*čhuñ-ba-bču*), known as the “Twenty Ones”. The “Four Great Ones” (were): Na-te-ka-ra, Devākaracandra, Rāmapāla, and Vajrapāṇi—the four. Na-te-ka-ra was a name received (by the disciple) while he was still a heretic. Later (he became known) as Sahajavajra. Devākaracandra: his other name was Sūnyatāsamādhi. He was the author of the *Šes-rab ye-šes-gsal-ba* (*Prajñāñānaprakāśa*, Tg. rGyud, No. 2226). Rāmapāla: in Tibetan—*dGa'-ba skyon-ba*. He was the author of a Commentary on the *dBañ-nes-par bstan-pa* (*Sekanirdeśa-pañjikā*, Tg. rGyud, No. 2253, one of the ‘Amanasi’ class). Vajrapāṇi was the youngest of the three brothers: *Nam-mkha'* sñiñ-po (*Ākāśagarbha*), *Sa'i sñiñ-po* (*Kṣitigarbha*) and Vajrapāṇi. Introduced by Kṣitigarbha, he requested to be admitted (as disciple) by Maitrī-pa. The latter was pleased. Having bound themselves by a piece of cloth, they made the vow not to separate till

they had reached Enlightenment. This Vajrapāṇi (Phyag-na) was born in the Fire-Female-Serpent (mc-mo-sbrul—1017 A.D.). From childhood he had a sharp intellect and was learned in all the heretical and Buddhist sciences, as well as in many sections of the Tantras of the Mantrayāna. He especially mastered the Cycle of Dohā (i.e. sNīn-po-skor, Saraha's Dohā). The "Seven Medium Ones": Sāmavajra (mNam-pa'i rdo-rje), Atulyavajra (Mi-mñam rdo-rje), Khvajra (Nam-mkha'i rdo-rje), Lalitavajra (Röl-pa'i rdo-rje), Dhītiśrīñāna, Abhiyukta, and Jagatpāla. Among the "Ten Little Ones" (čhuñ-bču): Skandha-pa, Me-go-pa, Rwa-čho, the yogin (Śringayogin), Ti-pu-pa, Śrī Nālandā-pa, Padmamālin (Padma'i phren-ba), Go-čha-ma, Kṛṣṇa (Nag-po-pa), the Junior, Śrī Arṇapa, and Balyācārya. Some say that Ka-ro-pa, Phyag-na, Mar-pa, and the Nepalese Śilabharo were called (his) "Four Spiritual Sons". The followers of the "Upper" school of the Mahāmudrā¹ divided the epoch of the appearance of the doctrine in Tibet into three periods: the early, the intermediate and the last (periods). During the early period the lineage of the doctrine originated with Nirūpa. Then the "upper" and "lower" section of the intermediate period. The "Upper" (sTod-'gyur) translation¹ was preached by Phyag-na to great teachers, after his arrival in Tibet. The so-called "Lower translation" (sMad-'gyur) was preached by A-su who spent his entire life in dbUs. The so-called "Later translation" (Phyi-'gyur) (originated) with Nag-po Ser-dad, a native of mNa'-ris. Having gone to India, he met Phyag-na (Vajrapāṇi) who had grown old. Later on his return to Tibet, he preached the doctrine. (The Doctrine) which originated from the Master Mar-pa was called "zur-'gyur" or "additional translation". The early Mahāmudrā: The Great Master (Atīsa) heard from Maitrī-pa the Commentary and the basic text (grantha, gžuñ) of the Mahāyānottaratantra (Mahāyānottaratanaśāstra, Tg. Semtsam, No. 4024; Mahā-

(2b)

¹ Phyag-rgya čhen-po sTod-lugs.

yānottaratantrāstravyākhyā, Tg. Semis-tsam, No. 4024 by Asaṅga), the Dohā, etc. Later when (Atīśa) was staying at bSam-yas he went for a few days to mChims-phu, and taught there the Dohā, the Cycle of the Grub-sñiñ, and the method of following the Samantabhadracaryā (Kun-tu bzañ-po'i spyod-pa, name of a Tantric practice) to 'Brom-(ston). — 'Brom suspected that these (teachings) might have a bad influence on the morals of Tibetan (monks), and abstained from preaching them much, but there exists a translation of the Jñānasiddhi (Ye-ses grub-pa, Tg. rGyud, No. 2219) by 'Brom (this is the "early" translation of the Mahāmudrā). The Commentary and the basic text of the Mahāyānottaratantra was translated (by Atīśa) at Yer-pa on the request of rNog Byañ-čhub 'byuñ-gnas. After him the Lord Mar-pa was the "earlier" (who translated the Mahāmudrā Cycle). After him, the "earliest" was that preached by the pāṇḍita Vairocanarakṣita who had come to Tibet. After that sKor Nirūpa. After that, the "Upper" and "Lower" schools. After that—Lord Ras-čhuñ-pa. Finally Nag-po Ser-dad. It should be understood thus. Now the pāṇḍita Vairocanarakṣita : he was born in the family of king Sa-tsa-na (Sacana) in the town of Sompurī in the country of Kośala (dakṣiña-Kośala) in Southern India. His mother was named sKal-pa bzañ-mo (Subhagini). At the age of 12, he attended on his uncle who was a heretical pāṇḍita and studied under him. He spent about a year in Western India. Then having gone to Magadha in Madhyadeśa, he met a yogin, and received from him the initiation of Ekavīra-Mañjuśrī (in the Tantras all the chief deities having two arms and without their śakti are called dPa'-bo gčig-pa, ekavīra). After that he accompanied this yogin to Vārāṇasi. The yogin took a wife, and settled there, but Vairocanarakṣita continued his journey to Eastern India. While he was residing at Nālandā, he met a yogin, a native of the country of Bharendra, a kāyastha (yig-mkhan) by caste, a great scholar, named Surapāla, (who possessed the power) of producing a state of unconsciousness in a man by placing

(34)

his hand on his head, which lasted till he removed his hand. The yogin admitted Vairocanarakṣita (as disciple), and the latter accompanied him for eight years. He then heard numerous precepts (upadeśas), such as the A-ma-na-si class (the A-ma-na-si'i skor ñer-drug, Tg. rGyud, Nos. 2229-2254), the Dohā and other texts, the Cycle of Mahāmudrā, the system of Maitrī-pa, the precepts of Hevajra, and the precepts of rasāyana (bčud-len-gyi man-nag, which consist in abstaining from food, and keeping to a certain diet). For six years he practised penance (dka'-thub) at Jālandhara (Lower Kañgrā Valley) in the West. After that he held a Tantric feast (ganacakra) in the forest of Nālandā in the company of the yogin Si-ti, the yogin Madana and others. From the pāṇḍita Guṇarakṣita of Vikramasīla he obtained many doctrines, including the Prajñā-pāramitā, the "Six Treatises of the Mādhyamaka", the "Father" Tantras, such as the Guhyasamāja and others, the "Mother" Tantras and the Kriyā Tantras. Then from Dhānarakṣita he obtained (many) doctrines, such as the "Domain of Practice" (sPyod-phyogs), the sGrub-thabs bsdus-pa (Sādhana-samuccaya, Tg. rGyud, No. 3400), sādhana of Simhanāda (Lokeśvara) together with its rites (kalpa, rtog-pa), the Ārya-Tarakurukulle-kalpa (Kg. rGyud-'bum, No. 437), the sādhana of Señ-Iden nags-sgrol (Khadiravaṇītā-sādhana, Tg. rGyud, No. 3338), the gTum-po'i sgrub-thabs (the sādhana of Vajrapāni, Śrī-Vajracandacittaguhya-tantra, Kg. rGyud, No. 458). From Dharmakīrti he heard the Tshad-ma-'i gtan-tshigs. From Jayākara, a pāṇḍita of East Bharendra, the bDe-mčhog bču-gsum-ma (the Thirteen deities of Samvara), the Five deities of Phag-mo (Vajravārahī), the Jo-mo U-rgyan-ma (Śrī-Oddiyā-natārbhisaṃayakrama-nāma, Tg. rGyud, No. 1707), etc. He obtained several precepts and sādhanas from the pandita Sa-rama (Śaraṇa), the head of the assembly of yogins of the town of Somapuri in the East. From the pāṇḍita Sudhanagupta he obtained the Ekavīra-Maṇjuśrī-Tantra (Siddhikavīra-mahā-tantrarāja-nāma, Kg. rGyud-'bum, No. 544). From Abhayā-

(3b)

karagupta he obtained the bDe-mchog mñon-'byuñ (Sri-Herukā-bhyudaya-nāma, Kg. rGyud-'bum, No. 374), also the first (upper) part of the Commentary on the Vajradāka-Tantra (Sri-Vajradāka-nāma-mahātantrarājavṛtti, Tg. rGyud, No. 1415), a collection of sādhanas, such as the svādhishtha-sādhanas, etc. Though very learned, he hid (his learning), and behaved in a humble way. He visited 24 countries, with the exception of Oddiyāna. He had the intention of going there, and even journeyed towards the South, where he practised Tantric rites, was captured by a king, and thrown into fire, but escaped unburnt. Afterwards he journeyed to Tibet and intended going to Ri-bo rtse-lia (Wu-t'ai-shan), but having been appointed chaplain to the king, was not given leave (to go). When Mu-thān-bu of Siñ-kun-mkhar (near Liang-chou) harboured ill-feeling towards him, he performed many miracles, but kept them secret. Afterwards he journeyed to China. The king tried to wound him with sword and arrows, but not even a scar appeared on his body. He drank a cup filled with quicksilver, but this also did not harm him. He made the round of two-thirds of Jambudvīpa, and on five occasions visited Tibet. He also visited several upper and lower districts of dbUs and gTsañ, but it is impossible to enumerate all the places visited by him. He made a long stay at rGyal of 'Phan-yul, and prepared translations of the Dohā and other works. Since the three Cycles of the Dohā represented his (doctrine), the statement that the "King" and "Queen" Dohā (two books belonging to the Dohā; the series consists of rGyal-po Do-ha, bTsun-mo Do-ha, and dMañs Do-ha) were composed by A-su, appears to be untrue. His disciples were: in La-stod—the nirmāṇa-kāya Zla-ha 'od-zer; in gTsañ—Rin-po-čhe rGyal-tsha; in dbUs—Žañ Rin-po-čhe. Since he had spent a long time in Tibet, it is certain that he had numerous disciples there, but I have not seen any account (about them), and therefore it is impossible for me to enumerate (his other disciples). sKor Ni-rū-pa, who had not performed yet the pārakāya-praveśa rite, obtained

from him the secret precepts at sNe-than. Therefore his coming to Tibet must have preceded that of sKor Nirū-pa. This mahāsiddha showed the manner of entering into Nirvāṇa on the hill-spur of mThar-'on. (44)

Further, Ka-ro-pa, the disciple of Maitrī-pa: he was born as Maṇigarbha (Nor-bu sñiñ-po), the middle son of the three sons of father rāja Vāridhāra (Chu-bo'i rgyuin) and mother Candrākraprabhāvatī (Ni-zla-'bar), a brāhmaṇī, in the town of Pu-lu-sa-la in the country of Eastern Za-hor. When he was seven, a dākinī prophesied (about him), and he was sent to a grammar teacher. In five years he mastered grammar well. Then for four years he studied science with the pāṇḍita Kuśalabhadra (dGe-ba bzañ-po), a disciple of Sānti-pa. Then for fourteen years he studied (Sanskrit) Grammar with the pāṇḍitas Kṛṣṇa (Nag-po) and Balakṛṣṇa (sTobs-čan Nag-po). At that time he had reached the age of 30. At 34, he was ordained by Mitratāra, the great scholar of the Sarvāstivāda at Vikramaśīla. Then he studied the Vinaya (Luñ-sde bži) with Vimala, the great Vinayadhara. Then, at 39, he studied for four years Nyāya with the pāṇḍita Simhaguṇa. At the age of 44, he studied with the pāṇḍita Sthiramati (bLo-brtan) the Kriyā and Caryā Tantras (Bya-sPyod), as well as the "Father" and "Mother" classes of Tantras (Pha-Ma'i rgyud). Then with the Kashmirian Lakṣmī, the Great, he studied the Mahā-yoga (rNal-'byor čhen-po, Anuttara-Tantra). At the age of 54, he studied the Prajñāpāramitā with the brāhmaṇa Tha-ga-na. After that he studied the Abhidharma with the scholar Rab-bzañ-mdañs (Suvarṇa ?) to the west of Vajrāsana. Having met Simhatāra, he practised the Ratna-sādhana (Rin-po-čhe'i sgrub-pa) at Vajrāsana till he was 64. After that at the age of 72, he looked like one aged 16. Anxious to expound the doctrine, the source of scholars, he met the yoginī, named Padmanī (Pad-ma-čan), who was meditating on the Prajñāpāramitā, who said to him:

"Pitable are those living beings,
who, though being Buddhas by nature,

possess no understanding !

Though one may be a scholar in words,

If he does not understand the nature of the Mind,

(4b)

He is similar to a beggar, biting chaff,

From which fruit will never be produced.

Though one may obtain the power of longevity,

If one is attached to worldly ways,

One will not be happy, but afflicted by sufferings,

having sunk into the mud of lust and anger.

O Man ! understand your Mind !

And meditate on its nature which is non-existent.

Follow the excellent Teacher, and exert yourself in

precepts.

Give up the eight worldly doctrines.

Light Bliss !

Seal the Phenomenal Existence with (the Doctrine) of
non-origination !”

Then following the prophecy of this yoginī, and that of the two incarnated boys, Ka-ro-pa, taking with him much wealth obtained from his father, proceeded (on a journey), and met a yogin named Nāgapuri, who was staying in the Outer Ocean at a distance of 42 yojanas. He (the yogin) initiated him by holding a Tantric feast (gaṇacakra). Then for three years he practised the sbyor-ba-bsum-bču-pa. After that he studied for fourteen years the gZuñ'-bum-pa (Prajñāpāramitā in 100,000 verses ?), the rGyud'-bum-pa, the Nam-mkha'-dañ-mñam-pa'i rgyud (Śrī-Khasamatantrarājā-nāma, Kg. rGyud, No. 386), the Dam-tshig-gi rtog-pa stoñ-phrag-phyed-dañ-bču-gñis-pa'i rgyud, the four Sampuṭi'i rgyud (Sampuṭa-nāma-mahātantra, Kg. rGyud'-bum, Nos. 376, 381, 382), the mKha'-gro-ma'i sbyor-ba, and the Nebar sbyor-ba'i rgyud. Then again he journeyed towards Vajrāsana. He was told by a fellow student in Grammar, Natekara: “If you like to meditate, the Lord Maitrī-pa possesses the precepts of the “Great Seal”, the Unmeditable. Go to him !” Having gone to the Pa-ta monastery, he prac-

tised for seven years (meditation) on the meaning of the (Ultimate) Essence. Then for five years he practised meditation at the cemetery of Ken-ri. He then performed various Tantric rites in the Malabar country (Gyad) of the South, at Sa-la-ta-tse, in the town of Kampala, and in Kāśmīra. His other name was Pītakarma. His disciple Dam-pa sKor : He was born in the year Water-Male-Tiger (čhu-pho-stag—1062 A.D.) as the fifth son of father sKor-ston dNos-grub-bar and mother gNos-mo gza'-sgron-ma at dGe-tsha on the plain of upper gNal. Because the (number) five was considered harmful for relatives, his father having performed a magic rite to avert evil, sent him away for study with a monk of dbU-ru. When he was going away, he noticed his sister (stin-mo) scattering dust after him and brandishing a broom (ñul-mo), and he understood that he was being sent away. He received ordination at Lha-sa, and became known as sKor, the Junior (sKor-čhuñ-ba). He met two disciples of Atīśa—the Nepālese 'Gyod-pa gsain-ba (Anutāpagupta) and Vairocana. He fell ill. After he had touched some hair from the head of Vairocana, he felt relieved. He asked Vairocana (for instruction) in meditation, and Vairocana bestowed on him a profound meditation (semis-'dzin), and delivered the following prophecy: "You will be blessed by a yogin Syama". He studied Grammar under 'Gyod-pa gsain-ba and mastered it within one year. As tuition fee he promised three golden stāns. After that he journeyed to 'Phan-yūl. The wife of a lo-tsā-ba, who had died, presented him with a vivarta (a book written in Vartula or Lañtsa). After that at the age of 10, he became watcher of gold-diggers at gSer-khuñ-sgar. When his belongings were carried away by a thief, he performed a magic rite, and was successful in it. He gathered much gold and presented it to the Nepālese, as had been promised by him. At the age of 11, he returned to his native place, and read a hundred times the funeral service for his father. Then having stolen a turquoise

(5a)

hidden by his sister, he proceeded to dbU-ru. At the age of 12, he mastered the exposition of the Vinaya. Having sold his turquoise, he realized 13 golden srañs, one roll of silk gu-liñ, and musk worth one golden "zo". At the age of 13, he proceeded to Nepāl in the company of sBa-ston, Dor-še, and Khoñ-ston Rin-chen. At Ya-gal he studied the Kriyā and Yoga Tantras. (They saw) people going to meet a yoginī at Yam-bu, and the three Tibetans also went there. This yoginī used to live on offerings thrown away by villagers. She proceeded to the vihāra of Mya-ñan'-das-chuñ (the vihāra containing a small image of Buddha entering into Parinirvāna). There was also a yogin named Rwa-ru-čan ("with horn") who said to him: "I am the richest man in Nepāl. Let us go to see my residence". He proceeded there, and saw inside a brick-built house nothing but some fragments of pottery (gyo-mo), a perforated slate, a goat's horn, and a wooden shovel. He understood that these represented symbols and felt faith born in him. (He then saw) the yoginī sitting on the image of the Teacher lying in Parinirvāna, naked, who exhibited her breasts and privy parts, and smiled (at him). He asked her for hidden precepts and the yogin Rwa-ru-čan said to him: "She does not impart doctrines, but only initiations!" He inquired: "How does she initiate?" and Rwa-ru-čan replied: "We have been thirteen merchants. Except for myself, all have died. This yoginī threw some earth on my back, and I asked her what she meant by this. She then told me: 'This is the sand from the Ganges. Now you won't die for 13 days. Otherwise you were to die in seven days! After 13 days you will die.' I then asked what could help, and she replied 'All your wealth and property should be given away to all those who would accept it. Then follow after me. It will help you!' I did accordingly. Then she told me: 'I shall initiate you', and she spat on the palm of my hand. Then by placing her hand on my head a proper concentration of the Mind was born in me. Now I have no need of precepts,

(5b)

because they have liberated me!" Again Rwa-tu-čan said: "In this country of Nepál, there are many panditas, such as the Indian Vajrapāṇi (Phyag-na), Lham-thiñ-ba, and Bha-ro phyag-rdum (the "One-handed"). They could not help you. But at Ya-gal there is a yogin named mDa'-gžu-čan ("with bow and arrow") who shoots arrows at others, and even when an arrow pierces the body, no harm arises. He could help you. You should ask him!" He did so, but the yogin did not give him anything, except several ślokas. He then begged him in real earnest, and offered him all his belongings. The yogin then took him to a cemetery called Tsin-tsi-liñ in Indian Thañ-khab. He kept outside (of the place), amidst jackals, and other animals. Next day the Teacher sent his maid-servant called Kumudarā to the market place with some gold, and she bought many provisions and drinks for a Tantric feast (gaṇacakra). He also sent sKor-čhuñ-ba to collect flowers. He then bestowed on him the kalaśa-abhiṣeka (bum-dbañ), performed the maṇḍala rite made of flowers, and gave him the name of Prajñāśrījñānakirti. During the same time the Teacher related many stories to him, and he wrote them down on bark, but the Teacher washed them off. Having studied for four years (Sanskrit) Grammar, he mastered the seventeen sections of Sanskrit Grammar (sgra'i-gnas bču-bdun). After that he attended on the Venerable Kumudarā and asked for her blessing. She bestowed on him the kalaśa-abhiṣeka (bum-dbañ), which she called the Prajñā-jñāna-abhiṣeka. The Venerable One said to him: "Son, being afraid of life and death, you strove for the sake of the Doctrine. It is wonderful! I shall bestow (on you) the faultless and extraordinary Vajrayāna. You, son, should practise meditation on it!" and saying so, she placed her foot on his head. After that he obtained from her the complete cycle of the utpannakrama degree of the system of the Black Bhairava (gśin-rje gśed nag-po), etc. The flame of Prajñā (wisdom) was lit in him, and he obtained the understanding of all the doctrines, so that his teacher and the

(6a)

latter's wife became pleased. Then she told him: "You should complete your initiation", and saying so, she promised to bestow it on him, but, since he did not possess the necessary implements, he proceeded to Nepāl. (His) two friends who had faith, wished to obtain it also, and told him: "We shall get it!" At the age of 19, he proceeded to Tibet. In the presence of Leñ lo-tsā-ba of La-stod he bestowed the kalaśa-abhiṣeka on thirteen persons, and was offered a horse. After that he journeyed down (the country), and at Gra-thān, having concealed himself in the residence of the kalyāṇa-mitra Gra-pa mṄon-śes, he preached at night the Saṃvara Cycle according to the methods of Lü-yi-pa and Dipaṅkara, as well as the two methods of Nā-ro-pa. He offered him half a golden sraṇī. This was the 69th year of Gra-pa. Having obtained in all 13 golden sraṇīs, at the end of the year, he proceeded to Tsī-na-tsi-liñ and spent seven golden sraṇīs as an offering to his Teacher who prophesied that in seven years' time fortune would be coming to him. He said (afterwards) that it did come true. With six golden sraṇīs he paid the expenses of completing his initiation. After that his Teacher and the latter's wife introduced him to the practice of the yuganaddha (zuñ-'Jug), and bestowed on him the guhya-abhiṣeka (the second degree of initiation). After that a Nepālese girl named 'Bri-nu became his mudrā. They (the Teacher and his wife) bestowed on him the Prajnā-jñāna-abhiṣeka (the third degree of initiation), and also gave him the fourth initiation (dbañ-bži) with symbols. After that he studied the entire Grub-sñīn Cycle, and felt proud at his ability to understand it. Afterwards he was sent into the presence of one, who had practised secret Tantric rites in the suburb of an Indian town, and he proceeded there. Inside a chapel (mčhod-khañ) he found a painted banner (thañ-ka) hanging, in front of which were placed the five kinds of offerings. He spent some time there, (and saw) a man dressed as a monk (bhikṣu) holding his alms-bowl and his staff (gsil-byed) coming from the town on a begging round, he (the monk) said to him: "You are

probably the disciple of the yogin mDa'-gžu-'dzin-pa ("Holder of bow and arrow"). Then at night, the monk removed the painted image, behind which he opened a small door, out of which came out numerous mudrās possessing marks and adorned with bone-ornaments. In their company, the monk performed various Tantric rites, and the (feeling) of Bliss increased. In the morning the monk again hid the mudrās, closed the door, and covered it with the painted image (thañka). After that the monk went on a begging round and told him: "We Indians practise the secret Tantric rites in this manner". A strong faith was produced in him and for six months he practised secret Tantric rites. When he decided to return to Tibet, the Teacher told him: "In the country of Śrī Oḍḍiyāna there is a jointless skull of a dākīnī, which has an opening at the forehead. Should it reach your hands, you won't be hindred by any accident. Go to bring it." But he, feeling proud of his understanding of the doctrine (and thus being not afraid of accidents), did not go. The Teacher then said to him: "Well then, take this", and handed him his joint-less skull-cup. At the time of his departure, he felt sad, and on the plain of Tsin-tsi-liñ he sang the praise of the Venerable Ka-ro-pa. He spent three days circumambulating the Svayambhū-caitya (in Nepāl). A Nepālese alms-giver named Bha-ha said to him: "Please stay on as my house priest". He remained there for one month. Now the story of his performance of the rite of parakāya-praveśa (groñ-'Jug): In the country of India, there was one named the Venerable Ka-ro-pa, learned in the five sciences. After having been a pāṇḍita, he became a yogin, in possession of secret precepts handed down by nine Lineages, and possessed of the faculty of prescience. He had many disciples and the chief (among them) was one named Ni-rū-pa-ta'i rnal-'byor-pa (the yogin of Ni-rū-pa-ta). At first (Ni-rū-pa) became learned, and mastered the secret precepts (handed down) by nine Lineages. Having grown old, he attained siddhi at the age of 74, and the Venerable Ka-ro-pa said to him: "O Ni-rū-pa! You

(7a)

should go to Tibet!" Again on one occasion, Ka-ro-pa said to him: "If you go to Tibet, you will benefit living beings". Ni-rū-pa then said to him: "Would it be possible for me to do something of benefit to living beings?" Again on one occasion the Teacher said to him: "One day you will benefit living beings in Tibet. Go in any case to Tibet!" He inquired: "How shall I go there?" The Teacher said: "From here you should go to the island of rDo-čhu (stone river, or frozen river, the name often designates the gTsān-po, the Sitā, and the Tārim). You won't be harmed by the dangers of the frozen river. There exists an island of dākinīs, and the dākinīs will assist you and bless you". Then Ni-rū-pa following his instructions, proceeded as far as the rDo-čhu. This rDo-čhu whenever it touches (the body) of a living being, causes his death and transforms him into a stone. However it did not harm him. Then the dākinīs came out to meet him and honoured him. He presided over a Tantric feast (gana-cakra) which was held on three occasions. Then the dākinīs delivered a prophecy which said: "You, go to Nepāl! There you will meet a young Tibetan, possessed of (auspicious) marks, who was ordained in his youth, and is endowed with wisdom. His time (i.e. death) having come, you must perform the consciousness-transference (groñ-'Jug) rite, and then go to Tibet. We shall protect you from accidents, and shall assist you." Then the Venerable Ni-rū-pa proceeded to Nepāl, and there met sKor, the Junior (sKor-čhūn-ba), at the residence of the alms-giver Bha-ha. Then Ni-rū-pa entered the body of the deceased sKor-čhūn-ba. His former body was cremated, and he then proceeded to Tibet (in his new body). At first he went round as a beggar. The Venerable Ka-ro-pa and his wife having come to Lha-sa, met him. From beyond a sand place the Venerable Ku-mu-da-ra (Kumudarā) addressed him, saying: "Prajñākīrti!" He asked her: "How did you get here?" The woman said: "The Venerable Ka-ro-pa is also staying here. We came here because an accident is due to happen to you". He saluted (them), circumambulated

(7b)

round them, and placed their feet on his head. The Teacher (Ka-ro-pa) blessed him. He used to say: "Because the Teacher had blessed me, when Gye-ru Še'u-čhuñ-pa had decided to kill me, the accident did not take place". While in Lha-sa on one occasion he listened to the exposition of the dBañ rnam-ñes (Abhiṣekanirukti, Tg. rGyud, No. 2476). Then he saw his Venerable Teacher and his wife off to Guñ-thāñ in Mañ-yul. Having returned, he put on the dress of a pañdita of Zañs-gliñ, and proceeded (on his journey), and thus became known as the "Indian of Zañs-gliñ (in the Vinaya designates Ceylon. According to others—Tāmralipti) who had come to Tibet". Then he put on a Tibetan dress, and preached the Tantric doctrine for 21 years to disciples, including thirteen monks and others, bestowed initiations, and prepared his own translations (without the help of lotsā-bas) of numerous Tantric texts. He also preached numerous works belonging to the Tantric class and many texts (belonging) to the class of hidden precepts, and thus helped to spread the profound Tantras of the Holy Doctrine, as well as the essential teachings. In general, from the age of five till the age of 21, he continued his studies. At the age of 20, he proceeded to Tibet. From the age of 21, he expounded the essential meaning (of the doctrine) and passed into Nirvāña in the year Water-Male-Horse (chu-pho-rtā—1102 A.D.), aged 41. He taught the Doctrine to Chañ-ra Ses-rab señ-ge. The latter to (his) son Ye-śes señ-ge. The latter to gLañ-ston of Khams. The latter to the bla-ma Brag-pa čhen-po. The latter to the bla-ma Myan-čhen-po. The latter to Sañs-rgyas Jo-sras. The latter to the ācārya Šāk-śe. The latter preached it to the bhikṣu Ratneśvara. Though this skor had been a great siddha and had spent a considerable time in Tibet, the present day kalyāña-mitras do not attach great importance to him. Therefore I have written (his) life story at some length. Again, when the Indian Vajrapāni (Phyag-na) went for Tantric practice, and was begging in Nepāl, he was wonder-

(84)

ing whether he would be able to spread the Doctrine in Nepāl. He thought that he would be able (to do so). Later when he reached the age of 50, he came to Ye-rañ and settled there (1066 A.D. See S. C. Das: Life of Sum-pa mkhan-po, JASB./1889/, p. 42). He was met by Tibetan scholars, such as 'Brog Jo-sras and others who asked him to preach the Doctrine to them. He bestowed on them the following doctrines: the basic text of the Grub-sñin (Cycle of Dohā) together with addenda, the nine "bits" (brul-tsho) which followed on the Sūtras, the nine "bits" of precepts which followed on the Tantra of the "Father" class (Pha-rgyud), the nine "bits" which followed on the Tantras of the "Mother" class (Ma-rgyud), in all 27, and bound them with the four mudrās i.e. the karma-mudrā (las-kyi phyag-rgya), the dharmamudrā (chos-kyi phyag-rgya), the mahāmudrā (The Great Seal), and the samaya-mudrā (dam-tshig-gi phyag-rgya). He also preached them the six "links": the theory accompanying tradition and reasoning, meditation accompanied by experience, practice suitable for the present time, results producing benefit to others, the Path accompanied by the signs of the Inner Heat, and Initiation accompanied by precepts. Among the chief texts were: the "Seven Classes of Realization" (grub-pa sde-bdun), the gSañ-ba grub-pa of mTsho-skyes (Saroruha, Padmavajra), the rGyud ma-lus-pa'i don ñes-par skul-bar byed-pa (Sakalatantrasambhavasañcodanī-śrīguhyasiddhi-nāma, Tg. rGyud, No. 2217), the Thabs-dañ śes-rab grub-pa of Yan-lag-med-pa'i rdo-rje (Anaṅgavajra; Prajñopāyaviniścaya-siddhi, Tg. rGyud, No. 2218), the Ye-śes grub-pa of Indrabhūti (Jñānasiddhi-nāma-sādhana, Tg. rGyud, No. 2219), the gNis-med grub-pa of Lakṣmikara (Advayasiddhi-sādhana-nāma, Tg. rGyud, No. 2220), the Lhan-čig skyes-grub of Dombhī Heruka (Śrī-Sahajasiddhi-nāma, Tg. rGyud, No. 2223), the gSañ-ba čhen-po'i de-kho-na-ñid grub-pa of Dā-ri-ka-pa (Dārika, Tg. Śrī-Oddiyānavinīrtgataguh-yamahāghyatattvopadeśa, Tg. rGyud, No. 2221), and the dNos-po gsal-ba'i rjes-su 'gro-ba'i de-kho-na-ñid

(8b)

grub-pa composed by the yoginī Tsī-to (Cintā, Vyaktabhā-vānugatattva-siddhi, Tg. rGyud, No. 222). The Essential: the three Dohās: the "King" Dohā, the "Queen" Dohā, and the "Subjects" (dmañś) Dohā. Further, the dBañ-ñes-bstan (Sekanirdeśa-nāma, Tg. rGyud, No. 2252) composed by Maitrī-pa. Lesser texts, such as the bDag-med-ma gsal-ba and others (Nairātmya-prakāśa, Tg. rGyud, No. 1308), the De-kho-na-ñid bču-pa'i 'grel-pa composed by Sahajavajra (Lhan-čig skyes-pa'i rdo-rje, Tattvadāśātikā, Tg. rGyud, No. 2254), the gNas-pa bsdus-pa (Sthitisamuccaya, Tg. rGyud, No. 2227), the rDo-rje'i tshig-'byed (Vajrapāda-nāma, Tg. rGyud, No. 2255) composed by Phyag-na (Vajrapāni), the bLa-ma brgyad-pa'i rim-pa (Guruparamparakramopadeśa-nāma, Tg. rGyud, No. 3716), the Ses-rab ye.śes-gsal-ba (Prajñāñīnaprakāśa, Tg. rGyud, No. 2226) composed by Devākara-candra, the dBañ-ñes-bstan-gyi 'grel-pa (Sekanirdeśapañjikā, Tg. rGyud, No. 2253) composed by Rāmapāla, the Phyag-rgya bži rjes-su bstan-pa (Caturmudrāñīcaya, Tg. rGyud, No. 2225) composed by the ācārya Nāgārjuna. The above were known as the "Cycle of Lesser Texts." After that 'Brog Jo-sras having invited the bla-ma Vajrapāni (Phyag-na) to Tibet, the latter while residing at Chu-sgo of gTsān, preached extensively the Mahāmudrā doctrine to Tibetan scholars. Among his disciples were: Se-sñon Byañ-bar, Žañ-sñia Riñ-mo, Khams-pa rGwa-ston, sPu-hrañs Nag-po Šer-dañ, 'Brog Jo-sras rDo-rje-bar, 'Or-brgyad sTon-čhun, kLuñ-sod-pa Khyuñ-khri, Khyi'u brtson-'grus, Ba-reg Thos-pa dga' (a famous scholar), Brañ-ti bLo-gros dbañ, Bra'o 'Bum-labar, Brag-pa dKon-grags, Se-ston sGra-gčan-zin, mTshur-'dbyig-gi rgyal-mtshan, the four disciples lo-tsā-bas – Nag-tsho Tshul-khrims rgyal-ba, rMa-ban Chos-bar, gÑan Dharmagrags, and mČhuñ Ye-ses 'byuñ-gnas. One could increase the number of the above disciples by saying the "Thirty Tibetan scholars." When 'Brog Jo-sras invited Vajrapāni (Phyag-na), he promised him eighty golden srañs. During the performance of the funeral rite for his father, he presented

(9a)

him with 50 golden strains packed together as eighty strains. bLa-ma Phyag-na's attendants having weighed the package, discovered that there were only fifty (strains). The bLa-ma became displeased and said: "It is improper for 'Brog Jo-sras to tell me lies! If so, his father (meaning his Teacher) also could not be a genuine (teacher), for it is said: 'The father's behaviour will be manifested by the son.'" Saying so, he suddenly slashed his belly with a razor. His attendants were frightened, and began to weep, but he said to them: "If you don't like it, nothing will happen," and passing his hand over the wound, he caused it to disappear without leaving even a scar. He then continued his journey towards India and Nepāl (Lho-Bal). The eight signs of his miraculous power (grub-rtags brgyad): (1) when a venomous snake attacked him, he drove it away with the help of the Yamāntaka-yoga spell (gśin-rje gśed-kyi rnal-byor), (2) when he came across a mad elephant, a dākinī assisted him in driving the animal away. This dākinī then uttered a prophecy, and he acting accordingly proceeded to a town, where lived an old brāhmaṇa with a dākinī as wife. The two kings of Oddiyāna were waging war against each other. The king A-bhram who was a "seven-born" (skye-ba bdun-pa, means one who had been reborn seven times as a brāhmaṇa. Should any one partake of the flesh of a "seven-born" brāhmaṇa, he would attain miraculous powers/siddhi/. A man who is a "seven-born" possesses seven shadows. In Tibet there exist special pills called sKye-bdun believed to contain pieces of flesh of famous "seven-born" brāhmaṇa) was killed by the other king's minister Moñ-rtse Moñ-ga. He hit him with a diamond-pointed arrow between the eye-brows. The corpse of the king was then torn to pieces by dākinīs. The wife of the old brāhmaṇa secured the head (of the dead king), and brought it to her house. The brāhmaṇa rebuked her. She told him: "Because of a karmic bond (las-'brel), I attended on you. Now, if you don't need me, I can go," and saying so, she presented the head (of the dead

king) to Vajrapāṇi, and herself passed out. Vajrapāṇi hid the skull underground. Then a sound resounded in the sky and he understood that (the skull) possessed miraculous powers (3). He again took it out from underground. He kept it carefully and obtained miraculous powers. He used to pour a little wine into it, and kept it inside a vase, which became filled with wine. While walking along the bank of the Ganges, two dākinīs presented him with a meditative string (sgom-thag) made of stones without joints (4). He manifested the face of Vajra-yoginī to his disciples performing the "homa" offering of Vārahī "with three vases" (Phag-mo bum-gsum-pa—some mandalas of Vajravārahī have triangles, in each of which is represented a vase or skull-cup) (5). He gathered the dung of a red cow before it had fallen on the ground, placed it in a pot made of precious substances, then placed fruit on it, and having blessed it, produced fruit without end (6). On the bank of the river Ganges even kings used to be attacked by robbers, but he was able to render the robbers, bodies rigid, with the help of the Yamāntaka-samādhi (trance of Yamāntaka, i.e. he represented himself as Yamāntaka) (7). When Jo-sras rDo-rje-bar offered him gold, he cut his stomach with a razor and this was said to have been his eighth accomplishment (miracle). Also there existed a story that when Zla-ba 'od-zer (Gyi-Jo lo-tsā-ba), son of 'Khon-phu-ba, came to Nepāl, he perceived many wonderful signs of siddhi performed by Vajrapāṇi. The disciple of Vajrapāṇi—the Kashmirian Dharmāśrī, called the "One-eyed", accompanied the Teacher (on his journey to Tibet). He preached extensively the Cycle of Mahāmudrā. Having consulted his Tibetan disciples, he composed a Commentary on the Satasāhasrikā Prajñāpāramitā (Tg. Ser-phyin, No. 3802; 'Bum) and the "Key to Sañcaya" (sDud-pa'i lde-mig, Prajñāpāramitākōśatāla-nāma, Tg. Ser-phyin, No. 3806). Again among the disciples of Vajrapāṇi (Phyag-na) we find: La-stod gTsāñ-sod-pa, Ser-sgom Dar-sen, Jo-btsun Me-bar, Zañ-ded-po lun-pa, Go-iuñ-pa Grub-

(9b)

thob btsun-pa, mNa'-ris Čhañ-čhuñ-pa, La-stod Na-zlum-pa, mKhan-po sÑin-po rgyal-mtshan, mKhan-po rGyal-mtshan-'od, the upādhyāya Kam-mkha' rgyal-mtshan, 'jam-dbyañs rin-čhen bzañ-po, and Mi-ñag Šes-rab bzañ-po. From the Venerable Ri-mi 'babs-pa (i.e. "one who did not descend from the mountain", one who stayed continuously in meditation in the mountains), I obtained the guide-book composed by Mi-ñag-pa. Thus the Doctrine which had originated from Vajrapāṇi and his disciples became known as the "Upper" school (sTod-lugs) of Mahāmudrā.

A-su : His grandfather was a pandita, who had come from India, and was the house-priest of the Bha-ros in Nepāl. His son, who was uneducated, became the servant of Bha-ro. A-su was the latter's son. From his childhood he possessed a very sharp mind, and was distinguished by wisdom. He used to carry goods as far as the frontier of India (rGya) and presented them to his master Bha-ro who was pleased, and told him : "Now I shall give you a house". A-su told him : "I don't want a house! I prefer religion. Please permit me to enter religion". Bha-ro gave him his permission. At first he obtained many initiation rites and Tantric commentaries, as well as hidden precepts, from a Nepalese pañdita named Dze-hūm or Sāntibhadra. After that he obtained secret precepts from Vajrapāṇi, realized the Truth, and became a saint (yan-dag-pa'i skyes-bu). He had the intention of going to China and spent some time at Sum-phren of 'Phan-yul. While he was preaching to many disciples, he married the lady of 'Brom ('Brom-mo gza'), and a son named Grags-pa sen-ge was born to him. On seeing his son's face he gave up the idea of going to China, and spent a long time at rLuñ-sod (near Nag-čhu-ka). rMa-sgom Chos-kyi sés-rab met A-su at rLuñ-sod. Later (A-su) was invited by the alms-giver kLu-phyug and stayed at Upper 'Brom. Here he preached his own doctrine, such as the Cycle of Vajravārahī, the Dohā, and the Mahāmudrā, to an assembly of 10,000 monks. At that time the Dharmasvāmin Ras-čhuñ-pa also

(104)

met him and made the request that he might be instructed in the Doctrine. A-su told him : "I have to support my wife and children. Go and beg, and present me with some barley!" Ras-čhuṇ-pa having collected much barley offered A-su twenty donkey loads of grain. A-su had four sons: Grags-pa seṇ-ge, Chos-kyi grags-pa, Indu, and dBaṇ-ṇe. (His) daughters were named: Lha-mo, 'Dre-mo, and Mi-mo. Altogether he had seven children. The Venerable Grags-pa seṇ-ge mastered the theories of his father, and an understanding of the Mahāmudrā, lofty as sky, was born in his Mind. He perceived all worldly objects as a dream and illusion. He was a yogin who had obtained the two kinds of siddhis. Chos-kyi grags-pa: In general, he was learned in the characteristics common to all things (*sāmānya-lakṣaṇa*), and in the particular essence of the elements of existence (*sva-lakṣaṇa*). In particular, he became very efficient in the (practice) of the doctrine of the Mahāmudrā. Indu and dBaṇ-ṇe were not able to continue the Spiritual Lineage (of their father). Grags-pa seṇ-ge's son was the siddha mGon-po, his younger brother was Saṇs-rgyas sgom-pa. Then Seṇ-ge-grags. The youngest was the ācārya Bal-po Jig-ṛten. Now the siddha mGon-po: He studied the doctrine of the Mahāmudrā and meditated on it. He became a great scholar, and propitiated the tutelary deity (*yi-dam*) Vajravārabī, and had a vision of the goddess. As his servants he employed loka-dākinīs. The dharmapāla Nātha (Mahākāla) and the eight classes of gods and demons offered him their life-mantra (*strog-sñiṇ*). He became a yogin possessed of two kinds of siddhis (*mchog-gi dños-grub* and *thun-moṇs-dños-grub*). Saṇs-rgyas sgom-pa: having no attachment towards the lofty seat of his forefathers, he cast (it) away as spittle. Having cut off his attachment towards food and drink, he practised austerities, subsisting on water (only). The understanding of the Mahāmudrā was produced in him. He was a man whose individual practice did not contradict his religious beliefs. The ācārya Bal-po Jig-ṛten (Jig-ṛten dbaṇ-phyug = Lokeśvara): Because of

(10b)

accumulated former good fortune, he was born as son of a nephew of benevolent forefathers. He gladdened his elder brothers and grasped the thoughts of former teachers. From the high seat of his forefathers, he taught the precepts of the Mahāmudrā, similar to a shining sun, and removed the darkness of living beings. He had visions of tutelary deities, and employed dākinis as servants. He used to hold discussions and give orders to the Dharmapāla lCām-dral (Mahākāla and Ekajati) and Dam-čan pho-mo (Vajrasādhu and rDo-rje gyu-sgron). Those who had been the spiritual disciples of the bla-ma sKye-med: the "Four Pillars of Meditation" (sGom-ka-ba-bži), the "Six Beans" (gDuñ-drug), the "Three sons of gYor-po-ba," dMag-pa sgañ, and others. The "Four Pillars": sGom-tsho of rGyal, sGom-tsho of Grab, sGom-tsho of Upper Bya-ma-luñ, and sGom-tsho of kLags. The "Six Beams" (gDuñ-drug): Rwa lo-tsā-ba, Ba-tshab lo-tsā-ba, Dol-po ye-šes, the kalyāna-mitra gNan, and others. Among the three sons of gYor-po: Rog-pa dMar-ba rDor-señ, Žañ-bra'o Brag-rtsa-ba, rLuñ-ston rDo-rje bla-ma; moreover mNa'-ris Par-pu-ba, sGañ-ston 'od-'bar, sPañ-ston Chos'-bar, and others. It was (incorrectly) stated that among them Rog rDor-señ taught Sañs-rgyas brtsag-son. The ācārya rLuñ-ston pleased his teacher with the three kinds of joy, and an understanding of the Mahāmudrā was born in him. He collected the essence of the Mind of Bal-po sKye-med. He excelled the other disciples, and acquired the faculty of preaching the Dohā in detail. The siddha mGon-po and Sañs-rgyas sgom-pa obtained the doctrine from him. Bal-po Jig-rten obtained the Doctrine from him, and his brother. Dol-pa Jo-sras obtained it from the latter. Again, the one named the bla-ma mNa'-ris-pa was ordained in his youth, and conducted extensive studies. He especially preached on about fourteen occasions the Vinayamūlasūtra (Pratimokṣa-sūtra). Having heard that the bla-ma Vajrapāṇi possessed a miraculous hidden precept of the Venerable dbU-bčad-ma (Vajravārahī with several heads), he proceeded to ask for it. The bla-ma

(11a)

Vajrapāṇi said to him: "Do you desire the sublime or the ordinary realization (mChog-gi għos-grub and thun-moñs-kyi dħos-grub)?" mNa'-ris-pa replied: "I desire the sublime realization." Then the Teacher said: "Well! You have grown old. I possess hidden precepts which were not given by me to any one else previously. They are called 'The Cycle of Phyag-rgya čhen-po rde'u' (this method of preaching exists nowadays. The instruction is carried out with the help of pebbles). In it the Method (thabs, upāya), and the Wisdom (śes-rab, prajñā) are combined, and are used as a Path of Spiritual Training. The number of stages between the cause and Effect of Phenomenal Existence (Samsāra) and the Sahaja-jñāna was counted with the help of 175 pebbles. It represents a commentary on the three basic texts (i.e. the Three Sections of the Dohā) in which not a single word had been added or omitted from the time of the great Brāhmaṇa (Bram-ze čhen-po—Saraha) over three (i.e. India) to the present time. There was no contradiction in regard to the meaning, and it was not defiled by persons who had broken their vows, and it was not intermixed with any other kind of method of salvation (preached by other Teachers). I shall bestow it on you!" Then having obtained the understanding from the Teacher, he stilled his Mind. Afterwards he proceeded to dbU-ru 'Brom-pa. Because Teacher Bal-po had acquired great fame, (mNa'-ris-pa) was of the opinion that he (Bal-po 'Jig-rtēn) possessed a Mahāmudrā doctrine which did not require even meditation, and so heard (its exposition). He then found out that the bla-ma Bal-po was preaching the basic texts combined with the theory, but used to leave out the Method (upāya). mNa'-ris-pa told him: "Bla-ma Vajrapāṇi formerly gave me the 'Cycle of the Pebbles' (rDe'u-skor) in such and such a manner. But why do you, great Teacher, preach in this manner?" Bal-po replied: "Tibetans prefer this sort of exposition, shallow and detailed. For this reason I have abstained from preaching the rDe'u-skor. But I shall preach it to you!" He then prepared a Tantric feast (gana-

(11b)

cakra), presented his request, and received the (teaching). He then discovered that it was not different from the former which he had obtained from the bLa-ma Vajrapāṇi. Later rLuñ rDo-rje bla-ma went in search of these hidden precepts. He bestowed on him (the precept) that corresponded to about 150 pebbles, and which followed on former precepts. bLa-ma mNa'-ris-pa for eight years acted as household priest of Bal-po ('Jig-rtan). His disciple was Gru-śul-ba. mNa'-ris-pa went to Gru-śul, but the elder (sthavira) did not admit him. While he was staying inside an empty enclosure, Gru-śul invited him inside, but he declined. When snow started to fall, he was again asked to come in, and entered (Gru-śul's house). On seeing the painting (thañ-ka) representing the Spiritual Lineage (of the Mahāmudrā doctrine), he inquired: "Have you faith in it?"—"Yes, I have", Gru-śul-ba replied. "Do you know their precepts?"—"I don't know", Gru-śul replied. "Well, I have them", and saying so mNa'-ris-pa bestowed on him the complete precepts during 18 days. Gru-śul-ba presented to him five "zo" of gold "la-thub" (a sort of gold), and mNa'-ris-pa said: "I do not need it," and did not accept it. mNa'-ris-pa said: "Next year you should come to Chu-bo-ri on a certain date". Then having fixed the date, mNa'-ris-pa departed. When the time came for him to return, Gru-śul-ba went to Chu-bo-ri, and discovered that the Teacher had reached there five days earlier. He (Gru-śul-ba) spent there one month and practised secret observances (gsan-spyod), and nobody knew where he went, and where he died. The scholar Par-pu-ba bLo-gros sei-ge obtained from him the Mahāmudrā of the Cycle of the Dohā. He (Par-pu-ba) also composed eight text-books (yig-sna), such as the "Summary of the three sections of the Dohā", its commentary and a running commentary ('brel-'Jug), etc. These text-books spread throughout all quarters. His disciples were: sGyer-sgom čhen-po, Sañs-rgyas dbon po, bla-ma Brag-'bur-ba, Sug-gseb ri-pa, the Dharmasvāmin bLa-ma Dam-pa, Mi-nag Ses-rab bzai-po, and the Dharmasvāmin

(12a)

"Who did not descend from the mountain" (Čhos-rje Ri-mi-'babs-pa) bSod-nams rin-chen. The latter bestowed on me the Dohā according to the system of Par (Par-pu-ba). The Cycle of A-su became known as the "Lower" school (sMad-lugs) of the Mahāmudrā. Again, the "Later" translation (Phyi'-gyur): When Vajrapāṇi became old, Nag-po Šer-dad mNa'-ris stayed with him in Eastern India, and obtained (from him) the Ten texts of the Mahāmudrā², the "large" and "lesser" recensions of the Dohā (Dohākośagiti, Tg. rGyud, No. 2224 Dohākośa-nāma-caryāgiti, Tg. rGyud No. 2263), the sKu'i mdzod 'chi-med rdo-rje (sKu'i mdzod 'chi-med rdo-rje'i glu, Kāyakośamṛtavajragiti, Tg. rGyud No. 2269), the gSuñ-gi mdzod 'Jum-dbyains rdo-rje (gSuñ-gi mdzod 'Jum-dbyains rdo-rje'i glu, Vākkośarucirasvaravajragiti, Tg. rGyud, No. 2270), the Thugs-kyi mdzod skye-med rdo-rje (Thugs-kyi mdzod skye-med rdo-rje'i glu, Cittakośāja-vajragiti, Tg. rGyud, No. 2271), the sKu-gsuñ-thugs yid-la mi-byed-pa'i mdzod (sKu-gsuñ-thugs yid-la mi-byed-pa žes-bya-ba, Kāyavākcittamanasākāra-nāma, Tg. rGyud, No. 2272), the sGom-rim drug-pa (Bhāvanākramāṣṭaka-nāma, Tg. rGyud, 2299), the 'Chi-kha-ma'i gdams-nag ('Phags-pa 'Da'-ka ye-še žes-bya-ba theg-pa čhen-po'i mdo, Ārya-Ātajñāna-nāma-mahā-yānasūtra, Kg. rGyud-'bum, No. 122), the rNog-pa med-pa'i rgyud (rGyud-kyi rgyal-po rNog-pa-med-pa žes-bya-ba, Anāvila-Tantrarāja, Kg. rGyud-'bum, No. 414 and its commentary Śrī-Anāvilanāma-tantrapañjikā, Tg. rGyud, No. 1204). He (Nag-po Šer dad) was the disciple of 'Gos lo-tsā-ba. Later he founded a monastery behind gŽuñ-gru sna, and became an official at Lhañ-tsho. His death was caused by poison administered by the monks. bLa-ma So heard the hidden precepts from him, and sKor-čhuñ-ba. He especially spent six years in the presence of Nag-po (Šer-dad). When So became old, he gave (these precepts) to Myañ-ston rtsags-se. The latter gave them to the bla-ma Rog-bde. The Lineage of

² Phyag rgya čhen-po'ičhos-bču.

Teaching (bKa') of the Grub-sñin, as well as that of the "Lesser" texts (26 A-ma-na-si), are not extant at present, but the Lineage of Authorization (lun) is as follows: Sa-ba-ra, Maitri-pa, rGya-gar Phyag-na (Vajrapani), Brañ-ti, gTsai Yañ-dog-bar, Phyag-zuñs-skyabs, rTsaiñs-hyuñ-se, lCe-ston mDo-señ, the bla-ma sTon-Säk, lCe bLo-l丹 sen-ge, Kun-nikhyen 'Phags-'od, Bu-ston Rin-po-čhe, the lo-tsä-ba Rin-čhen rnam-rgyal, and thus to the Venerable Grags-pa rgyal-mtshan. From him I obtained the "Seven Sections of Grub-pa" (Grub-pa sde-bdun, Tg. rGyud, Nos. 2217-2223) only, the mūla and the commentary of the De-kho-na ūid-bču-pa (Tattvadaśaka-nāma, Tg. rGyud, No. 2232; Tattvadaśakaṭikā, Tg. rGyud, No. 2254; See. B. Bhattacharyya: Advaya-vajrasamgraha, Gaekwad's Oriental Series, Vol. XL/ Baroda, 1927/p. 9). From the birth of rGya-gar Phyag-na (Vajrapani, 1017 A.D.) to the year Fire-Male-Ape (Me-pho-spre'u—1476 A.D.) 460 years have elapsed.

The Book on the (doctrine) of the 'Great Seal' (Mahāmuḍrā); handed down by the Jina Maitri-pa.

(13a)

BOOK XII.

The Early, Later and Intermediate (śā-phyi-bar-gsum) Lineages of Zi-byed (Zi-byed brgyud-pa śā-phyi-bar-gsum-gyi skabs).

The story (tshul) of the Lineage of the Holy Doctrine, called sDug-bsñal Zi-byed. Why was it called “sDug-bsñal Zi-byed?” Most of the secret precepts and instructions which reached Tibet, helped to protect disciples from sinful actions and purified the defilements of their Minds. This Doctrine brings a speedy alleviation of the sufferings of those who, by the influence of their former lives, are afflicted in body, tormented by diseases, poverty-stricken, tormented by devils, and enables them to practise Yoga—for this reason it was called sDug-bsñal Zi-byed or the “Alleviator of Sufferings”. It was also so named after the “Mantra which alleviates all sufferings” uttered by the Buddha (sDug bsñal thams-čad rab-tu ži-bar byed-pa'i siags, Bhagavatipraññāpāra-mitā-hṛdaya, mDo-maṇis, vol. I, Ser-sñiñ, fol. 375. Lalou, “Catalogue du Fonds Tibétain de la Bibliothèque Nationale”, p. 40, No. 101). The Master of this Doctrine: Dam-pa Sañś-rgyas. He was a great master of spiritual realization (siddheśvara), and endowed with countless perfections. Out of the Four Attractions (bsDu-ba'i dños-po-bži), mentioned in the Scriptures as methods of leading disciples by a Teacher (sbyin-pa, sñan-pa, don-dpyod and don'-thun), the don-dpyod was the method of preaching by which a teacher guided his disciples on the Path. The fourth “Attraction” (don'-thun-pa) meant that the teacher himself followed the Path, shown to the disciple. Thus Dam-pa (Sañś-rgyas), when guiding disciples, used to lead them in three stages: (1) ordained with the help of the three vows, (2) the Path of penance, and (3) results beneficial to others. Therefore it is necessary

to state the manner in which Dam-pa had himself passed through these stages. Now the native country of Dam-pa : he was born as a son of a father named brTson'-grus go-čha (Viryavarman), who belonged to the caste of jewel merchants (nor-bu rin-po-čhe'i len-pa'i rigs-čan), and mother named Ba-ra-sa-ha, who belonged to the caste of incense-makers, and was expert in the offerings to the Jewel (Ratna), in a place where dwelt numerous devotees, in a district called Khrong-pa'i gliñ (Kūpadvīpa) in the province of Catasiñha in the country of Be-ba-la in Southern India. He was born with all his teeth out. When he was taken for examination to a brāhmaṇa astrologer, the latter made the following prophecy: "This boy may become either a pāṇḍita, or a yogin. In any case he will be endowed with excellent faculties, such as prescience. Being a 'seven-born' (skye-ba bdun-pa), he will be free from sins, and will be by nature attracted to virtuous deeds." In his childhood he mastered all the sciences, such as the science of Grammar and other branches of knowledge. This was a perfection (developed) through his extraordinary nature (gotra). Later he was ordained by the upādhyāya Kṣemadeva (dGe-ba'i lha), and became learned in the Vinaya of the Holy Doctrine, and excellent (in the observance) of the Pratimokṣa vows. An extraordinary Mental Creative Effort towards Enlightenment was produced in him by his guru gSer-gliñ-pa (Dharmakīrti), and his observance of vows became similar to a great surging wave. He obtained initiations into mandalas from numerous teachers. He possessed the perfect vows and precepts of a Vidyādhara (a Tantric vow). This was the perfection of his personality (rten), observing the three vows (rten-sdom-pa gsum), i.e. the manner in which Dam-pa passed through the first stage. After that he obtained the profound precepts from 54 siddhas, males and females. His eleven Teachers in the field of Sūtras and Grammar were: kLu-grub (Nāgārjuna), Prajñā-bhadra (Ses-rab bzañ-po), Guṇaprabha (Yon-tan-'od), Dharmakīrti (Chos-grags), Ākaraśiddhi, Sāṅkara, Jñānagarbha (Ye-śes

(14)

sñiñ-po), Asaṅga (Thogs-med), Āryadeva, Sāntideva (Zi-ba-lha), and the guru gSer-gliñ-pa (Dharmakīrti). His eleven gurus who taught him the Tantras belonging to the “Father” class (Pha-rgyud gyo-ba-rluñ), and the yogic exercises of breathing were : Vāgīśvara (Nag-gi dbañ-phyug), Buddhangupta, Go-dha-ri, Karmavajra, Dza-ba-ri-pa (Javari), Jñānapāda (Ye-śes-žabs), kLu byañ (Nāgabodhi), Ānanda, Kṛṣṇapāda (Kṛṣṇa-pa), Vasudharin, and Padmavajra. His eleven gurus, who taught him the Tantras belonging to the “Mother” class (Ma-rgyud), and the experience of Beautitude (bDe-ba-ñams) were : Anaṅgavajra Saroruha (mTsho-skyes rdo-rje), Indrabhūti, Dombhī-pa, Vajraghaṇṭa (rDo-rje dril-bu-pa), Tillipa, Kṛṣṇapāda (Nag-po'i žabs), Lilāvajra (sGeg-pa rdo-rje), Lū-yi-pa, Vi-rū-pa, Ānandagarbha (Kun-dga' sñiñ-po), and Ku-ku-ri-pa. His eleven gurus who taught him the symbol of the Mahāmudrā were : Saraha, Caryā-pa, Gu-ṇa-ri, Koṭali (Tog-tse-pa), Ko-śa-pa, Ša-ba-ri-pa, Maitrī-pa, Sāgara-siddhi, Ravigupta (Ni-ma sbas-pa), Ākarasiddhi, and Ratnavajra. His ten gurus who introduced him to his own Mind were (rig-pa nio-sprod-pa) : Šabari (Ri-khrod-ma), Dri-med-ma (Vimalā), Padmapāda (Pad-mo-žabs), Ku-mu-dā, Sukhākarā (bDe-ba'i 'byuñ-gnas), Gaṅgabhadrī (Gaṅga bzañ-mo), Tsi-to-ma (Cintā), Lakṣmī, (Vṛkṣa) parṇī (Śiñ-lo-ma), and Sukhasiddhī. Having obtained from the above all the Sūtras (Phyi-mtshan-nid) of the “Outer” Doctrine and all the hidden precepts, of the “Father” and “Mother” classes of the “Inner” Doctrine, he practised meditation. He recited the name of his Teacher at Šen-ge-rdzon, and an impartial understanding shone in him. For six years he practised meditation at Eastern Šen-ge-rdzon, for 15 years at Vajrāsana, for four years at the Svayambhū- caitya (Rañ-byuñ mchod-rtan), for five years at the Mount Ku-ru-ku-lla, for five years on the banks of the Ganges, for five years in the jungles of Eastern India, for five years at the cemetery of Southern India, for seven years at the cemetery of Śitavana (bSil-ba'i tshal), again for three years at Vajrāsana, and for ten years in the country of Ābhīra

(2)

(mNōn-par dga'-ba's yul). He had innumerable visions of tutelary deities, such as the twelve tutelary deities: Mañju-*ghoṣa*, *Avalokiteśvara*, *Vajradhara* (rDo-rje-'dzin), Tārā Khasarpaṇa (a form of *Avalokiteśvara* represented as Siva), Yamāntaka, Rañ-byuñi rgyal-mo (name of Ekajatī), Sarvanīvaraṇa-viśkambhī (rGrib-sel), 'Od-zer-čan (Marīci), Samantabhadra (Kun-bzañs), Vārahī, and Acala. Further, Vairocana (rNāin-par snañ-mdzad), Hayagrīva (rTa-mgrin), Samvara, Hevajra, and other deities. He had also visions of innumerable mantradharas, such as the 36 gurus belonging to the Heavenly abode of dākinīs (*khecara*, mkha'-spyod) and others. Among the ordinary siddhis, he obtained the eye medicine (añjana, mig-sman), applying which one could see treasures underground, the medicine which enabled one to cover the distance of 100 yojanas daily (rkañ-mgyogs), magic pills (ril-bu, gulikā), the faculty of passing through earth (sa'-og), the power of employing a yākṣī as one's servant (gnōd-'byimmo), a tongue of a vetañla (ro-lāñs) transformed into a dagger (ral-gri) which enables one to fly through space, moving through sky (mkha'-spyod, Khēcara). In respect of the Sublime Realization (mčhog-đi dños-ğrub) he obtained the darśana-mārga or the Path of Illumination (mthon-lam) and the knowledge of the Mahāmudrā (Mahāmudrā-jñāna).

(His) results which were beneficial to others: he performed Tantric rites in all the localities of the 24 countries, etc. Famed as one possessed of spiritual realization, he was known by different names.

Now the manner of his labours for the benefit of others in Tibet: in all he visited Tibet on five occasions. The first (visit): He journeyed to Tsa-ri via 'Brin-thañ and requested the goddess Remati (to grant) him the power of covering great distances (rkañ-mgyogs). Having penetrated as far as sKoñ-yul and Sum-yul, there was no district in the three regions of sMad (Lower) Kham, which he did not tread with his feet. Though at that time there was no receptacle which he could fill with his teaching, he prophesied that

(2b)

in future times in these localities the Doctrine would spread. The second (visit): having left Kāśmīra, he proceeded towards mNa'-ris and bestowed several precepts on Zan-žuñ-gliñ-kha-pa and on the Bon-po Khra-tshat 'brug-bla.

The third (visit): When he was coming from Nepāl, having befriended some merchants, he met rMañ-ra ser-po of Yar-kluñs. The latter accompanied him, and in gTsāñ he bestowed many hidden precepts of gČod on sKyo bSod-nams bla-ma and rMañ-ra ser-po. The fourth (visit): Having reached Sa'-ug stag-sgo, he stayed at gÑal. He purified the moral defilements of his mother. Later having gone to dbUs, he laboured for the benefit of rMa, So and others. The fifth (visit): He proceeded to China and spent 12 years there. Then again he returned to Diñ-ri. Once Kun-dga asked him about the number of disciples initiated by Dam-pa in Tibet and who had scattered throughout the country, saying: "How many disciples have you had in Tibet to whom you have given precepts?" Dam-pa replied: "Are you able to count the stars in Heaven above the plain of Diñ-ri?" (He said so,) because the sky over Diñ-ri is wide and it is difficult to count the stars on it. These disciples had scattered, and therefore were unable to continue the Lineage. It is difficult for people to know about them. Thus, because he possessed innumerable disciples, he must have had also numerous hidden precepts. (His) famous Lineages are the "Early", the "Intermediate" and the "Later." Now the first Lineage: the doctrine (of this Lineage) was represented by the sādhana of Yamāntaka and the three Cycles of Zi-byed sGrol-ma which were preached by Dam-pa to the Kashmirian Jñānaguhya. They were taught by Dam-pa and Jñānaguhya to Oñ-po lo-tsā-ba. The latter taught them to Lo-btsun-čhuñ and bLa-čhuñ 'od-zer. Now Lo-btsun-čhuñ: he proceeded to India to practise meditation and did not return. bLa-čhuñ 'od-zer taught (the doctrine) to 'Chus-pa Dār-brtson. The latter to 'Chus-pa brtson-señ. The latter (taught it) to Rog Se-sräb-'od. Again the Kashmirian Jñānaguhya taught it to sPu-

hraṇs lo-čhuṇ. The latter to dMar-ston Chos-rgyal. The latter to the kalyāṇa-mittā Yol-mo. The latter to gSen-ston Nam-mkha'. The latter to Kyi-tshaṇ Zig-po. The latter to Rog Ses-rab'-od. The system of ḥn-po lo-tsā-ba had no sādhanas. The Chapter about the first Lineage.

The "Intermediate" Lineage: The chief precepts were those of rMa, So and sKam, the three, as well as the "lesser" precepts. For three years Dam-pa served on the monastic congregation at sNed-gro of gNal, and then proceeded to Chos-sgro. On his way to Yar-stod, he met gNags lo-tsā-ba and bestowed on him (the sādhana) of Samvāra-ekavīra (bDem-chog dpa'-bo-gcig). Said Dam-pa to Khu lo-tsā-ba: "Your (Tantric) vows have been defiled", and did not admit him (into his presence). After that he met rMa. This Dam-pa rMa was born in the year Wood-Female-Sheep (śin-mo-lug—1055 A.D.) as son of one named rMa sMon-lam at sKyer-sna of Yar-stod. This Wood-Sheep year (śin-lug—1055) follows on the year of the passing of Atīsa, during which Pu-to-ba had reached the age of 13. rMa was ordained in his youth, and was given the name of Chos-kyi Ses-rab. He obtained from his father the Pad-ma dbai-chen (a rNin-ma-pa form of Hayagrīva). Then he studied the "Domain of Practice" (sPyod-phyogs), the Mādhyamaka system, the Dohā according to the "Upper" school, and the Grub-snī (the Cycle of Dohā). At the age of 19, in the year Water-Female-Ox (čhu-mo-glan—1073 A.D.) he met Dam-pa. When bla-ma rMa, having fallen ill, was living in the upper storey of his own house, he once saw a black a-tsa-ra (<ācārya) carrying a single garment on his shoulder. The fierce dogs (of the house) did not bark at him, but circled round him wagging their tails. rMa was surprised, and sent a servant to have a look at (the stranger). The servant came back and said that there was an a-tsa-ra (ācārya). rMa then understood that the a-tsa-ra was an extraordinary man. Then he invited him inside, and the a-tsa-ra entered without being shown the door. rMa then asked for the a-tsa-ra's blessing.

and as soon as the a-tsa-ra had blessed him, his illness disappeared. rMa then asked the a-tsa-ra to bestow a secret precept on him. The a-tsa-ra said: "I shall bestow precepts on you because of a karmic link (*las-'brel*) (between us) which has lasted through many rebirths." Then the a-tsa-ra asked him: "What Doctrine do you know?" rMa replied: "I know the Tantras of the 'Father' class (*Pha-rgyud*) and the *Mahāmudrā*". The a-tsa-ra said: "Yours is the *Mahāmudrā* of Words, but now I shall expound (to you) the *Mahāmudrā* of Meaning". He then introduced him to the basic doctrine (*mūla*), basing himself on such words as "the stage in which the eyes remain open and the mental (flow) ceases, in which breath is stopped. This can be obtained with the help of a holy teacher (*dpal-l丹 bla-ma*)" (the stage referred to in the above śloka represents the stage when *idā* and *piṅgalā*/vital breaths/ sink into the *ava-dhūti*, and the yogin is said to be able to contemplate the Absolute, i. e. the *Mahāmudrā*. See M. Shahidullah: "Textes pour l'Etude du Bouddhisme tardif" (Paris, 1928), p. 150: *mig-ni mi-'dzums sems-'gog-dañ/rLuñ-'gog-pa-ni dpal-l丹 bla-mas rtogs/*). A special experience was born in rMa. Then, after the lapse of 18 days, Dam-pa said: "Now I shall be going!" rMa begged him to stay on, but Dam-pa did not agree. He tried to follow after Dam-pa, but the Teacher forbade him to come along. rMa then said: "In any case you will keep me in your grace", and Dam-pa replied: "This time you must go back, but next winter you may come to 'Phan-yul'. rMa practised meditation and his faith grew stronger. In the winter, having taken So-čhuñ-pa as his servant, he journeyed towards 'Phan-yul. At Byen-yul he was able to clear his doubts regarding the precepts at the feet of Dam-pa, who bestowed on him instruction with the help of "pebbles" (*rde'u*) arranged in 64 ways. rMa spent three months at the residence of Dam-pa. At that time he met A-su who was staying at rLuñ-śod. Then rMa returned to his native place, and gave up his servants and

property, and became a devotee (sādhaka). He spent one year at the cave of rMa. After that he proceeded to mTshor-dzoṇ of Koṇ-po Brag-gsum, and spent nine years there. When a great internal feud afflicted the locality, the local deity advised him to mediate in the matter (gñā'-mdzad-pa). He said: "I wouldn't be able". But the local deity told him: "I shall help you". rMa had faith in the deity's words, and went towards the place where fighting was taking place. When people resumed fighting, he spread his religious robe between the two contending parties and exclaimed: "Here I shall meditate! Whosoever will disobey, may the nine kinds of misfortunes fall on him," and saying so, he went off. Wherever he went, he was followed by a great black whirlwind. The soldiers having become helpless by (the storm) ceased fighting. He then thought: "Now I shall be able to help living beings!" He gathered numerous followers at Dags-po rdzonis-kha and proceeded towards Yar-kluṇs. rMa spent three years at Kyi-tshai. Then having gathered numerous disciples, he stayed wherever he was asked to preach the Doctrine. He had five great "Sons" (disciples): Gaṇ-par-gśen, Sud-phu lo-tsā-ba, bla-ma Se'u, Sog-po mDo-sde, and Zah dGa'-ldan-pa.

Here Sog-po mDo-sde: (He was) a native of Šo-skyam. The eldest of the three brothers was Lha-rje Sog-sman. The middle one was Sog-po mDo-sde. He was an expert in both medicine and religion. Being a disciple of the father of Dam-pa rMa, he went to attend on Ma-sgom, who was staying at the cave of sKyer-sna. rMa told him: "Having met a siddha from India, I was benefitted by it, otherwise 'on the bed of a great scholar, the corpse of an ordinary human being will be found'".¹ He then asked the siddha to tell him the story of his meeting with (him). He felt faith born in him and asked for hidden precepts. rMa said that "because he had been a former disciple of his, he had to

¹ i.e. he would die as an ordinary human being ignorant of religion.

bestow precepts on him." rMa introduced him to the exposition, and bestowed on him the complete hidden precepts. Sog-po also felt faith born in himself, and having abandoned all worldly occupations, became a ḍeyotee (sādhaka). Later rMa left Dags-po, and Sog-po went to Yar-mda (Lower Yas-kluṇs) to pay his homage to rMa. He then asked rMa: "O Teacher! What sort of Doctrine have you preached?" rMa replied: "I have preached the way of the Cittotpāda, called the sToñ-mthun kha-dor mthar-rgyas (Summary, miscellany, extensive)". He thought that rMa must have possessed doctrines which he did not bestow, and therefore made his request. rMa replied: "I have given you the teachings of the Indian Dam-pa without adding or omitting even a single word. This present exposition which I am preaching consists of a few parts of the Teaching of Dam-pa and I have given them separate names, according to country and individuals." Sog-po mDo-sde while residing at bTsan-thān met a man, aged 19, who obtained from him the complete hidden precepts. Rog Šes-rab'-od obtained them from that man. Again rMa's disciple Žāñ dGa'-ldan-pa: (he belonged to the clan) of mChims-žāñ, and was born at gTsañ-žal of Yar-stod. He obtained the Mahāmudrā doctrine from Dam-pa sKor Ni-rū-pa, as well as the four initiations. Then he followed after rMa to rGyas-sman sTag-rtse. He bestowed spiritual guidance in the Juniper forest of sNon-čhūñ-gnas of Byar, and removed doubts from his mind. Among his disciples were: gNal-ston dGa'-čhūñ-bar, sKyog sGom-pa-gtan, Khu-sgom Jo-dga', rGya-dar-señ, and 'Chus-pa Dar-brtson. rGya-dar señ-ge: he was born as son of rGya-lon Chos'-bar at Gra-phyi-phu. At the age of 30, an arrow struck his leg, and he proceeded to the hot springs of Chu-tshan-kha, and there met Ras-pa Kha-kyog rDo-rje señ-ge, and obtained from him the Mahāmudrā. While Žāñ was residing at sMan-mo, he obtained precepts from him, and became a yogin endowed with a heavenly understanding. His great "sons" were: Dol-pa dBai-rgyal and Šes-rab me-čhūñ, called the "Two Jo-sras-spun of sTod."

(4b)

Žāñ-ston ſo-spu and the bla-ma sLob-čhuñ-ba were called the "Two brothers of gNags-tsha" in sMad. His Lineage was continued by sMyon-čhuñ of rGya in the Middle Region (Bar). The latter was born in Lower rGyal (rGya-smad) in Chu-bo-ri-khra-sna. His name was rGya-tsha'-bar. At the age of 24, he met Gri-khu gdon-pa, who had come to Čhu-bo-ri to meditate, and became his disciple. rGya-smyon taught the doctrine of this Lineage. Three dākinīs introduced him to his own Mind, and an understanding, which did not differ from experience, was produced in his Mind. He was given the name of sMyon-pa Don-ldan. He taught (the Doctrine) to Ri-khrod-pa. Again Khu-ſgom ſo-dga', who dwelt in the valley of kLu-mdā'-tshe, had numerous disciples. He taught it to rGyal-ba dKon-mchog-skyabs of sTod-luñ gZoripa-steñ. The latter preached the doctrine to Rog ſes-rab'-od.

Ses-rab'-od obtained at that place the understanding of the Mahāmudrā. Again Žāñ-btsun rGyal-ba bKra-śis taught it to 'Chus-pa Dar-brtson. The latter taught it to 'Chus-pa brtson-señ. The latter taught it to Rog ſes-rab'-od. Now there have been two Lineages in the school of rMa: that of the Word, and that of the Meaning. The exposition of the Meaning (don-khrid) included 16 lag-khrid or practical guides. The Lineage of the Word contained the cittotpāda, a summary (stoñ-thun), a miscellany (kha'-thor), that "which hits the mouth and the nose" (khar-phog snar-phog), meaning criticism of the point of view of others, and the "extensive" (exposition, mthar-rgyas). The Chapter on the school of rMa.

The School of So: When a great famine took place in that region, a family of natives of Ra-mo came to beg for food. There were two brothers. The elder brother, because of his small stature, was called So-čhuñ-ba (So, "the Little One"). The younger being tall was called So-riñs, or "So, the Tall One". So-čhuñ-ba (So-čhuñ dGe'-dun'-bar, also called Dam-pa So) was born in the year Water-Male-Tiger (čhu-pho-stag—1062 A.D.). When he was about ten, they went to Yar-stod sKyer-sna on a begging round. rMa-ſgom said

to them: "Let this elder boy follow me! I shall give him food and clothing". So they left him with (rMa-sgom). The family proceeded to Yar-kluñs. There rMa-sgom ordained So, and gave him the name of dGe-'dun-'bar. At the age of 11, he saw for a brief moment the face of Dam-pa, who had come to meet rMa. Some years after Dam-pa's departure, rMa-sgom felt slightly indisposed, and thought of following after Dam-pa. Having taken So-čhuñ-ba with him, he proceeded there. When the two were staying in the lower valley of Rag-ma, and Dam-pa was staying at Bye-khud of 'Phan-yul, So-čhuñ-ba happened to visit that place (on a begging round). Dam-pa also came there. From the distance of three fields, Dam-pa shouted: "O! how happy I am! My boy (tsi-lu) has come here!" and he ran towards So-čhuñ-ba. Grasping the hand of So-čhuñ-ba, he said: "You have been my disciple during three rebirths! Now you must follow after me!" and saying so took him to Bye-khud. There after a mere introduction to his own Mind (no-sprod means to introduce one to his own Mind. In ancient Tibet religious instructions always began with the introduction of the disciple to his own Mind, that is, explaining to the disciple the nature of his Mind) (his understanding) became similar to Dawn. So-čhuñ-ba thus obtained a great and immaculate understanding. After his return there, rMa and he, the disciple, were once grinding corn, and So-čhuñ-ba having left the handle of the grinding stone, remained staring for a considerable time. rMa said to him: "What has happened to you? Did Dam-pa bestow precepts on you?" rMa thought that Dam-pa must have given him (the precepts). Then the Teacher (rMa) and disciple (So-čhuñ-ba) proceeded to the residence of Dam-pa, and Dam-pa bestowed again several hidden precepts on rMa, who said: "Now we, Teacher and disciple, should return to (our) native place." But So-čhuñ-ba replied: "I shall ask Dam-pa for one hidden precept." rMa said to him: "The precept can be given by me. You had better return." Then So-čhuñ-ba replied: "You, Teacher, should

(5b)

go first. I shall follow after you in about a month's time." So-čhūn-ba did not go. Then Dam-pa bestowed on him the complete precepts of the Lineage of Meaning (don-brgyud). He attended on Dam-pa wherever the latter went, and Dam-pa bestowed on him the hidden precepts of the 54 male and female siddhas. He asked (Dam-pa's) permission to commit these to writing, and on receiving the latter's permission, wrote them down on the margins of a Prajñāpāramitā ('Bum) which belonged to dTar-kha rDo-rje-grags. Then he attended on Dam-pa during the latter's journeys, and, when they had reached Kha-rag, Dam-pa said to him: "You must return!" and he replied: "I shall serve on you wherever you go!" Dam-pa said: "You won't be able to follow after me!" and Dam-pa disappeared within a moment. This was the time of Dam-pa's going to China. So-čhūn-ba returned. In order to test the power of his Mind (rig-pa'i tshad lta-ba, to test one's own mind), he meditated on the tongue of a bell at the Jo-khan of Lha-sa, and the bell began to ring by itself. He conducted many similar tests (tshad-lta). He then proceeded to Yar-kluṇs, and thinking that he should present the precepts to rMa, went to rMa's residence at dbU-ra. He said to him: "Now this Mind of mine is not hindered by anything." rMa replied mockingly: "You would do better to feed your parents who are begging." So-čhūn-ba obtained a clear vision of the demons and various ailments which were afflicting sick men, and performed many rites of subduing demons ('dre-dul). He collected large fees (for these rites) and thus acquired much property with which he bought some landed property at Yar-mda' (Lower Yar-kluṇs), and settled his parents and brother on it. Again at sNon-čhūn of Byar he married his brother So-riṇs-pa, and kept the other at Yar-mda'. He entrusted the book containing the precepts of the 54 male and female siddhas to (his mother) Sud-mo Śāk-sgron, but she damaged the book, and in this manner (the precepts) of eight Lineages were lost. Others were then discovered giving minute details, probably written down

(6a)

by So-čhuṇ-ba himself. Later 'Chus-pa Dār-brtson put them into verse and called them the "Three Holy Persons—the Senior, the Middle One and the Junior (Dam-pa skyes-mṇḍhog čhe-'brīṇ-čhuṇ-gsum)." So-čhuṇ-ba having heard that Dam-pa was residing at Diṇ-ri, took with him three golden sraṇis, and a good horse, which he had received for curing an invalid, and went to Diṇ-ri. (He found) Dam-pa amidst a crowd, and he threw the three golden sraṇis on the lap of Dam-pa. Then overpowered by joy, he jumped on the lap of Dam-pa and pulled out one of the latter's hairs. People shouted: "Beat him! Beat him!", but Dam-pa said: "Don't beat him! He possesses a good protector (meaning So-čhuṇ-ba was protected by many dharmapālas)." The gold was snatched away by a woman, some said that it was taken away by Sukhasiddhi as payment for a Tantric feast (gaṇacakra) to be held by dākinis. Then (So-čhuṇ-ba) raising himself from the lap of Dam-pa, sang a song, and all present recognized in him a siddha. At that time Dam-pa bestowed on him the 51 precepts removing doubts (mtha'-sel lha-bču-rtsa-gčig). After that he journeyed to dbUs. On one occasion Dam-pa was asked about his successor, and said: "If So-čhuṇ-ba were to take it over, (in this country) quartz (dkar-goṇ) would change into butter, bricks into meat, and artemisia (mkhan-pa) into barley, but he feels attached to a piece of dog's excrement, and won't stay here." The story of the meeting of the hermit (sgom-chen) sMon-lam-bar with So-čhuṇ-ba: This Sa-mi belonged to the clan of Sa-mi. He was born in the valley of upper Guṇ-thāṇ mgon-po in the year Wood-Female-Ox (śiñ-mo-glañ—1085 A. D.). He obtained precepts from sKor Ni-rū-pa who had come to rGya-sman, and a slight (a-to) concentration was produced in him. So-čhuṇ-ba also came there, and met him. So-čhuṇ-ba said: "This meditation of yours is similar to a lump covered by snow! I don't know whether this is a lump of earth, or a stone. But I possess a genuine precept of Dam-pa Saṇs-rgyas. Will you follow me?" Sa-mi said;

(6b)

"I am ready to go." Thus he attended on So-čhuñ-ba while the latter was wandering through gÑal and other districts, and carried on his back the presents received by So-čhuñ-ba. He attended on him for a considerable time, but did not get precepts. On one occasion when the Teacher and disciple were journeying from 'Phan-yul, the Teacher having filled an empty packet of brown sugar with stones, loaded it on Sa-mi, saying: "This brown sugar should be eaten by us, Teacher and disciple, after reaching sTod-luñs from this place". He carried it and felt tired. So-čhuñ-ba asked him: "Aren't you tired?" He replied that he was. So-čhuñ-ba then said: "Well, I shall rest", and saying so, So-čhuñ-ba sat down cross-legged on a meadow. He felt slightly relieved. When they had reached the summit of the Pass, So-čhuñ-ba said: "This will be of no use", and he threw away all the stones (contained in the packet). Then, when the Teacher and disciple were staying in the house of a native of sTod-luñs, Sa-mi thought in the evening that this man had surely no precepts, and that he should go to another teacher. About midnight another thought came to him: "Sometimes this man seems to know some of my thoughts, so perhaps he possesses some precepts."

At dawn Sa-mi decided that he would attend on him, and would see whether he would give him precepts. In the morning So-čhuñ-ba said: "O sMon-lam-bar, your thought in the evening was of no use, but that of mid-night was better, and that of Dawn was right". So he remained with So-čhuñ-ba. On one occasion So-čhuñ-ba having eaten his food privately, said to Sa-mi: "This morning a man is offering food to the Teacher and disciple. Let us proceed there!" When they had reached the door, (the Teacher said): "This isn't the house", and (going further) the Teacher again said: "This isn't the house," so that the whole day was spent by Sa-mi without food. Going back Sa-mi felt angry. Again on one occasion, when Sa-mi had come back from work on behalf of So-čhuñ-ba, he (found) a stranger with So-čhuñ-ba.

(Sa-mi heard) So-čhuñ-ba telling (that man) in a low voice: "sMon-lam-'bar has come! Hide your things, he might steal them!" Sa-mi thought to himself: "I have been attending on him for such a long time; and have acted honestly, and still he says such things about me!" A violent anger rose in him, and taking out his dagger he dashed towards So-čhuñ-ba. So-čhuñ-ba escaped to the store-room and locked the door (behind him). When Sa-mi had come against the door, So-čhuñ-ba said from inside: "O sMon-lam-'bar! Your Mind is now filled with anger. Look at it!" sMon-lam-'bar had a look at his own Mind, and a pure understanding of the unveiled nature of the Mind was produced in him. Great was his joy, and grasping with both hands the flaps of his coat, he began to dance and sing: "O you Merciful One (So-čhuñ-ba)! Ya'i!

O you skilful in method ! Ya'i !

O you wise one ! Ya'i !"

So-čhuñ-ba then opened the door, and came out saying: "Formerly I attempted to provoke your anger by various means, but the anger did not grow strong." Then he bestowed on him the complete hidden precepts. He followed on So-čhuñ-ba till the latter's death in the year Earth-Ape (sa-spre—1128 A.D.) at the age of 67. He thus served on him for 34 years without interruption (bar-med). He then built himself a hut at bZan-groñ tshugs-kha, and made his bed on the roof (of the hut). Inside the hut he placed goats. He spent his time merely gathering cowdung and playing with children throwing stones, but because of his great inner perfection, his fame became great. He passed away at the age of 87 in the year Iron-Hare (lčags-yos—1171 A.D.). Though I had seen the Life-stories (rnam-thar) of his three disciples 'Chus-pa Dar-brtson, Mel-ka-ba-čan-pa and -mThin-gañ-ba Ser-tshul, I did not see the "Life-stories" of the others, such as Lug-ro Zig-po and others. When Sa-mi was residing in the lower part of sTod-luñs, 'Chus-pa Dar-brtson came to ask him for secret precepts. He sent in word that he had come to ask for pre-

(7b)

cepts, but the Teacher did not even permit him to enter inside. 'Chus-pa stayed for several days in the vicinity of (Sa-mi's) house and patiently waited (for a chance to meet the Teacher). Once an alms-giver came to invite Sa-mi to attend a religious festival (chos-ston) in the company of several kalyāna-mitras. Sa-mi said: "I shall not go. The ācārya Tiñ-dzin will be coming, and will get angry (at seeing me there)", but his wife said: "You should accept the invitation. If you were to take the monk who stayed outside our house, he might be a match for him (meaning Tiñ-dzin)." "Well," said (Sa-mi), "ask him!" She then said to 'Chus-pa: "If you were to go as attendant of the Teacher to-day, would you be able to contest with an ācārya named Tiñ-dzin?"—"It can be done," replied Sa-mi. Then the Teacher and disciple started on their journey, and reached the alms-giver's house. Soon after the ācārya Tiñ-dzin also came there accompanied by about five disciples. Tiñ-dzin said: "O sMon-lam-bar has also come here! (Imagine) a man like him at the head of the assembly row". 'Chus-pa said: "His (my Teacher's) constructive thoughts (Vikalpa) have been destroyed, (therefore) my Teacher will not deliver a discourse on the Doctrine. (Instead) I shall try to give a fairly pleasant discourse on religion". Tiñ-dzin said: "Let us have it! I am in the habit of not asking questions from others. You put questions to me". 'Chus-pa having mastered previously the "Six Treatises of the Mādhyamaka system", put him the following question: "Well, according to the Mādhyamaka doctrine (i.e. the Prasannapadā) there cannot exist a common ground for discussion (between) those who have understood the real nature of the Mādhyamaka (i.e. the notion of Śūnyatā), and those who did not understand it. What is (the meaning) of this (rule)?" (In the first chapter of the Prasannapadā, Candrakīrti explained this absence of common ground in a discussion with the ācārya Bhāvaviveka. According to Bhāvaviveka there must exist a common ground, but Candrakīrti rejected this point of view. This was the main point of

(8a)

disagreement between the Svātantrikas and the Prāsaṅgikas. Tsōn-kha-pa stated that this rule was the most difficult of all to understand. Lam-rim čhen-po, fol. 289a). Tiñ-dzin was unable to reply anything. sGom-smon (Sa-mi) then suddenly rose from his seat and shouted: "You take it! You eat it!" and danced about. At this moment the alms-giver came in, and seizing 'Chus-pa by the collar, he shouted: "This wretched monk has caused a quarrel between my two teachers. I shall drive him out. sGom-smon (Sa-mi) said: "You have admitted his five disciples, and if you will not keep my only disciple, I shall also be going". The alms-giver then said: "Well then, stay on!" After finishing the religious festival, they started on their return journey, and sGom-simon told 'Chus-pa: "Your discourse pleased me more than the offering of a full measure ('bre) of gold-sand. I shall bestow precepts on you", and saying so he took him inside his house. For many days they slept keeping their heads together, and carried on extensive religious discussions. Sa-mi bestowed on him the complete secret precepts. 'Chus-pa taught (the Doctrine) to his own son 'Chus-pa brTsöng-rus seiṅ-ge. The latter taught it to the great scholar Rog Šes-rab-'od. Again So-čhuñ-ba taught it to his younger brother (So-sku-riñs). The latter taught it to the bla-ma sPañ of Byar. The latter taught it to 'Chus-pa, father and son. Again So(-čhuñ-ba) taught it to Sa-mi. The latter to the kalayāna-mitra lDe'u. The latter taught it to rGyal-ba dKon-skyabs, who taught it to Rog. Again, Sa-mi taught it to mThiñ-gañ-pa. The latter taught it to sPañ bzañs-pa Ba-ri sgom-čhen. The latter taught it to 'Phrañ-kha Jo-btsun. Though I was unable to establish the dates (lo-grains) of these three, (it is known) that Sa-mi had passed away in the year Iron-Hare (lčags-yos—1171 A.D.) at the age of 87. The first three years from the year Water-Dragon (čhu'-brug—1172 A.D.) to the year Water-Male-Horse (čhu-pho-rta—1222 A.D.) seem to have been the time of these three Teachers.

Now, the Dharmasvāmin of gNan-po—'Byun-gnas ye-ses was born in the year Earth-Male-Horse (sa-pho-rta—1198 A.D.) and lived for 67 years, till the year Wood-Male-Mouse (śin-pho-byi-ba—1264 A.D.). Saṅs-rgyas sgom-pa Byaṅ-chub rdo-rje was born in the year Fire-Male-Mouse (me-pho-byi-ba—1216 A.D.) and lived for 66 years, till the year Iron-Female-Serpent (lčags-mo-sbrul—1281 A.D.). Now the Dharmasvāmin of rGya-brag—Ye-ses-gžon-nu: he was born in the Fire-Female-Serpent (me-mo-sbrul—1257 A.D.) and died at the age of 71 in the year Fire-Female-Hare (me-mo-yos—1327 A.D.). The puruṣottama (skyes-mčhog) bSam-gtan dpal-pa was born at Yar-brog bran-mda' in the year Iron-Hare (lčags-yos—1291 A.D.) and lived for 76 years, till the Fire-Male-Horse (me-pho-rta—1366 A.D.). Having been ordained, while he was staying among the inmates of Jo-stan tshogs-chen-mo, he went on one occasion as attendant of the mahā-upādhyāya Āchos-kyi rgyal-mtshan-pa. The mahā-upādhyāya died, having fallen from his horse. He felt great sadness, and having gone away, he associated himself with the upādhyāya gŽon-rin, and visited the rGya-brag Dharmasvāmin Ye-ses gžon-nu, who was residing in the upper part (phu) of Lan-pa in 'Phan-yul. As soon as they had reached the lower part of this valley, he felt the wonderful scent of morality (pervading it). He asked: "Friend gŽon-rin, do you feel it?", and the latter replied: "I don't feel it, but it is probably the scent of the rose-bushes".

As soon as he saw the face (of Ye-ses gžon-nu), a great devotion was born in him. After that he received an introduction into the teaching of the "Lineage of Meaning" (don-brgyud). Soon after an excellent understanding was produced in bSam-gtan-dpal. He also had a vision of the Teacher as Buddha. After that, without practising much penance, he became a Lord of Yoga (rnal-'byor-gyi dbaṅ-phyug, Yogesvara), and wherever he went, numerous disciples flocked to him. He amassed a large property. He proceeded to Tsa-ri, and there had countless pure visions (dag-pa'i snan-

(86)

ba). In every hermitage, where he stayed, he practised the method of Profound Teaching. Later he founded on the same day the Yab-čhos-sdiṇs and the sGo-mo-čhos-sdiṇs monasteries, in which countless male and female yogins gathered. A mere recital of hymns caused all to be filled with understanding. At the foot of the mountain, the place was filled with small huts, which could accommodate one hermit only. Though there was hardly a kind of property which did not reach his hands, he personally did not own even a single needle and thread. He did not discriminate between those who offered him a thousand žos and those who offered him a needle with thread, and received all of them with tea and entertainment. All the teachers and disciples subsisted on begging rounds only, and did not own even a field of the size of a blanket for the upkeep of the monastery. In the beginning, though he did not engage in extensive studies, (his) wisdom shone forth from inside him, and he was able to preserve the Lineages of many scholars. He became famous, and when he received an invitation to the Imperial Court, he ignored it, and remained at his own residence. When the Dharmasvāmin, the All-knowing (kun-mkhyen) Jo-nañ-pa came to Lha-sa, he said: "You have come here! Let us discuss the Doctrine." But he replied: "I have removed all my doubts regarding the Cause, the Path and Effect of Enlightenment in front of my teacher, the Buddha. It is not necessary for me to put any questions to any one", and so he did not go. After this all the inmates, including the gu-ru dKon-gžon and others, followed the example of this Teacher. They did not keep any monastery lands for the upkeep of the above two monasteries (in Tsa-ri), but gained their livelihood by begging for alms. However they were able to distribute food to not less than a hundred hermits observing the annual seclusion (lo-mtshams-pa). (These hermits) having given up (worldly) life, practised meditation, and did not refute even a single word in the teachings of the religious schools. They used to regard all

(94)

those whom they happened to meet, as holy men, even laymen, not to speak of monks. Such was their religious behaviour. The disciple of the *puruṣottama* (*skyes-mčhog-pa bSam-gran dpal-pa*)—the Dharmasvāmin 'Phel-gyag-pa *bSam-gran lhun-grub* was born in the year Wood-Female-Hog (*śiñ-mo-phag*—1335 A.D.). He lived for 71 years, till the year Wood-Female-Hen (*śiñ-mo-bya*—1405 A.D.). The number of teachings that belong to the system of So (-čhuñ-ba) is as follows: two Lineages, that of the Word, and that of the Meaning; in the "Lineage of the Word" there were two Lineages: the "Senior" Lineage (*brgyud-pa čhen-po*) and the "Junior" Lineage (*brgyud-phran*). The "Senior Lineage" included a number of sections which were named after 54 great holy men (*dam-pa skyes-mčhog-čhe-ba*); 32 intermediate sections named after 32 holy men (*'brin-so-gñis*); 17 short sections named after 17 holy men (*dam-pa skyes-mčhog*). Each (section) contained the life-story of one siddha (after whom the section had been named), his main precept, and method of guiding disciples, in all 54 Lineages. Otherwise, it can be divided into 103 Lineages, and for this reason it was called the "Senior" Lineage (*brgyud-pa čhen-mo*). The "Junior" Lineage (*rgyud-phran*) included: the *Don-skor lha-ma* (the five sections of *Don-skor/Cycle of Meaning/*), the *Rim-pa bži-ma* (Four Stages /of meditation/, *bSam-gran-gyi thun-čhe-čhuñ*, (meditation requiring long hours and short hours), the *Grags-pa brgyad* (name of a book), the *Yab-sras gsum-ma* (Teacher and disciples, the three), the *sKyon-čan* (name of a book) and the *Kyon-med* (name of a book), and others, in all 32 sections of the Doctrine. In the "Lineage of the Meaning" (*don-rgyud*): there were two *Phyogs-su lhuñ-ba* (partial) and *ma-lhuñ-ba* (impartial) branches. The first (consisted) of 54 "Lineages of the Meaning" of the 54 male and female yogins, the 32 "Lineages of the Meaning" of the 32 teachers, the 17 "Lineages of the Meaning" of the 17 holy men. Now, in the "Impartial" branch (*Phyogs-su ma-lhuñ-ba*) there were

(9b)

two sections, that of Mig-'byed skor (Opening the Eyes) and that of mKha'-gro-ma (mKha'-gro-ma'i skor). In the first branch (Mig-'byed) there were four "sons" and one "mother", in all five. These were known as gŽuñ-sbas-pa Mig-'byed¹, its branches Dus-dañs dus-phran-la gdams-pa, 116 ſño-sprod, the Ma'-gags rnam-dag (Eternal purity), and the rDo-rje sems-dpa'i gsañ-lam (the "Secret path of Vajrasattva.") These are the four "bu" or sons). In the group of the dākinīs (mkha'-gro-ma) were included the four great skor-mgo (sections) of So (čhuñ-ba), the mChog-sgrub-pa-la brda'-skor (the Series of Symbols revealing the Sublime), the Formula of the Four Letters expressing the method of securing ordinary realization (thun-moñ sgrub-pa-la yi-ge bži-pa'i skor; in the Tantra the expression yi-ge-bži usually stands for "Evam mayā," or "Anuttara"), the Cycle of Dza'-ga-ta (rite of blessing wine), and the Thun Cycle (Thun-skor) which served to obtain both the realizations. The Cycle of Symbols (brda'-skor) contained: The Series of Symbols of Heruka (He-ru-ka'i brda'-skor), the Series of Symbols of the Sugata (bDe-bar gšegs-pa'i brda'-skor), the Series of Symbols of Vajraghantā, and the miscellaneous symbols of Dam-pa. The ordinary realization (Thun-moñ-sgrub-pa) included: the dMar-mo-gsuñ-gi sgrub-pa (Propitiation of Speech of the Red Vārahī), and the sādhana of Nag-mo (the Propitiation of the Mind of the Black Vārahī). The last named included: Vārahī-dharma-kāya-sādhana, the (Vārahī)-Sambhoga-kāya-sādhana, and the (Vārahī)-nirmāṇa-kāya-sādhana. The Cycle of Dza'-ga-ta included the gTum-mo 'khor-lo gčig-pa (Eka-cāndalicaktra). The Cycle of Thun consisted of a sort of karma-yoga (sPyod-lam-gyi ſáms-skyon). The root of the above (system was) the Lineage of Meaning of sMra-ba'i señ-ge (Dam-pa rGya-gar) which contained terms agreeing with those of the Tantras, and the Lineage of the Meaning, known as the Fourth Lineage, in which (the

(104)

¹ The "Mother, opening the Eye of the Hidden"; a book is often called "mother", and notes on the book are frequently called "sons" (of the book).

philosophic) terms did not correspond to Tantric terms, and which were not generally known. Then the Ma-tshañ mdor-bsdus (Summary of the Essence of the Missing Chapters), and the Rig-pa srais-'jug (The Weighing of one's own Mind) of So. These were the four Oral Traditions (sñan-brgyud).

The story of Mal Ka-ba-čan-pa initiated by Dam-pa sMon-lam: He was a native of Bye-čan of gYe in the village of Mal rTe'u-ra-pa. His father was Mal Dar-ma-mgon. His mother was Hab-brdal-gza'-mó-ba. He was the second (lit. the middle one) of their three sons, and was born in the year Fire-Female-Horse (me-pho-rta—1126 A.D.). (In his childhood) he was very naughty and mischievous. He married a very wealthy widow, who (once) said to him: "If you were to enter religion, I would give you provision! If you do not, we had (better) separate." So he entered the gates of religion. At 'Ol-kha he obtained the system of rMa from the ācārya Dar-ma-grags. Having obtained the doctrine of Nā-ro-pa and the sādhana of Bya-rog-ma (a form of Mahākāla—bDud-mgon Bya-rog-ma) from Mal-spos-ka-ba sMon-lam-btsan, he went on a begging round (ldom-bu byed-čin yod-pa-la), and when he had reached Tshi-ra-sgañ, (he found the inmates) preparing to partake of tea at the memorial service for So (-čhuñ-ba) ('das-mchöd). At the head of the row sat a yogin wearing an eye-shade made of bear-skin (dom-ra) who looked at him sternly, and said: "Will you partake of tea?", and handed him his own cup with some tea left in it. Again the yogin inquired: "Would you like some flour? Take it!" and, saying so, he poured out all the flour from a bag, and then walked away. Mal Ka-ba-čan-pa was anxious to meet Dam-pa sGom-smon (Sa-mi) because of the latter's fame, and asked the monks who were present (at the service): "Where is Dam-pa sGom-smon?" One said: "You are stupid! Was he not the man who gave you tea and barley flour just now?" Mal Ka-ba-čan-pa then went in search of Dam-pa sGom-smon, and saw the yogin preaching the Doctrine to a yogin and a monk on the border of a field. Mal Ka-ba-čan-pa saluted

Dam-pa sGom-smon, and faith was born in him. Mal's eyes were filled with tears, and with eyes wide-open, his Mind became devoid of thought. sGom-smon then said to him: "When you capture a man, you may get ransom for him, but having cognized your Mind, you won't get a ransom. What use is there? Set it free!" Then a mental concentration was born in him. Mal Ka-ba-čan-pa spent one night there, and next day went again in search of the Teacher, but was told that (the Teacher) had gone to La-ba 'phrai (gorge). So he proceeded there, and met the Teacher, while the latter was preaching religion to a monk. He made the request for secret precepts on the Intermediate Stage (bar-do) and (the Teacher) bestowed them on him. Mal Ka-ba-čan-pa asked: "Shall I attend on you?" The Teacher replied: "I have a wife, resembling a she-devil," and he did not allow Mal (to attend on him). Mal then journeyed to gYor-po, and with the barley which he had obtained on his begging rounds, he bought some fat, and again visited the Teacher. The latter reproached him, saying: "A yogin must be like a dog, which when sold, shouldn't return". Mal Ka-ba-čan-pa made the following request: "Lo-ro Žig-po told (me) about the "Lineage of Meaning" (Don-brgyud) of sMra-ba'i sei-ge, and I came to ask for it." (The Teacher exclaimed): "Who said this? I haven't such precepts!" Mal Ka-ba-čan-pa replied: "It was Lo-ro Žig-po!" The Teacher then rebuked Mal and said: "He (Lo-ro Žig-po) had broken his Tantric vow (dam-mñams). All those who met him, will go to Hell". But Mal Ka-ba-čan-pa repeated again and again his request, and finally the Teacher bestowed on him the complete precepts of the "Lineage of Meaning" (don-brgyud). Later the Teacher said to him: "You should become like Lo-ro Žig po!" Then the Teacher made him take the vow of practising meditation for 12 years, (and not to preach the Doctrine to others), saying: "After this you will be relieved of this vow." Mal Ka-ba-čan-pa used to say that the tea and flour given to him by the Teacher were in place of initiation.

(10b)

At the age of 35, he met Sa-mi and followed after him for twelve years (for eleven years, Sa-mi having died in 1172). Mal Ka-ba-čan-pa meditated for forty years. He spent two months at the residence of the alms-giver Ge-rgod. Except for this, he never entered a village after he began the practice of meditation. He passed away at the age of 86 in the year of the Sheep (lug-lo—1211 A.D.), and many relics were left behind.

Mal Ka-ba-čan-pa was born in the year Fire-Male-Horse (me-pho-rta—1126 A.D.), when 'Gro-ba'i mgon-po Phag-mo-gru-pa was seventeen, and Sa-mi forty-two. In the following Fire-Female-Sheep year (me-pho-lug—1127 A.D.) rTen-ne (rGyal-ba rTen-ne) was born. sNe-mdö-pa smra-ba'i señ-ge was born in the year Fire-Male-Horse year (me-pho-rta—1186 A.D.) which is the 61st year of Ka-ba-čan-pa. The ācārya Kun-bzañs having met Ka-ba-čan-pa, obtained from him the "Lineage of Meaning" (Don-brgyud). He was also said to have obtained the Lineage of Meaning" from the wife of Ka-ba-čan-pa and from the latter's son (Jo-sras).

The story of the ācārya Kun-bzañs: it can be found in the chapter on the Lineage of rDo-rje zam-pa. dGyer-sgom (dGyer-sgom tshul-señ/Tshul-khrims' señ-ge/), the Great, was initiated by Ka-ba-čan-pa. His story: he was born in the year Wood-Male-Mouse (śin-pho-byi-ba—1144 A.D.) to father dKon-mičhog-skyabs, a military commander (dmag-dpon), and mother Princess (rGyal-tsha-ma) mDo-sde-rgyan. He belonged to the Be-gu clan of the two dGyer Be-gu-pa and Ne-gu-pa in Yar-kluñs gšoñ-pa. He belonged to the Khañ-gsar-pa family, and was a descendant of the royal family of Khra'-khrug-pa. He was given the name of Chos-kyi señ-ge. This Chos-señ, who was the eldest of the two brothers, the youngest being the military commander Chos-rdr, received ordination at the age of 11, and was given the name of Tshul-khrim's señ-ge. He became the overseer (dpon-gñier) of Khra'-brug. He received the secret name of rDo-rje rgyal-po after being initiated into the Samāja Cycle by the

(11a)

kalyāṇa-mitra Hor. From the latter he obtained the basic text (mūla) and the commentary on the Samāja (Guhyasamāja-Tantra, Kg. rGyud-'bum, No. 442; Pradīpodyotana-nāma-tikā, Tg. rGyud, No. 1785), and other texts. Because of the very great fame of dPal Phag-mo-gru-pa, at the age of 19 he proceeded to mTha'-rtsa. As soon as he saw the monastery, an extraordinary faith was born in him. When dPal Phag-mo-gru-pa was coming to the assembly-hall, some monks spread on the ground their shirts (phyam-tshe), others spread (their) religious robes, dGyer being a newcomer, spread on the edge of the road his shirt (phyam-tshe), and Gro-mgon made a special detour to pass over it. Having put his foot on the shirt (phyam-tshe), Gro-mgon looked at him, and said: "The monk (bhikṣu) Vajradhara is very wonderful!" dGyer replied: "I am a novice!" but Phag-mo-gru-pa again said: "You are a novice, but the monk (bhikṣu) Vajradhara (rDo-rje 'dzin-pa) is very wonderful!" dGyer attended the preaching of Phag-mo-gru-pa and perceived him as a Buddha, and an extraordinary experience of a blissful and clear meditation unaccompanied by constructive thought (bde-gsal mi-rtog-pa) was produced in him by itself. He then studied briefly the hidden precepts of the upāya-mārga of the "Six Doctrines" (of Nāropa) and others. Having returned to his native place to fetch provisions, he found his father carried away by enemies, and he was forced to fight. In the meanwhile, dPal Phag-mo-gru-pa passed away and a great sadness overcame him. He thought that he had to go into the presence of an experienced teacher. Once a scholar said to him: "It is rumoured that there exists an extraordinary one named rNal-'byor Chos-gyuñ, a disciple of Dags-po". As soon as he heard the name, devotion and reverence were born in him, and he went to see him. On reaching the lower part of I Jāñ, he heard that there was a siddha named Mal Ka-ba-čan-pa living in the upper part of the Valley, and he went to visit him. On meeting the siddha's wife, he asked her to introduce him (to the Teacher). But the Teacher said: "I hate the company of monk! Don't let

(11b)

him in!" Having borrowed a vessel, from which dogs were fed, he boiled some tea in it without cleaning it. When the Teacher heard about this, he exclaimed: "He can become a yogin!" and became very pleased. He admitted him with the words : "I am glad you came ! I can be of benefit to you!" He spent about one month there, and they slept placing their heads together. The (Teacher) bestowed on him many doctrines, such as the mental precepts (thugs-kyi man-nag) of the "Lineage of Meaning." They discussed at great length the Doctrine. The Teacher said to him: "Others require repeated explanations, but you are able to master after a single explanation. You are a man endowed with excellent qualities and belong to those who are able to grasp (a subject) spontaneously". He then practised meditation in a cave at Ka-ba-čan, and one evening there appeared (before him) a dākinī afflicted by an impure illness (grib-phog-pa). The Precious One introduced her to her own Mind, and the ailment disappeared. The dākinī then offered him a skull-cup full of amṛta, and he experienced an undefiled bliss. He offered to Ka-ba-čan-pa and his wife, with about 50 adult monks, 103 valuable presents, which included three horses and a Prajñāpāramitā in 20,000 Ślokas, and after the Teacher had released himself from his vow (from the 12 years' vow), he asked him to preach the "Lineage of Meaning" to the assembly of disciples. The Teacher preached the doctrine during the fifth month.

The Teacher said: "You, as the Master of the Doctrine, should preach it to those whom you will find fit (to receive it)." dGyer then taught it (this sentence may also mean that dGyer preached it after the 15th day of the same month) to a group which did not exceed fifteen. After that he met rNal-'byor Chos-gyuṇ at 'Ol-kha, and told him that he had realized the non-origination of the (elements of existence) while staying with Mal. But rNal-'byor Chos-gyuṇ told him: "This is still not enough !" and bestowed on dGyer the Mahāmudrā system, as well as the complete exposition of the initiation of

(12a)

the Two-faced Venerable One (Vajravārahī), the "Six Doctrines" of Nā-ro-pa, and others. He liberated him from the bondages of the eight worldly dharmas (chos-brgyad). dGyer having requested the Teacher's permission to become an itinerant monk (rgyal-khams-pa), proceeded to certain undefined localities. He subdued many fierce demons, such as Mal-gro gzi-čan (name of a nāga) and mKhar-nas of sNe. Having come to Par-phu, he obtained the complete commentary on the three Cycles of the Dohā (rGyal-po'i Do-ha, gTsun-mo'i Do-ha, dMains-kyi Do-ha) together with their exposition. At that time he reached the age of 30. After that they spent five years at Phrein-kha-brag of sTod-luins, the alms-giver Ne-'bum acting as his supporter. dGyer composed numerous texts on auspicious rites, such as the "rTen-'brel rgya-mtsho yañs-pa". He proceeded to Oddiyāna on an invitation received from dāki-nīs, having assumed another body (sku-lus-kyi bkod-pa mdzad-pa). He obtained hidden precepts from five siddhas, who included Indrabodhi and others. He had visions of many tutelary deities, such as Sanvara and others, and was initiated by them. At the age of 38, in the year Iron-Female-Ox (lčags-mo-glañ—1181 A.D.) he founded the monastery of sNe-phu sug-gseb. He spent 24 years there and laboured extensively for the benefit of others. He had three disciples from sTod (Western Tibet): rGya, dMar-mdzod-ma-ba, and 'Dzeñ. From sMad (East Tibet): the three "Wise Ones". He initiated and guided countless other disciples. He passed away at the age of 61, in the year Wood-Male-Mouse (śiñ-pho-byi-ba—1204 A.D.) at sunrise of the 14th day of the month of dbYug-gu (9th month of the Tibetan year) amidst numerous miraculous signs. In this Wood-Male-Mouse year (śiñ-pho-byi-ba—1204 A.D.) the Kha-čhe pañ-čhen came to Tibet. After dGyer dPal rGya-mkhar-ba acted as abbot.

(12b)

Sañs-rgyas-dbon, initiated by dGyer. His story: his father was the military commander Chos-rdor, the younger brother of dGyer-Zig, and his mother—rLan-čhuñ-ma. They had five sons. The eldest Rin-čhen śiñ-po was sent in his

youth by his mother to dPal rGya-mkhar-ba to enter religion at Sug-gseb. dGyer having perceived this, said : "To-day Rin-čhen sñiñ-po will be coming ! You, monks, go out to meet him ! He will excel me." He was received by the monks on the road from sTag-luñ, and all the monks liked his behaviour. He took up residence at the monastery, and met dGyer. On ordination, he received the name of Rin-čhen dbañ-phyug. From dGyer he obtained the three doctrines of sÑe-phu-ba, such as the rTen-'brel and others, as well as the exposition of the three Dohās. After the death of dGyer, dMar-bu brag-pa undertook to support the nephew and invited him to mDzod-ma. While he was supporting him, they put in order the books of sÑe-phu-ba. He bestowed on him the "Oral Tradition" (sñan-brgyud) of bDe-mčhog, the system of Lus-med mkha'-gro (Śri-Vajradākaniśkāyadharma-nāma, Tg. rGyud, No. 1527; a doctrine preached by Ras-čhuñ-pa, containing nine sentences). After the death of rGya-mkhar-ba, he acted as abbot of sÑe-phu, and maintained with the help of precepts monks and disciples. He passed away amidst wonderful signs at the mansion of Sug-gseb dbUs-gliñ.

The story of his disciple Brag-'bur-ba : Dañ-re, the second of the five sons of the military commander Chos-rdor, had three sons : Sañs-rgyas rdo-rje, Chos-kyi bla-ma of Tsa-ri, and Brag-'bur-ba. Brag-'bur-ba in his youth became a disciple of Sañs-rgyas-dbon. On ordination, he received the name of Rin-čhen-'bum. He practised diligently the precepts of the upāya-mārga at the hermitage of rDo'-on, and a wonderful understanding and experience of bliss, and of the "Inner Heat" (bDe-drod) was produced in him. He became abbot of Sug-gseb. When 'Gro-mgon 'Phags-pa was proceeding to the Imperial Court, the Masters of the Doctrine (chos-dpon) of dbUs came out to meet him, and he was pleased with the signs of the "Inner Heat" of the Precious One (Brag-'bur-ba), and ('Phags-pa) listened to his exposition of hidden precepts. From the Rin-po-čhe 'Bras-dkar-ba he

(134)

obtained the three Cycles of the Dohā and their commentary. His disciples, who laboured extensively for the welfare of others, were: dGyer-dboṅ-ri-pa, the eldest of the two sons of mGon-po, the fourth son of Čhos-rdor, Namis-śod Rin-po-čhe, the eldest son of Saṅs-rgyas rdo-rje, the bla-ma Žaii-ston Kun-dga' rgyal-po, the bla-ma Ri-pa, and many scholars and bhadantas (btsun-pa), who benefitted the Doctrine. His (chief) disciple was Sug-gseb Ri-pa. Here is his story: his native place was Lower mKhar-čhu of Nams-śod. He belonged to the clan of kLubs. He was born as son of father SKyid-pa-dpal and mother bKra-śis-ldan. He received the name of gŽon-nu rdo-rje and became a disciple of Brag-'bur-ba at Sug-gseb. On ordination, he received the name of gŽon-nu rin-čhen. He took up the final monastic ordination before the upādhyāya Zul-phu-ba, the karma-ācārya dbUs-khañ-pa, and the Secret Preceptor Ka-ba-phu. From Brag-'bur-ba he obtained the Cycle of Ži-byed, such as the "Lineage of Meaning" (don-brgyud) of sMra-ba'i sci-ge and the four Zab-don ("Four Profound Meanings"), the Cycle of rTen-'brel, such as the rTen-'brel yid-bžin nor-bu (a text on magic rites), and other texts, the Oral Tradition (siñan-brgyud) of Sañvara, the three Cycles of the Dohā, according to the Par system (of Par-phu-ba) together with their respective commentaries, the bLa-ma 'brel-'jug (name of a book), and the Ye-śes 'khor-lo, the basic text (mūla) and commentary, as well as its summary (piṇḍartha). Further, he obtained numerous initiations, precepts, Sūtras, Tantras, and sādhanas from many teachers, who included 'Gro-mgon Phags-pa, 'Gar-čhui-pa gŽon-nu byañ-čhub, Chu-bzañs-pa, the ācārya Lañ-ka Li-pa, and others. He practised meditation at various hermitages, such as Tsā-ri, gLañ-ma of Din-ri and others. Later he became abbot of Sug-gseb. With his preaching of the Doctrine he satisfied each of the inmates (of this monastery), as well as his numerous disciples. His disciple was 'Ba'-ra-ba rGyal-mtshan-dpal. Having come to Lha-sa, he visited sÑe-phu. On the way he experienced

(13b)

difficulties because of snow. He met the bla-ma Ri-pa who said in a loud voice during an assembly : "The Teacher of gTsāñ-pa who is sitting at the head of the row, is an extraordinary person." When he came there to be admitted into religion, he was placed at the head of the row of all (the monks present), and (Ri-pa) bestowed on him the complete precepts of Sug-gseb-pa, such as the "Lineage of Meaning" (Don-brgyud) of the Zi-byed, the three Cycles of the Dohā, the rTen-'brel, and others. When he was going away, he (Ri-pa) arranged a high seat (for him), and honoured him greatly. Ri-pa said: "Ācārya rGyal-mtshan dpal! You, who have obtained all the teachings of our Sug-gseb-pa, guide those who ask for guidance, and preach to those who ask for an exposition (of the Doctrine)." He repeated this earnest request three times. Again the Dharmasvāmin bLa-ma Dam-pa bSod-namis rgyal-mtshan-pa obtained the Dohā according to the method of Par from this bla-ma Ri-pa. gTsāñ-pa bLo-bzañs-pa obtained the Cycle of the "Lineage of Meaning" of Mal Ka-ba-čan-pa from 'Ba'-ra-ba. The mahā-upādhyāya Śākyā grags-pa obtained (it) from him. Mal Ka-ba-čan-pa having been born in the year Fire-Male-Horse (me-pho-rta—1126 A.D.), 351 years have elapsed since then till the present Fire-Male-Ape (me-pho-spre'u—1476 A.D.) year. The Chapter on the School of So-(čhūn-ba).

The School of sKam: sKam was a disciple of the kalyāṇamitra Gra-pa. He was a monk learned in the Prajñāpāramitā doctrine, and associated with one named Khamis-sgom Tshul-khrims rgyan, a disciple of Gra-pa. He acted as attendant of the kalyāṇa-mitra Gra-pa to kLags-pa-lam. There Gra-pa bestowed the initiation of Phyag-na rdo-rje bha-ba-ma on an alms-giver, who was afflicted by leprosy (sa-gdon). After finishing the initiation rite the two disciples offered a hundred homa-offerings, but the demon became angry. sKam-sgom became afflicted by a tumour in the abdomen (skran), and Khamis-sgom became afflicted by dropsy, and later was carried away by leprosy. About that time Dam-pa was

(14a)

attending for a considerable time on the monastic congregation of rGyal ('Phan-yul). There he made a stove which is even nowadays known for its remarkable way of kindling without blowing. Once when he was carrying a large load of straw, he placed it on the threshold of a door, and nobody was able to move it from there. Dam-pa shouted: "The door of Faith, which leads towards religion, is blocked for my monks of rGyal!" and saying so, he left for China. Thus when Dam-pa made a lengthy stay at rGyal, one day he went for a walk along the edge of the marsh of rGyal. sKam-sgom was also there, suffering from pain (but did not show it). Dam-pa asked him: "O Venerable ascetic! Are you not ill?" "I am not ill! Are you, yourself, not ill?" replied Khams-sgom. Next day the two met again, and Dam-pa asked Khams-sgom the same question. Khams-sgom replied: "Yes, I am ill! Do you have a way to cure me?" Dam-pa replied: "You are a man who prides himself with (his) perfection, but haven't you the means to cure your disease?" Faith was born in Khams-sgom, who said: "At any rate, bestow some hidden precepts on me!" Then Dam-pa bestowed on him the precepts of the Prajñāpāramitā (this term was frequently used to indicate the gCod rites and the Zi-byed system), and all of a sudden Khams-sgom's ailment was cured, and he was filled with amazement. He sent a message to his brother, the bla-ma sKam, saying: "Here there is an Indian teacher, an extraordinary siddha. He cured my illness. You should invite him." sKam sent his elder brother, and invited Dam-pa. Dam-pa was performing a consecration rite of the Śatasāhasrī-kā-Prajñāpāramitā for the alms-giver rTsi rDor-bstan, and did not accept (the invitation). Again the brother pleaded, and Dam-pa inquired: "What is his name?" The brother replied: "His name is sKam Ye-ses rgyal-mtshan." Dam-pa then said: "Well then, I can benefit him! I shall be coming in the morning of the day after to-morrow." Then the brother returned to the house of sKam, and told him: "This Teacher is indeed a wonderful man! He is coming the day

(146)

after to-morrow. We should prepare for it!" On that day there was a snowfall. Next morning, at daybreak, an a-tsa-ra (ācārya) entered the house. "Are you the Teacher?"—they inquired, and Dam-pa replied: "Yes—I am!" They said: "We thought you were coming to-morrow." Dam-pa answered: "I was afraid an accident might happen (to you), and therefore came this morning". They asked: "Were you handicapped by snow?" Dam-pa replied: "My feet did not touch snow." They said: "We did not open the door (how did you enter?)" Dam-pa said: "The walls are no obstacles for me!" and saying so, he sat down. Then the relatives saluted and honoured him. Dam-pa preached to them the symbolical introduction, and sKam grasped its meaning, and thought to himself: "Alas! (He said too much) in the midst of a crowd". Dam-pa said: "Symbols can be seen by those who have eyes, but not by those who have no eyes", and sKam discovered that the others had not understood it. Dam-pa spent 14 days there and for five days they carried out discussions. During nine days he set aside special hours for preaching, and preached the Doctrine. On the first occasion he introduced him to his own Mind with the help of two methods: by introducing him to the nature of the ailment, and to the nature of meditation. On the second occasion he preached the Four Noble Truths, the Refuge, and various other teachings. After 14 days, he said to him: "I am going!" They begged him to stay on, but he did not grant (their request). They then begged to be allowed to meet him again, and Dam-pa replied: "I shall stay with a jñāna-dākinī on the Wu-tai-shan of China (Ri-bo-rtse-lhā in Shan-hsi Province of China). You should address your prayers over there" Then sKam asked him: "Whom should I ask, when feeling uncertain, after you had gone?" Dam-pa replied: "The best kalyāṇa-mitra is your own Mind! A Teacher, able to remove doubts, will emerge from within your own Mind. The second kalyāṇa-mitra is an Ārya (the scriptures of the Buddha), therefore you would read the

Prajñāpāramitā (mDo-rgyes-'briñ-bsdus: the Saṭasāhasrikā, the Pañcavimśatisāhasrikā, and the Aṣṭasāhasrikā-Prajñāpāramitā). Verily the lowest kind of kalyāṇa-mitras is the individual. But you will not meet me again. You can discuss with the brothers who had experienced meditation. Meditate for eight years! Then you will obtain the faculty of prescience. After that you can begin preaching the Prajñāpāramitās." sKam replied: "I had no opportunity to practise meditation. Inside my body there were nine tumours in the abdomen, and Gra-pa had prophesied that I was to die in three months". Dam-pa replied: "Those who practise meditation on the Prajñāpāramitā will not suffer even from headache" (in a passage of the Prajñāpāramitā it is said that those, who recite its text will suffer much from headaches, etc., and by this the karmic influences will be removed, but in the present passage Dam-pa said the opposite). Saying so, Dam-pa departed. Then sKam practised meditation and the tumours (in his abdomen) became cured. In eight years the faculty of prescience was produced in him. He preached the mNon-rtogs brgyad-ka (the aṣṭau-padārthāḥ, or dNos-po brgyad, the eight principal subjects of the Abhisamayā-lamkāra). Besides the Sañcaya (Ārya-Prajñāpāramitā-sañcayagāthā, Kg. Ser-phyin, No. 13) he used to preach quoting from the Saṭasāhasrikā-Prajñāpāramitā and the Pañcavimśatisāhasrikā-Prajñāpāramitā. His disciples, who followed these teachings, became known as the "Upper Lineage" and the "Lower Lineage". The "Upper Lineage" was transmitted through 'Khun-'dzí Yañ-dben-pa dBañ-phyug rdo-rje and rGyams Ses-rab bla-ma. These two were invalids, and introduced themselves to their own Minds by way of illness. They preached as the basic text—the sKabs-daiñ-po (the first chapter of the Abhisamayā-lamkāra), as precepts—the Four (Noble) Truths, and various methods (lag-len-thor-bu-ba). Both 'Khun and rGyams preached it to dBon-po Jödkon. The latter to 'Gos. The latter to (his) son 'Gos Dar-ma. The latter to Rog-ston btsan-po. The latter to

Rog Ses-rab-'od. Again Lha-rJe-sPrad (obtained) it from sKam. The latter taught it to 'Gos Dar-ma. From him gTsān-pa rNog obtained it. The latter taught it to rGyal-ba dKon-sky-abs. The latter taught it to Rog. Again sKam taught it to the bla-ma Čhag-brag dmar-ba. The latter to the bla-ma gÑos. The latter to the bla-ma sGog-luñ-pa. The latter taught it to the bla-ma Žāñ-ston Ses-rab. The latter taught it to the bla-ma gŠen. The latter to sKye-med Žāñ. sKye-med Žāñ composed a text-book (yig-čha) on the "Oral Precepts," known as the "Nine Groups of Four" (bži-tsho-dgu).

(15b)

Again sKam taught it to the kālyāṇa-mitra 'Khun. The latter to Chug-brag dmar-ba. The latter to Thāñ-čhuñ-pa, the incarnation of La-stod gTsān-so. The latter to rGya-ston gŽon-nu seiñ-ge. The latter to Sag-ston. Again sKam taught it to rGyams. The latter to Ke-ke Hor-grags. The latter to the bla-ma gÑos. The latter bestowed it on rGya-ston gŽon-nu seiñ-ge. The latter having read the lDen-bži of Ācārya Deva (Āryadeva), had faith born in him. He attended on three teachers, but did not feel satisfied and proceeded to La-stod gTsān-so. He met the nirmāṇa-kāya Thāñ-čhuñ-pa and obtained precepts from him. An understanding removing doubts was produced in him. Since there did not exist a text-book (on the doctrine) till the time of Thāñ-čhuñ-pa and gÑos, rGya-ston gŽon-nu seiñ-ge wrote a large text-book on the precepts of the sKam school. Its title was "Ser-phyin thugs-rgyud lag-len sñan-rgyud Rin-chen phreñ-ba Rigs pa'i gtan-tshigs-'phrul-gyi lde-mig" ("The Miraculous Key of Logic; The Garland of Precious Stones of Oral Tradition; The Practice of the Mental Lineage of the Prajñāpāramita"). Again sKam taught it to rGya-gar Jo-sras. The latter to Ras-pa Lha-ri-pa. The latter to the two brothers Sum and sGom. Again Šāñ-pa Ke-ke Hor-grags followed on sKam for nine years and obtained from him hidden precepts. Later he attended for three months on 'Khun Yaiñ-dben-pa. Ke-ke taught it to the Rin-po-čhe rGyal-tsha. The "Lower Lineage": its (teachings) was handed down by sGro. Not being an invalid

(this means that he was not introduced to his own Mind by using his illness as a means of spiritual advancement), he used to expound the essential meaning and the Abhisamaya (mNōn-par rtogs-pa), differentiating between disciples who were characterized by a gradual development, and a spontaneous development (čig-čhar). He commented on Sūtras with the help of four different explanations of the principle of Relativity. The "Lower Lineage" was a line which handed down precepts through meditation. This sGro was a native of Upper 'Phan-yul. He was the elder brother of the three brothers and sisters born to father sGro-ston 'Phan-rgyal and mother rJe-mo bKra-śis, and received the name of sGro Chos-brtson. He was ordained in his youth. While he was studying the Prajñāpāramitā with the kalyāna-mitra rJe rGan-'bum-pa, the latter fell ill, and nothing could help him. His retinue said: "One should invite sKam." rJe rGan said: "Both of us are learned in the Prajñāpāramitā, it would affect my fortune, if I were to show him respect." The monks said: "We shall invite him privately", and rJe rGan replied: "Do it!" They accordingly invited sKam to a house which stood apart, and asked him for hidden precepts. sKam said: "You didn't invite me to your house, but brought me here. How is that?" rJe rGan replied: "I was afraid it would affect my fortune, and so invited you privately." sKam was very displeased, and (his precepts) did not bear any fruit. He proceeded to the mansion of rJe rGan. Inside it he saw images, some more beautiful than the others, some better than the others, in front of which stood offerings. sKam threw dust at the painted images and threw the offerings down. Later when rJe rGan came in, he inquired: "Who did it?" and felt angry. sKam said: "You had shown partiality towards the Buddhas, and therefore have fallen ill!" After that rJe rGan was more careful, and the precepts bore fruit. His illness was cured, and faith was born in him. sGro quietly listened to the precepts preached by sKam, and wondered. Later he asked rJe rGan to visit the resi-

(16a)

dence of sKa. rJe rGan said: "It is to be done! He is a wonderful Teacher. Go there!" So sGro went to (visit) sKam. sKam introduced him to the "Essential Meaning" (*sñin-po'i don*) and the Abhisamaya. He also introduced him to the *Satasāhasrikā*, the *Pañcavimśatisāhasrikā* and the *Aṣṭasāhasrikā*-*Prajñāpāramitās*, which he used as precepts. sGro was filled with wonder. About that time Dam-pa (*Saṅs-rgyas*) was said to be residing at Diñ-ri. sGro said to sKam: "Shall I go and meet him?" "Well, go!" said sKam, "but my Teacher has hands and feet bigger than those of others" (by this he meant Dam-pa, but did not know whether that Teacher was Dam-pa). He practised meditation on the Prajñāpāramitā and the *ūśmagata-jñāna* (*drod-kyi ye-ses*, the first stage of the four stages of prayoga-mārga) was produced in him. Dam-pa extricated insects from his body (*Abhisamayālamkāra*, IV, 42). Because of this he had many moles (*sme-ba*) on the upper part of his body, and one mole on his left foot. On the crown of his head there was a hole inside which the big finger could be introduced. bLa-ma sGro then arranged for provisions and journeyed towards gLañ-'khor.¹ About midday of the day on which he was supposed to arrive (*donub sleb-pa'i ñin-phyed-tsa-na*), he heard the voice of Dam-pa. In the evening he went to see Dam-pa whom he found in the midst of a crowd. He saluted him and offered him a present, but Dam-pa refused to accept it. bLa-ma sGro had a piece of pink-coloured silk. He cut a piece, and tied it to the hair of Dam-pa, who became pleased. Then sGro cut the silk into pieces, and tied them all over the blanket worn by Dam-pa, and his hair. This pleased Dam-pa. Then Dam-pa gave him a packet containing some medicinal mixture, as an auspicious token, as well as a shin-bone tied with tendons. Then he gave him a pair of scales (*bre-strai*) which he placed on a brass plate. sGro did not understand the symbolical meaning of these presents. He asked Kundga' (Dam-pa's chief disciple), who said to him: "The first indicates (that you will obtain) the understanding of the

(16)

Oneness of Flavour (ekarasa) of all the Elements of Existence. The second (indicates) that you will hold the foot of the Lineage. The third (indicates) that you will be able to measure all the doctrines." When sGro was about to divide the medicine, Dam-pa said: This belongs to yourself!" and handed it over to him. Then he (Dam-pa) ordered five monks to escort him as far as Phuñ-mkhar. The four companions said to him: "We are unable to obtain precepts", and went to trade to sÑe-nam. (Dam-pa) said to sGro: "Come!" and he followed on him. Dam-pa inquired: "What request have you?" and sGro asked Dam-pa about many theories of scholars which he had studied formerly. Dam-pa said: "You should take these questions before their respective Masters". Kun-dga' told sGro: "You should put questions about the precepts of the Teacher and about your own experience". So sGro put questions on the Prajñāpāramitā doctrine, saying: "sKam Ye-ses rgyal-mtsharpa had told me this and that". (Dam-pa) was pleased, and inquired: "Are you a disciple of sKam? Is sKam Ye-ses rgyal-mtshan well?" Then sGro understood that he (Dam-pa) was the Teacher (mentioned previously by sKam). sGro then asked Dam-pa for hidden precepts and for his permission to remain there. Dam-pa said in the assembly: "I require a copy of the Ārya-Āṣṭasāhastrikā-Prajñāpāramitā. Who has one?" The chaplain (mchod-gnas-pa) So-hor-bar and his brother replied: "We shall copy it, and present it to you". Dam-pa said: "Let the copy be (written) in printed characters, or in the cursive script. Let it be completed within one month, and bring it here!" (After one month) Dam-pa said: "Now, where is the Āṣṭasāhastrikā?" They replied: "It isn't yet finished!" and Dam-pa became highly displeased, and said. "You have defeated the a-tsa-ra without showing him consideration. Now I must change my residence!" and saying so, he retired to his ascetic cell (dka'-thub khañ-pa). "What will you do with the Āṣṭasāhastrikā?" inquired they, and Dam-pa replied: "I shall introduce it

(17a)

inside a brass trumpet, and shall blow the trumpet towards the East". After that Dam-pa practised penance for seven days, and then passed away. They (the inmates) gave sGro provisions to last 27 days during which to perform penance. Having cremated Dam-pa's body and collected the relics, sGro proceeded towards his native place, and met sKam. sKam asked him. "Is he my Teacher, or not?" sGro replied: "He is!" sKam then exclaimed: "Alas! (e-su) I should have gone with you on a horse!" He (sGro) spent two years with sKam, who then passed away. After that sGro practised meditation for 29 years amidst the rose-bushes of Lan-pa ('Phan-yul). He had a vision of Avalokiteśvara, and his understanding reached perfection.

Since the age of 72, he preached the Doctrine, and died at the age of 75. He was visited by 'Chus-pa Dar-brtson. The latter's father was 'Chus-pa Gañ-po. His mother—Khu-mo sGron-ne-lčam. They had three children. After ordination, the boy studied numerous basic texts (gžun) and hidden precepts. He especially became known as a scholar who conducted detailed investigations in the Zi-byed method. After completing the precepts of rMa and So-(čhuñ-ba), he came to sGro, and heard the precepts of the Prajñāpāramitā. sGro said to him: "You should perform penance for 12 years, and then continue the Lineage". 'Chus-pa then returned to his native place, and engaged in penance for seven years. A dākinī prophesied to him about the sPyi-de dgon-pa. During the laying of the foundation, a quarrel arose, and he had to break his penance. But he succeeded in completing his intention, and had a vision of the Tārā and her retinue. Dam-pa appeared (to him) five times in a dream, and the dākinis hoisted 13 parasols (over him). He laid the foundation of the Doctrine in the four districts (ru) of dbUs and gTsañ. At the age of 79, he said one day at harvest time: "Now I shall be going home! and went back. After that, his wife went home to fetch provisions for the harvester, and Chus-pa said to her. "I

(17b)

shall die now!" The wife replied. "This cannot be true! Should you however die, what is to be done with your remains?" 'Chus-pa replied "You should place them in the corner of this house, and cover them with stones". The wife replied. "If we do like this, worms may eat them." 'Chus-pa replied. "Worms aren't fortunate enough to eat my body! Never mind! My dead body will once sit erect. There will be trouble at that time", saying so, he passed away. After the lapse of many years, his dead body sat erect (in the corner). When soldiers of dPon-chen rGyal-bzai came to Yar-kluñs, they opened the grave and carried away whatever parts of the body they found. His son was 'Chus-pa brTson'-grus sen-ge. Rog Ses-rab'-od obtained the system of sKam from him at Chit-khyim.

At the time of Dam-pa's death, sGro was 40. He was 42 when sKam died. He was 71 when he finished his meditation. Then for four years he preached. He was born in the year Earth-Male-Horse (sa-pho-rtä—1078 A.D.). He was the senior of sGam-po-ba by one year. 'Chus-pa Dar-brtson was born in the year Fire-Female-Hen (me-mo-bya—1117 A.D.; according to the Re'u-nig of Sum-pa mkhan-po /JASB. 1889, p. 14/in 1118 A.D.) during which Dam-pa passed away. 'Chus-pa died at the age of 76 in the year Water-Male-Mouse (chu-pho-byi-ba—1192 A. D.). This 'Chus-pa was 7 years younger than dPal Phag-mo-gru-pa. From the birth of 'Chus-pa to the present Fire-Male-Ape year (me-pho-spre'u—1476 A.D.) 360 years have passed. The Chapter on the school of sKam.

(184)

The schools of Gra-pa, lCe and lJañ were branches of the "Intermediate Lineage" (bar-du byin-ba'i rgyud). The hidden precepts of the nine "Zi-byed sGron-ma" were bestowed (by Dam-pa) on the kalyāña-mitra Gra-pa: the Man-nag sku'i sgron-ma (Upadeśakāyapradipa-nāma, Tg. rGyud, No. 2315), the Theg-pa gsuñ-gi sgron-ma (Yānavākpradipa-nāma, Tg. rGyud No. 2316), the gSañ-ba Thugs-kyi sgron-ma (Cittaguhyapradipa-nāma, Tg. rGyud, No. 2323), the Yañ-dag

Ita-ba'i sgron-ma (*Saṃdarśanapradīpa-nāma*, Tg. rGyud, No. 2317), the Rin-po-che sgoṇ-pa'i sgron-ma (*Ratnapradīpa-nāma*, Tg. No. 2318), the Byañ-čhub spyod-pa'i sgron-ma (*Bodhicaryapradīpa-nāma* Tg. No. 2321), the mNām-ñid gži'i sgron-ma (*Samatāvastu-pradīpa-nāma*, Tg. rGyud, No. 2319), the rNal-'byor lam-gyi sgron-ma (*Yogapatha-pradīpa-nāma*, Tg. No. 2322), and the dNōs-grub 'bras-bu'i sgron-ma (*Koṭiniṣṭha-phalapradīpa*, Tg. rGyud, No. 2320). When Dam-pa was visiting Gra-thāñ, Gra-pa thought: "This is an ordinary a-ssa-ra", and did not honour him. In the morning they observed that the reeds, which the a-tsa-ra used as his mat, were not crushed (by the weight of his body). They reported the matter to the kalyāṇa-mitra Gra-pa, who thought: "He must be Dam-pa Sañs-rgyas", and ran after him. He overtook him at Lower Gra-phyi, and offered him some gold. Though Dam-pa did not accept it, he promised to visit (Gra-pa) later. Having returned to Gra-thāñ, he (Dam-pa) preached the "Nine Cycles of Sgron-ma." The kalyāṇa-mitra Gra-pa bestowed them on Suni btsun-čhuñ on the rock of Srin-čhu. The latter bestowed them on Myañ-ston Do-pa at Do-ri. The latter on bLa-čhuñ 'od-zer of Šab. The latter on 'Chus-pa Dar-bitson at Sañs. The latter composed a commentary and precepts, and taught it to 'Chus-pa brTson-sen, who taught it to Rog Ses-rab-'od.

The School of lCé: There lived a father named kalyāṇa-mitra lCé-pa of bZañ-yul and his son. 'Tshur-ston dbañ-ñe was the teacher who introduced them first (to the doctrine). After that the Kashmirian Somanātha came to Tibet to spread the doctrine of the Kālacakra. lCé, father and son, acted as his supporter in the translation (of the Kālacakra) by gNos lo-tsā-ba, and supplied him with adequate provisions. They offered him 30 golden strāns as remuneration for the translation, and other articles worth 30 strāns. He completed the translation within one year, and became an expert in (the doctrine). Finally, when Dani-pa Sañs-rgyas came to lCé Dal-sañ, lCé-pa was staying in seclusion, and they did

not meet. His son Žla-ba grags-pa was born in the year Fire-Male-Dog (me-pho-khyi—1046 A.D.) when the kalyāṇamitra Gra-pa was 35. He was ordained and practised penance. He also possessed an excellent knowledge of the Mantrayāna. He was in sorrow at the absence of Dam-pa, and inquired about his whereabouts. He heard that Dam-pa was residing at Yer-pa. He also heard a prophecy uttered by dākinīs in the sky: "O son of good family! The Venerable Kamalaśrī is a yogin observing the three vows (the Pratimokṣa vow, (2) the Bodhisattva-vow, (3) the Tantric vow). He knows the true thought of the Buddha. As he possesses the three precepts of the Meditative Lineage transmitted from the ācārya Ārya Nagarjuna, father and son (Āryadeva), ask him for instruction in the Doctrine." During that time Dam-pa was supported by an ascetic named Ni-khri at Yer-pa. The ascetic Tshul-grags, uncle of the bla-ma lCé, and a disciple named Kon-sgom of Khul-bu were sent to invite Dam-pa. The ascetic Ni-khri said to them: "I am old and broken down. I am unable to go and attend on the Venerable One! Should the Venerable One depart, my fortune would be lost. Though it is not proper to say such things to a great man like your Teacher lCé, but I can say it, as he is somewhat younger than I. I am able to support him, therefore please ask him to come here", saying so, he prevented the Venerable One from going away. When they gathered all the gold owned by lCé Dal-sgañ-pa, father and son, they even took away the golden vajra, which served as ornament on his mother's belt, and the fur-lined silk garment of his father, as well as several rolls of woollen cloth, and proceeded to Yer-pa. In front of the Venerable One, they placed a golden mandala, the garment and the woollen cloth, but the Venerable One did not even look at the things but the two rejoiced and seemed happy, as if they were mother and son. The Venerable Kamalaśrī put some questions to lCé Candrakīrti on the vow (Pranidhāna) of the bodhicitta, on the practice of the bodhi-

(194)

citta ('Jug-pa), and on the meaning of the Prajñāpāramitā. After that he put questions on the meaning of the four initiations of the Tantras, as well as many questions about the ultimate meaning of the Mantrayāna. lCé gave his replies on the expression of intention (of developing) the bodhicitta, its practice, the meaning of the Prajñāpāramitā, and on the meaning and symbols of the four initiations of the Mantrayāna, and their ultimate meaning. Their voices sounded louder and louder, and those who happened to be in the neighbourhood came in to listen. The Venerable One (Dam-pa) said : "Now it is time to stop", and saying so, entered the cave of Zla-ba. The ascetic Ni-khri asked Dam-pa : "How much does this kalyāṇa-mitra lCé know?" Dam-pa replied : "This dog is indeed a good one! But he needs a good stick!" Then he said to him : "I shall preach to you the hidden precepts! Come to the mountain of Lha-ri shiñ-po." He proceeded there. At first Dam-pa asked him about the training of the Mind, and then he obtained precepts on it. After that (Dam-pa) preached to him the precepts of the ordinary path (lam thun-moñ-pa'i gdams-nag) of the Prajñāpāramitā. Then he taught him the precepts of the extraordinary Prajñāpāramitā (Phar-phyin thun-moñ-ma-yin-pa'i gdams-nag). After that he taught him the common precepts of the Tantra, and the extraordinary precepts of the Tantra. On the whole he taught him during nine months 108 different precepts. Then lCé asked Dam-pa permission to follow after him wherever he would go. Dam-pa then manifested him the symbol of pouring from a vessel filled with water into an empty one, and said : "You and I have become equals! You need not follow me! Should you follow after me, your parents will become displeased. Go to your native place and practise meditation." lCé having returned to his native place, concentrated himself on meditation following the instructions given by Dam-pa. Dam-pa also saw the Ma-ni-padma of Lower Yer-pa (probably a famous rock-cut inscription made by some famous teacher). Ni-ma byañ-

(19b)

čhub, the cousin of lČe, who was studying under Ba-ri-pa, met Dam-pa at Diñ-ri. Except for some symbols, the Teacher did not give him any teachings in words. Though faith was born in him, Dam-pa did not instruct him with the help of words. Therefore he returned to his native place, and presented a horse to lČe Candrakīrti, and requested for precepts. He bestowed on him several extraordinary precepts of the Mantrayāna, such as the sKu-gsuñ-thugs (name of a section of Dam-pa's precepts), the Sems-ñid gčig-pu (name of a section of Dam-pa's precepts), the Phyag-rgya gčig (name of another section) and the Phyag-rgya bži, the Rim-lña, the Sems-la gros'-debs, and other precepts. He preached only a few precepts to his father, to Sa-then, to sGom-chen Brag-po, and others, who had asked him about precepts bestowed by Dam-pa. The ācārya Rāhulavajra, an attendant of lČe Candrakīrti, received ordination at the age of 17. He did not separate from the bla-ma Candrakīrti, even for one night, till the latter's death, and received from him the complete hidden precepts of the Venerable One (Dam-pa). Candrakīrti said: "You should meditate like myself, but do not preach it to others! You should eat the whole carcass of the sheep yourself (that is, keep the Doctrine to yourself—sa-gzug rañ-zo, a famous proverb frequently quoted by the writers of the bKa'-gdams-pa). You should drink melted butter and wipe your mouth with a lump of earth (i.e. act, as if you did not get precepts)," saying so, he imposed on him a vow. From him the monk Byañ-čhub ye-śes heard the Doctrine. At first he studied much the precepts of the bKa'-gdams-pas and the "Domain of the Practice" (sPyod-phyogs) under the kalyāṇamitra Yañ-gañ-pa, dGe-goñ-pa, and others, and mastered them. Then he learned numerous texts of the Abhidharma and the Mādhyamaka. He then studied many "Old" and "New" Tantras. From Ni-ma byañ-čhub, who died at sPañ-dug-mo, he obtained the complete precepts of Dam-pa. After that he studied the list of precepts which had been taught by Dam-pa to lČe, and obtained the precepts from Rāhulabhadra.

(204)

Having understood that the essence of the Doctrine was contained in the precepts of Dam-pa, he stayed in the meditative cell of Candrakīrti. He showed great devotion (towards him), and in his dream saw Candrakīrti as he had seen him before, sitting in Heaven and preaching precepts. He thought whether the dream was due to his faith (in Candrakīrti), or that it represented an illusion created by dPe-dkar. In the morning the ācārya sent a messenger to him and told him to come there. Having gone there, the ācārya Rāhulavajra smiled at him and gave him whatever remained of his food, saying: "Last night I received a prophecy from the bla-ma Candrakīrti, which said that 'he will be able to master my entire Doctrine. Offer it to him! Now I have brought all the books, and have placed them in front of you, offering them to you.'" After finishing tea, he presented him with the ancient books of precepts, and told him not to give them to those who had broken their vows, and to those who were unfit to receive them. The monk Byan-čhub ye-ses taught the Doctrine to Chus-pa, father and son. They taught it to Rog Ses-rab'-od. This doctrine was known by the name of "The Precepts of the combined Sūtras and Tantras," because these precepts were identical in meaning with the verses of the Sañcaya² and the Nāmasaṅgīti, thus they contained precepts which belonged to the Prajñāpāramitā, and the Tantric precepts of the 58 male and female siddhas.

The Ijan system: (Dam-pa) bestowed the precepts of the "unwritten" Prajñāpāramitā (Ser-phyin yi-ge med-pa) on Ijan bKa'-gdam-pa of 'Chims-yul. Ijan preached them to Ijan-čhus-bi. The latter taught them to Chus-pa, father and son. They taught them to Rog Ses-rab'-od. (It is said) that there had been only one method of revealing the moral faults of disciples (by pointing them out to them). The Chapter on the "Lesser" Lineage (brgyud-phran).

(20b)

² (Prajñāpāramitā-sañcaya-gāthā, mDo-maḥs, 108/Cat. du Fonds Tibétain de la Bibliothèque Nationale, par M. Lalou, Paris, 1931/).

The "Separate" Lineage (*brgyud-pa-thor-bu-ba*): (Dam-pa) imparted on 'Bro-sgom the mTshan-brjod gser-gyi thur-ma (seems to be an explanation of the Nāmasaṅgīti); to 'Gu-sgom he imparted the Las-rgya'i gdams-pa (precepts on Tantric sexual practices); to Chu-sgom the precepts of sÑiñ-gtam lhug-pa ("Frank instructions"); to sGom-pa dmar-sgom the precepts of Čhig-čhiod-gsum; to gÑags lo-tsā-ba the precepts of the Ekavira Sañvara; to lCe-mo dpal-sgom the sixteen sections of the mystic experiences of siddhas; to Nor-rje sgom-pa of Upper gÑal the Lhan-čig skyes-sbyor; to gNas-brtan 'byuñ-grags of Chu-bar the precepts of Ses-rab sñiñ-po (i.e. the Prajñāpāramitā-hṛdaya /mDo-mains, Cat. du Fond Tibétain, by M. Lalou, p. 70, No. 101/); to sÑags-bśad Ses-rab rgyal-mtshan the precepts of the Kālacakra; to Sañs-pa dbU-sdebs the precepts of Yi-ge-bži-pa (the formula "evañ mayā"); to rGya-ston skye-rtsegs of sÑe-mo the precepts of Hevajra; to Zañ-sog čhuñ-ba the guhyasādhana (gsañ-sgrub) of (Vajra) vārahī; to the bla-ma dGon-dkar-ba the precepts of Vajrapāni; to 'Ban-guñ-rgyal of sKyi-śod (Lha-sa) the Oral Tradition of Sañvara; to Ma-gčig Labs-sgron the precepts of gČod; the above (mentioned precepts) belong to the "Intermediate" Lineage (*brgyud-pa bat-ma*). When Dam-pa proceeded to China, he met on the road leading to Wu-t'ai-shan (rTsel-ña'i ri) an old sage (ṛsi), carrying a staff made of ratan wood (čhu-śin). This was a manifestation of Mañjuśrī, who said to him: "In this country there are many epidemics. At Vajrāsana there exists a dhāraṇī of Vijaya (rNam-par rgyal-ma). If you bring it to-day, the epidemics in this country will disappear". Dam-pa inquired: "Vajrāsana is far off. From where could I get it to-day?" The sage replied: "Inside a certain cavity in a rock (brag-khuñ) there is a hole (bug-pa). Go there and bring it here". Dam-pa went towards this cavity, and within an instant was transported to Vajrāsana, and back. Having obtained the dhāraṇī, he pacified the epidemics. After that he again met the Venerable Mañjughoṣa (Jīm-dpal-dbyañs). The picture

(214)

depicting his journey to Vajrasana was drawn by Chinese (artists), and printed copies (of it) have found their way to Tibet. Dam-pa spent 12 years (in China), preached and propagated the doctrines of the Zi-byed. It is said that his precepts and (his) Meditative Lineage exist there (in China) to the present day without interruption. Some maintain even that Dam-pa had died in China. Having come to Tibet, Dam-pa reached Diñ-ri in the year Fire-Female-Ox (me-mo-glañ-- 1097 A.D.), and while he was staying in the centre of the plain of gLañ'-khor, several elders of that place came (to him) saying: "It is improper for a man from the border country to settle in this place!", and expelled him. Dam-pa said: "Let us see who was first to come to this country, you or I? When I first came to this country, such and such was its appearance. Later it became so. Again later it became so." The elders unable to answer, withdrew. His coming to Diñ-ri is called the "Fifth occasion." The Doctrines which were taught by him since then are called the "Later" Lineage (brgyud-pa phyi-ma). He resided there, subsisting on wild pears (gro-ma). The first to see Dam-pa's face was lCog-ro sMyon-pa (name of a famous Tibetan siddha. A manuscript Life-story/rnam-thar/ of this siddha is said to exist in Tibet). (Dam-pa's) blessing entered inside him, and by meeting Dam-pa he obtained emancipation. Later he stayed at sKyi-sod (the ancient name of the district of Lha-sa. In the Central Asian Tibetan historical chronicles sKyi-sod often stands for Lha-sa). It is said that even rGya-ma-pa dbOn-ston was unable to defeat him (in the art of magic). The next to see Dam-pa was kLog-skya Ral-pa-čan. On seeing the face of the Teacher a concentrated trance which enabled him to dispense with food and cloth (lto-gos mi-dgos-pa'i tiñ-ne-'dzin) was born in him. Though he did not even know the alphabet, he was able to answer all questions on the Doctrine (put to him). The next after him to see Dam-pa was 'Bro Zla'-od. He was free from the notion of the reality (of Phenomenal Existence), and freed

(21b)

from the eight worldly dharmas. The next to see Dam-pa was Sum-pa Khu-tshab who developed the notion of not-differentiating day and night, and darkness did not hide objects (for him) (i.e. he was able to see in the dark). The bla-ma Phyar-chen was the first to build a house (for a monastery). He was the son of the king (mīnā'-bdag) rTse-lde (King of Guge, c. 1076 A.D.). This monastery was considered auspicious because its foundation was laid by a person of royal blood. The first nun, into whose hands Dam-pa had entrusted auspicious objects, was dGe-'dun-skyid, the lady of Ćug-mo-za. After her there have been many (nuns) in whom meditation was produced by auspicious objects entrusted by Dam-pa. The first man to honour Dam-pa was rJe Khri-pa. He had spent his life independently, without engaging in agriculture or cattle-breeding. The first to receive precepts from Dam-pa, was Phyar-čhuñ-ba. After him many head teacher's (dbu-čhe) appeared. In the East—Dam-pa Phyar-chen. In the South—Vajrakrodha. In the West—Phyar-čhuñ. In the North—the Bodhisattva Kun-dga' (this was the chief disciple of Dam-pa). These were known as the "Four yogins guarding the Gate" (sGo-pa'i rnal-'byor-pa-bži). There were 108 excellent head disciples (bu-čhen); 26 disciples who had removed illusions, and 12 disciples who were able to control their mats (i.e. who did not raise from their meditative mats; gdan-non-gyi slob-ma, a common expression meaning one able to keep to his meditative mat. A common saying says: rta'i goñ-non-pa sla/gdan-gyi goñ-non-pa dka' / "it is easy to sit on a horse,/but/difficult to sit on a/meditative/mat." The expression also means sometimes a disciple "fit to sit on his Teacher's/meditative/mat.") On them Dam-pa bestowed precepts separately according to the character of each of them, therefore they cannot be included in a single Lineage of Precepts. Dam-pa introduced the bla-ma Phyar-chen to the Prajñāpāramitā, which could be meditated upon, and that which could not be meditated upon (i.e. which was beyond meditation). He removed³

his doubts with the help of the bKa'-čho-lu ("Lesser Instructions"), the mDo-sbyor ("Classification of Sūtras"), and Don-sdebs ("Summary of Meaning"). Phyar-čhuṇ was introduced by Dam-pa to the precepts which did not differentiate between Tantra and Prajñāpāramitā. He set his mind in equilibrium with the help of the four seva-sādhanas (bsñien-sgrub-bži). Dam-pa used to say: "Vajrakrodha is fit for the Path of Blessing", and made him pray continuously. Dam-pa said: "The Bodhisattva Kun-dga' belongs to the type of individuals of gradual (spiritual) development". He imparted to him the "Purification of the Mind" (bLo-sbyon), and made him practise the five kinds of penance. Dam-pa said: "The bla-ma rDzon-pa belongs to the type of individuals of spontaneous (spiritual) development". He introduced him to the single initiation (dban gčig-mo) of the Mahāmudrā, and established him on the Path. He established the bla-ma rGya-sgom-pa on the immaculate Path (dri-med srāṇs) and imparted the precept called "The identification of the Mind" (rig-pa nōs-'dzin). To the bla-ma Čug he imparted the precepts of the Path of the Four Initiations, explained by symbols, and established him on the Path of the Four Initiations to serve as antidote. To dbUs-pa sGro-ston after the "sNīn-po'i don" ("The Meaning of Essence") and the mNon-rtogs, he gave an exposition of the characteristics of both the types of individual, that of the gradual (spiritual) development, and that of the spontaneous (spiritual) development. In order to remove his doubts, he preached the "Three Lineages of Meaning" (Don-rgyud-skor-gsum). To the bla-ma Ye-gzi 'bar-re he taught (the Doctrine), basing himself on (his) bLo-bral sems-kyi melōn, and introduced him to the subject of Mahāmudrā. He introduced Za-ma, sister and brother, to both the types of individual, that of the spontaneous and that of the gradual (spiritual) development, basing himself on the main text of the Dohā. Thus most of his precepts were practised by individuals, who obtained emancipation, but were not generally known. Dam-pa spent 21 years at Diñ-ri, from the year

Fire-Female-Ox (me-mo-glañ—1097 A.D.) till the Fire-Female-Hen (me-mo-bya—1117 A.D.) year. Having benefited many belonging to different races, he passed away.

The Bodhisattva Kun-dga', one the four "yogin gate-keepers", wrote on about three pages the teaching of Dam-pa, and called it the "bKa'-cho-lu'i skor". The bla-ma Phyag-čhuñ wrote one and half pages which he called the "Dum-dum khrigs-kyi skor" ("uncomplete, but exact"). Phyag-čhen wrote one page called the "bKa'-mdo-sbyor-gyi skor". Vajrakrodha wrote half a page entitled "Rin-po-čhe Don-sdebs-kyi skor". In this manner they collected the teaching of Dam-pa. Of the above (disciples), the Bodhisattva Kun-dga' was the one to whom (Dam-pa) entrusted the "Single" Lineage (čhig-rgyud), saying: "The flood (śwa-čhu) should be directed towards Kun-dga'".

(22b)

The story of the 24 nuns (ma-Jo), who had faith in Dam-pa, as related by the Bodhisattva Kun-dga': Sañs-rgyas: her native place was Čhu-bzañs of Śri-ri (near Sel-dkar rdzoñ). She was the beloved daughter of her parents, who possessed Sūtra books. In the company of eight or nine girls she visited Dam-pa. She practised meditation for nine years without returning to her native place, and a yogic insight was produced in her. Dam-pa having perceived her death, said: "O Kun-dga', to-day not far from you, a person, who had seen the Buddha, will pass away! Do you know this person?" Kun-dga' replied: "Is this Dam-pa yourself?" Dam-pa said: "It isn't! But one who is like me". After a short while (en-tsam-na), the lady Sañs-rgyas passed away. After the cremation of her remains, the sky was filled with rainbows.

gSer btsun-ma: her native place was Za-ma pha-drug. She asked her father's advice; saying: "I shall be visiting Dam-pa." The father said: "The yogin and nuns belong to different sects. Don't go!" She went however, and asked Dam-pa for hidden precepts. Dam-pa revealed her true name, and she mastered the precepts. She showed great

diligence in meditation and used to say often: "The thief will be coming!" (i.e. death is approaching). She lived for a hundred years. After her death, the sky was filled with rainbows. (On her cremation) many relics were left behind, including an image of Vajrasattva.

The lady kLan-čhuñ: Her native place was La-stod sTag-sde. She obtained precepts from Dam-pa and Kun-dga', practised them, and obtained spiritual realization. After the death of Dam-pa, she settled in gLan'-khor. She died at the age of 81. Numerous relics were left behind.

(23a)

The lady 'Bar-ma: her native place was Upper Myañ. She became the wife of Dam-pa Čug and obtained precepts from Dam-pa. For three years she wandered like a deer in the mountains, practised meditation and a yogic insight (rtogs-pa) was born in her. She passed away at Tshes-spoñ of Upper Myañ, and numerous relics were left after her.

The lady Ri-ma: she was a native of rTsañ-ron snar-pa. She married, but separated, because her husband proved to be a wicked man. She accompanied some merchants and met Dam-pa. She obtained hidden precepts from him and practised them for seven years. A yogic insight was born in her. After her death, Dam-pa circumambulated her tomb many times, and all were surprised at this. Many relics were left behind.

The lady Ye-śes lčam: her native place was Mañ-yul Guñ-thañ. She was an attendant (ñe-gnas-ma) of a female siddha, named the lady rJe-mo, who died at the age of 101. She was expert in the worship of the Teacher, and had a special reverence towards Dam-pa. A yogic insight was born in her. She passed away at Guñ-thañ. (On her cremation) many sounds, lights and rainbows were observed.

The lady Čhos-sgron: she was a native of La-stod lDog-pa. She was the wife of Bodhisattva Kun-dga'. Once when Kun-dga' stayed too long in the presence of Dam-pa, she grew angry, and having caught him by the hair, dragged him out. Kun-dga' however respected her, and did not reprove

her, but only said: "Proceed slowly! Now aren't you pleased?" The woman suffered pains at the time of her death, because of the infringements of her vows. For this reason she is the most insignificant (*nān-sos*) among the 24 nuns.

The lady Ma-gčes: her native place was La-stod Maṇ-gar. She was taken as wife by Kun-dga', and obtained precepts from both father and son (i.e. Dam-pa and Kun-dga'). She practised meditation with diligence and obtained spiritual realization. She died in this Northern La-stod. After her cremation, an image of Vajrasattva and many other relics were left behind.

The lady Čhos-skyabs: her native place was Khu-le of Upper Myan. Faith having been born in her, she proceeded towards gLañ-'khor. She renounced her considerable wealth, and for 12 years subsisted on water only (čhu-'thun-byed-pa). She practised meditation and a yogic insight was born in her. At the time of her death, many relics were left behind.

The lady Čhos-skyid: her native place was Ya-'brog khob-le. She was married, and though she got children and gathered wealth, she used to say that she was going to embrace religion. Her brother the kalyāṇa-mitra gNal-ston said: "If you have decided to do nothing else, but follow religion, then go to Dam-pa Sañis-rgyas who resides at Diñ-ri in La-stod." She went to gLañ-'khor (near Diñ-ri) and spent a long time there. She passed away two years after Dam-pa's death. There were many relics left after her.

The lady sGut-mo: she was a native of Chu-bzaris of Śrī-ri in La-stod. She spent ten years at gLañ-'khor and passed away at that place. There were many relics left after her (cremation).

The lady Lha-mo: her native place was sTod-luñis Ri-ma. Her family name was 'Ber. Having abandoned her native place, she spent six years at gLañ-'khor. After the death of Dam-pa, she returned to (her) native place, and stayed there for three years. Later she proceeded to Diñ-ri, and spent a

long time there. She died there, and on her death rainbows and lights were observed.

The lady Myāñ-mo: she was a native of Tsha-roñ of Šab. Faith having been born in her, she met Dam-pa. After spending ten years at gLañ-'khor she passed away. (On her cremation) an image of the two-faced Vārahī (žal-gñis-mā) was left behind, and many rainbows and lights were observed.

The lady dBañ-phyug lčam: she was a native of sTod-luñs stoñ-khuñ. She went to visit Nepál and met Dam-pa. After spending 11 years at gLañ-'khor, she died. Her cremation was accompanied by many auspicious signs.

The lady rDo-rje rgyan: her native place was Diñ-ri gDoñ-pa. She was of a very attractive appearance. She had faith in the teaching of Dam-pa and spent 15 years at gLañ-'khor. Later she destroyed her illusory visions ('Khrul-žig-tu soñ-ba, this expression is applied to those siddhas who having attained a higher stage, appear to be mad to outsiders). At the time of her death, after completing all preparations for the cremation, all saw her led by a luminous body proceeding towards the summit of the northern mountains. This was said to have been prophesied by dākinīs. Next day, at dawn, they carried (the body) to the Northern Mountains, and the light preceded the body. All men saw during seven days the luminous shape vibrating without disappearing.

The lady Nam-mkha'-gsal: she was a native of 'Ol-kha in dbUs. She was endowed with a clear understanding, and a fair complexion. She spent six years with Dam-pa, obtained instruction in the Doctrine, practised meditation, and obtained spiritual realization. After the death of Dam-pa, she lived for four years more, and (her) urine was transformed into honey. After that she journeyed to dbUs, and passed away at Byañ at the age of 84. All her mortal remains changed into relics.

The lady sGro-ne: she was fond of pomp, was distinguished by liberality to the poor, and was surrounded by a numerous retinue. Because of her proud nature, Dam-pa

(244)

used to rise (from his seat) whenever he acknowledged her salutation, and exclaim : "O!" (u-lags). He used to honour her in this manner. She held Dam-pa in reverence and received his blessing. She then dismissed all her retinue and entered meditation. Later she became a devout.

The lady 'Phan-mo: her native place was 'Phan-yul. She lived with one attendant at gLaiñ-khor (near Diñ-ri), and both died at the same time. (At the time of her death) the valley was filled with medicated perfume (sman-dri), and many auspicious signs were observed. All were filled with wonder.

The lady rJe'u-ma: her native place was Oñ-po. She was an expert weaver, was obedient, and attended on Dam-pa. She spent many years at Diñ-ti. She died, having spent many years at Guñ-thañ. Her body was carried to the mountains, and an image of Tārā was (afterwards) recovered on the place where the body had been left.

The lady Ro-zan-ma: her native place was Guñ-thañ. She was the bride of rGya sGom-ma. Dam-pa spoke beforehand of her coming. A yogic insight (rtogs-pa) was born in her, and she obtained spiritual realization. She overcame constructive thoughts. She passed away at Guñ-thañ. During her cremation smoke turned into light.

The lady Sañs-čhuñ-ma: her native place was Sañs-pa. When she was going to see a local fair, she met Dam-pa. Filled with reverence for Dam-pa, she entered the gate of religion. She spent six years at gLaiñ-khor, and after the death of Dam-pa she settled at Sañs. On the cremation of her body, many relics were recovered.

The story of Za-čhuñ-ma (Ma-gčig Labs-sgron-ma) was related above. gZon-nu-ma, a girl from Diñ-ri-gdon: Her native place was Mar-ma of Upper dbU-tu. Once she came to trade with her father, and met Dam-pa. She felt faith in his teaching, and was blessed by him. A yogic insight was born in her. She used to keep silent, pretending to be dumb. She practised meditation, but died soon afterwards. At the time of her death, Dam-pa said: "To-morrow morning in

(24b)

this place of ours a siddha will pass away." They inquired: "Will Dam-pa pass out?" Dam-pa replied: "Not I! There is a girl longing to go to Odḍiyāna." Next morning she died, without being ill.

The female alms-giver (ña-ma) Khyiin-pa-mo: she was known as the alms-giver rDor-gsal of Boñ-sod. She amassed children, husband and wealth, as well as faith, diligence, and reverence. She was compassionate and charitable. At the time of her death, the valley was filled with rainbows and lights. (Her mortal remains) were changed into relics, and all were filled with wonder.

The chapter about the 24 nuns (ma-jo, lady).

The Bodhisattva Kun-dga': Throughout five former existences he had been adopted by Dam-pa. In this life, he was born in the year Water-Male-Tiger (chu-pho-stag—1062 A.D.) as son of father sTod-pa Khti-bzais and mother Jo-mo Dar-ma (the lady Dar-ma) at Tsha-guñ, east of Diñ-ri. When he was called sTod-čhuñ 'Bum-me Byañ-ra, he cried, saying: "I am Kun-dga'", and so became known by the name of Kun-dga'. He married the lady sKyur-mo gza', and a son, gSer-od, was born to them. He gave up all worldly occupations, and his wife and son were obliged to beg after his means had come to an end. When he was 39, in the year Iron-Dragon (lčags-'brug—1100 A.D.), which was the third year since the coming of Dam-pa to gLañ-khor, he deceived his wife by saying to her: "I am going on a raid towards sNe-nam la-kha", but instead went to gLañ-khor to interview Dam-pa. Early that morning, Dani-pa's voice resounded: "Inmates of the monastery, listen! To-day the hero rDo-rje is coming! Let all sweep (the compound), prepare offerings and go to receive him with music". They followed his instructions, and kept watch over all quarters, but no one came. Later in the day, a man of evil appearance, dressed in rags, poorly armed, carrying a small quantity of flour as provisions, came in meekly. Laughing scornfully, all went out to receive him. Dam-pa, pleased, advanced

(254)

to meet him, with the words: "I am delighted at the coming here of the (dpa'-bo) hero rDo-rje!", and ordered Phyar-čhuṇ to arrange a high seat for hero rDo-rje (dpa'-bo rDo-rje). As the latter did not understand this symbolic word, Dam-pa himself gathered a heap of ashes on the top of which he placed four intercrossed arrows, saying: "O son, pleasing to all (Kun-dga'-ba'i bu)! If you were to sit on it, it would be good!" Then the Guru Bodhisattva having grasped (with his hand) Dam-pa's garment, inquired. "Of what nature is this Phenomenal Existence?" Dam-pa replied: "Verily it is an insect—amidst the excrements of a dog, O Kun-dga'!" Again Kun-dga' inquired: "Living creatures born in this (World) are they possessed of a chance to obtain Bliss?" Dam-pa replied imitating with his fingers the joints of a chain: "The suffering is like the rings of a chain (which follow one after another)". Kun-dga' again inquired: "Does there exist a time during which one can obtain liberation from it (i.e. the suffering)?" "The entry on the Path of Emancipation is not joined to the narrow gorge of the subjective and objective" (i.e. such time does not exist in the case of a person who differentiates between the subjective and objective). Kun-dga' had faith in these words, and without thinking of his native country, he practised penance.. He spent all his time praying before the Teacher and the latter's blessing entered him. He was thus able to grasp the root of virtue. Dam-pa was pleased, and said: "I shall make you, the hero who had come from Tsha-guṇ, victorious in battle!" Kun-dga' inquired: "But how should I wear my armour?" Dam-pa replied: "Sleep in a cave which can accommodate one person only, and wear a ragged garment, barley sufficient to protect you from evil. Live on food, barely sufficient to keep you alive. Practise meditation till you feel hatred towards it. Associate with men without becoming intimate with them (these are your armours)." Kun-dga' inquired: "How should I meditate?" Dam-pa replied: "You should meditate gazing upwards, this being

(25b)

an auspicious posture peculiar to the Prajñāpāramitā". Kun-dga' practised meditation, and the power of his wisdom spread without limits. He understood the meaning of Dependent Origination, and Dam-pa was very pleased. "Come here Kun-dga'," exclaimed Dam-pa. When Kun-dga' came into his presence, Dam-pa asked him: "Do you have sufficient weight to press down this seat, if anointed as a royal prince? Are you in good form and unshaken to climb this miraculous ladder? Are you able to rule the four continents, if compared to a cakravarti-rāja ruling a thousand (Worlds)?" The Guru Bodhisattva replied: "I have no knowledge of worldly acts, and I shall not be able to do it! I shall not do it! Also I did not do it. But I possess sufficient diligence and understanding of this divine teaching of Dam-pa." Dam-pa was very pleased, and said: "First, we should steal the king's treasure-house! (i.e. one must first understand the hidden nature and keep many hidden precepts), and keep many keys. After that we should light lamps inside a dark house (one should remove the darkness of our mind, and develop higher wisdom. One should ferry the living beings across the ocean of Saṃsāra, and develop a method to help others). For this purpose keep a tinder-box in your bag. Finally, we should act as boatmen during the crossing of the river, and we should prepare inflated-bags." (Dam-pa) entrusted to him the "Lineage of the Meaning" of the Prajñāpāramitā, having divided it into five kinds of Paths and three kinds of penance. He also bestowed on him the book of the "Four teachings" (bKa'-bzī) and the "Stream of Initiation" (dBañ-gi čhu-bo), together with the "Oral Tradition" (sÑan-brgyud). (Dam-pa) said: "Kun-dga' is the only man equal to me! A river is the only thing constantly flowing down and the Sun and the Moon are the only things which rise (constantly) in the sky." Later at the time of Dám-pa's passing into Nirvāṇa, he said: "I have seen in a dream that the Sun had set in the middle of the sky, and that wicked men had abandoned their works

(26a)

without completing them. This dream presages a misfortune to a border a-tsa-ra (ācārya)." Kun-dga' said: "Well, we should perform an auspicious ceremony." Dam-pa said: "It is then necessary for you, Kun-dga', to take my place. Come here!" Kun-dga' having approached him, Dam-pa touched him with his hand, making the sign (mudrā) of the combined five Dhyāni-Buddhas, the five centres of Kun-dga's body, and said: "Though the Sun will set, the Moon will rise instead." (Kun-dga') accompanied Dam-pa for 18 years. After that, for four years, he (Kun-dga') bestowed hidden precepts on Pa-tshab sgom-pa. He lived for three years more, and in the year Wood-Male-Dragon (śin-pho-'brug—1124 A.D.) proceeded to the Heavenly Abode (mkha'-spyod—abode of heavenly dākinīs). At the time of his death, he recited the following ślokas amidst an assembly of head monks on the summit of gTsug-gtor sgar:

"The Wise One, who has avoided the defilement of Ignorance, who has mastered the (teaching) of the entire Lineage of Preaching,

Who has reached the limit of the three kinds of penance,
which belonged to the Lineage of Meditation, etc..."

During the same night he left for the Abode of Heavenly dākinīs. His disciple was Pa-tshab sgom-pa. He was born in the year Fire-Female-Serpent (me-mo-sbrul—1077 A.D.) as the son of father Pa-tshab-ston 'Bum-grags and mother Yas-mo dpal-'dren in gYūn-po of Lower 'Phan-yul. At the age of 12, he received ordination in the presence of sGro chuṇ-ba, a disciple of Po-to-ba, at Deb-goṇ gnas-chuṇ. He studied the Vinaya under the Vinayadharma of gYas. At the age of 19, he took up the final monastic ordination before him. After that he came to Po-to-ba and a Mental Creative Effort towards Practice was born in him. He studied the Lam-rim of the bKa'-gdams-pas. From sTod-luṇs rGya-dmar he obtained the Mādhyamaka, the Pramāṇa (Logic) and the Sphuṭārtha ('Grel-chuṇ). From the Pa-tshab lo-tsā-ba he obtained the "Five Treatises of Maitreya" and the "Domain of Vows" (bsLab-

(26b)

phyogs). From the Bodhisattva 'From he obtained the Abhidharmasamuccaya (mNōn-pa gon-mia). From Yon-ge dBai-phyug-grags he obtained the Samvara Cycle according to the system of Zaṅs-dkar (lo-tsā-ba). Then he thought : "Now, these studies are enough! I should now practise meditation. Who is the greatest in precepts?" They replied: "sKam-sgom is great". He then recollectcd that Po-to-ba had once mentioned that there was a guru sKam who was in possession of perfect precepts of the Prajñāpāramitā. The basic text of the Prajñāpāramitā having been explained with the help of the Abhisamayālampkāra, similar to the opening of the eyes, he thought that there must exist in connection with it a subtle precept like a mantra. He proceeded to the residence of sKam, who imparted to him the introductory precepts of the eight chapters (of the Abhisamayālampkāra) which could be meditated upon during a single sitting, and it was like the lighting of a lamp in darkness. He felt faith produced in him, and inquired: "Who was the Master of this Doctrine?" sKam replied: "This (Doctrine) has been obtained by me from a siddha, named Dam-pa Saṅs-rgyas. He has gone to China. It is said, he might have come back to Diṅ-ri. Being old, I am unable to go there. But you, being young, may meet him, should you go there". Pa-tshab having sold his father's field for some gold, turquoise and silk, proceeded there (to Diṅ-ri), but was delayed on the way, as he was travelling without companions. On the night of his arrival in Diṅ-ri he stayed at Tsha-khün. He resumed his journey early next morning, and when he had reached the summit of gTsug-tor sgāñ, he saw a large crowd assembled below, and thinking that Dam-pa must be there, he descended in haste. Before reaching the market place, he saw a bluish smoke rising, and asked a woman beggar standing nearby: "What was it?" and she replied: "This is the smoke from the funeral pyre of Dam-pa." Stricken by grief, Pa-tshab fell senseless. On awakening, he discovered that the woman beggar had placed his head on her lap. As he was

(27a)

weeping, the woman beggar told him: "O Teacher and scholar! Do not weep! Though Dam-pa is dead, there exist many elders equals of Dam-pa himself. You will fulfil your purpose. There, towards the East, resides one named Dam-pa Phyat-čhen-po, who is very much like yourself in character. Go there!" Slowly he went there. The woman beggar ran after him, saying: "Scholar from dbUs! You aren't the son of Phyag-čhen. You are a spiritual son of Kun-dga', therefore go to that stone hut over there!" So he went there. At the door (of the hut) he recited the Refuge formula and prostrated himself several times. Then Kun-dga' opened his closed eyes and gazed at him, saying: "O Son of gYas-mo dpal-'dren! Aren't you tired after the journey?" Pa-tshab understood that Kun-dga' was endowed with the faculty of prescience, and a great faith was born in him. At the same moment (the Teacher's) blessing entered him. He then presented to the Bodhisattva a golden marjala, and said: "Because of my insignificant fortune, I was unable to meet Dam-pa. You, Teacher, have compassion towards me!" Kun-dga' said: "To make ripe a raw individual, initiation is necessary. Do you have the necessary provisions?" Pa-tshab then presented Kun-dga' with a golden stāṇī and a roll of silk. Kun-dga' said: "These (presents) are auspicious! You should spend the night in the cave Sa-phug dkar-po. To-morrow come here!" When he came there next day, he saw a book placed (on the table), and Kun-dga' sitting in meditation. Then Kun-dga' bestowed on him the initiation by placing the book on his head. After finishing the initiation, the Guru Bodhisattva said: "Out of the two Mantrayāna and the Prajñāpāramitā, the initiation of the Path of Ripening (sMin-lam) should be performed first according to the Mantrayāna. After which the Path of Salvation should be preached. But this (initiation performed by me) bestows the Path of Ripening and Emancipation at the same time (smin-grol—initiation and emancipation), and remains unknown to others up to the present time. It was a peculiarity (khyed-čhos) of

(27b)

the black a-tsa-ra (i.e. Dam-pa Sañśrgyas) who had merged the four streams of initiation into one. Is this not enough?" Pa-tshab replied: "It is enough!" After one year he completed the "Purification of the Mind" (bLo-sbyoñ), and asked permission to go to dbUs, but Kun-dga' said: "You must arrange for your provisions and spend one year in seclusion." Kun-dga' preached to him the doctrine of the "Five Paths" (Lam-lha: tshogs-lam, sbyor-lam, mthon-lam, sgom-lam, mislob-lam), and after finishing it, he said: "O son! You must have surely been a scholar before! Now also you came here after a difficult journey. All the hidden precepts were given to you. Have you attained understanding through your practice and an improvement in yogic insight after coming here? If so, tell it to me!" Pa-tshab replied: "When I was living down there, I understood all the elements of Phenomenal Existence to be devoid of heterogeneity, but that understanding was gained with the help of inference. It was like touching a thing in darkness with one's hand. But here the Nature has shown itself to my sense-faculties, and I reached the limit of yogic insight." Kun-dga' approved of it. A package of paper was hanging above Kun-dga's head, and Kun-dga' said: "In it there used to be some salt of good quality. But in La-stod there is no one able to taste it," saying so, he gave the package to Pa-tshab, and said: "Open it at Thel of sNa-mar." Pa-tshab having gone there, opened the package, and found inside the "Nine Questions and Replies on the Doctrine of the Root first-planted" (Thog-mar zug-pa'i rtsa-ba'i čhos-sde žus-len dgu), the three sections of the Lineage of Meaning, the Doctrine of the Tree ('gril-ba sdoñ-po'i čhos-don rgyud-skor), and under them—the Symbols (mtshon-dpe) and Fragments (brul-tsho) of the Doctrine of Open Branches (gyed-pa yal-ga'i čhos), the Sixteen Doctrines of Leaves (Lo'-dab-kyi čhos-sde bču-drug), the "Five Doctrines of Beautiful Flowers" (mDzes-pa me-tog-gi čhos-sde lha), the Indian alphabet of the Outer, Inner and Hidden which represented the "Doctrine of Fruit" ('bras-bu'i

chos-sde Ā-li-Kā-li-phyi-nāñ-gsañ-gsum). Then he returned them to his Teacher who said: "You, yourself should chew this salt," and saying so, he handed him the books and paper to copy them. For one year he studied the "Black Guide" (nag-khrid or written explanation of a text; dmarr-khrid, an explanation based on experience; originally a medical term meaning the dissecting of a corpse). He revised them and wrote them down in the form of questions and answers, naming them "Phra-tig" ("Conclusion"). He also used to discuss with other great disciples, and wrote down these discussions, which he called "Phra-gčod" ("Revised Conclusions"). Pa-tshab then asked Kun-dga' for permission to stay on at Diñ-ri, but Kun-dga' said: "It is better for you to return to your native place. Your mother is weeping, saying: 'My son must be dead.' You had better go there!" Pa-tshab then gave him the promise to practise meditation for twelve years. Kun-dga' then placed him in an auspicious house, and gave him all the books, saying: "Take these books with you! The owner of these books will come from the right bank of a large river. Give them to him!" Pa-tshab then offered Kun-dga' three golden staves which remained with him after paying off his expenses. Kun-dga' said: "The follower of an a-tsa-ra needs no gold! But in order to increase your merit, I shall accept them," and saying so he threw them skywards. At his departure, Pa-tshab made the following request: "May I avoid hindrances during the journey and in the practice of meditation!" Kun-dga' then gave him a stone called Thiñ-ril (bluish in colour /rdo-nag-po/. This may represent the name of a precept) which had the power of subduing demons, and a black stone which had the power of driving away devils, and said: "Don't separate from your bodhicitta, and pray to your Teacher." Kun-dga' then saw him off. When Pa-tshab came down from mountains, he searched for three years for the doctrines of the "First Lineage" and the "Intermediate Lineage", and amassed the requisites for practising meditation. Before that date and after that date he prac-

(28a)

tised meditation for 13 years. After finishing his meditation, he laboured for the welfare of others. Because of the wide renown of his precepts, he gathered round him a large retinue. He bestowed hidden precepts on one named Byañ-pa dBon-sgom, who had been an assistant preacher, while he was studying philosophy. After that (Byañ-pa dBon-sgom) went to gNam-tsho and there departed to the abode of heavenly dākinīs. He bestowed hidden precepts on Pa-tshab sgom-nag who then proceeded to China, and died on the Sino-Tibetan border. There exists a caitya (sku-'bum). Bu-śon sgom-pa, who had a jointless skull (there exists several signs indicating the jointless nature of the skull of a living person. Among them, an extra tooth between the two upper incisors, etc.), received precepts from him. He then became the chaplain (mchod-gnas) of the King of Mi-nag. Thanks to him the Cycle of Nag-khrid žus-len spread over the entire Northern region. A certain Žañ-na rnal-'byor-pa who was himself a Master of Hidden Precepts, when he met Pa-tshab sgom-nag, felt in himself a strong quest for the Doctrine. Pa-tshab bestowed on him the hidden precepts, and he became a saint (siddha). He lived for 118 years. Among his learned disciples, Chu-mig Rin-mo-ba rGya-grags-bsod was the greatest in religious learning, Thañ-sag sTon-tshul was the greatest as monk, Žañ-rgyu sGro-lhakhañ-pa was the greatest among the nobles, and rNog Ge-ser was the greatest in wisdom. After he had bestowed precepts on them, they removed their illusions. Among the disciples, who came to him during his old age, there was one named gŠen sgom Re-thul-čan. He bestowed on him precepts and removed his illusions. He proceeded to Khams and passed away without leaving behind his physical body. He (Pa-tshab) bestowed on 'Bro-sgom bSod-nams byañ-čhub the sādhana of mKha'-gro-ma bDud-rtsi-bum-pa. He obtained emancipation. He was carried away by dākinīs to the Abode of the Heavenly Dākinīs. One named U-rgyan ras-pa, who was learned in the precepts of Mantrayāna, preached the doctrine of the

(28b)

three Paths (lam-gsum). He was endowed with a clear mind, and had grasped the meaning of the formula of Dependent Origination (Pratītyasamutpāda). He was able to deliver presages. Ten-ne was one possessed of the complete precepts of the "Single Lineage" (Chig-brgyud). Pa-tshab continued his studies to the age of 37 in the year Water-Female-Serpent (čhu-mo-sbrul—1113 A.D.). After that he entered meditation beginning with the year Wood-Male-Horse (śin-pho-rta—1114 A.D.). At the age of 41 in the year Fire-Female-Hen (me-mo-bya—1117 A.D.) he proceeded to Diñ-ri. For four years he received precepts from the great "sons" of Dam-pa Sañsrgyas, such as the Bodhisattva Kun-dga' and others. In the year Iron-Female-Ox (lčags-mo-glañ—1121 A.D.) he journeyed to dbUs, and practised meditation for 13 years. According to Zib-mo Dar-rtsags he (practised meditation) for 15 years. When Pa-tshab was 74, in the year Iron-Male-Horse (lčags-pho-rta—1150 A.D.), Ten-ne visited him. When Ten-ne was 32, Pa-tshab passed away in the year Earth-Male-Tiger (sa-pho-stag—1158 A.D.) at the age of 82. His disciple rGyal-ba Ten-ne (also written rGyal-ba rTen-nas-pa): a certain Jo-sras-skyabs moved his residence from Sab-sgo-lña of gTsāñ, and settled at Chu'-khor of Western Lower Yar (Yar-mda'). In the year Fire-Female-Sheep (me-mo-lug—1127 A.D.) a son was born to him and mother 'Tshur-mo-gza' Mañ-skyid. At the age of three, the boy was able to recollect his previous existences and used to say: "I have been Mal brTson-'grus bla-ma!" They asked for blessing So-sku-riñs who had come to Lower Yar (Yar-mda'). The latter said: "The son of this lady will become a great saint (siddha). I shall make him the holder of my Spiritual Lineage!" He then bestowed on him the Thugs-rje čhen-po'i rdzogs-rim and the permission (lun) of the Mani-mantra (Om Mani padme hūm). At the age of five, Ten-ne met Ras-čhuñ-pa at Ra-mo sMan-čhu-kha, who also said that he was to become a saint (siddha), and that he would make him the holder of his Lineage. He bestowed on

(29a)

him the Dohā according to the method of Ti-pu. At the age of 7, he met sGam-po-pa at Lower Yar (Yar-mda'), who said: "This boy will become a saint (siddha). When he will grow up, send him to me!" He bestowed on Ten-ne the Mahāmudrā. At the age of nine, he asked for the permission (luñ) to recite the prayer of the Tārā from the ācārya sGom-pa, a nephew of Nag-tsho. The ācārya said: "There exists a karmic link (las-'brel) between us", and bestowed on him the prayer with its lesser branches, and the precepts of Atīśa. Before he had reached the age of 15, he mastered (his) father's doctrines—the Ma-gŚin-Phur-gsum (Ma-mo/Ekajati and others/, gŚin-rje, and Phur pa) and the dPe-Srog-gČāñ-gsum (dPe-grad, the entrusting of books; Srog-grad—the entrusting of the 'life'-mantra/srog-sñags/; gčāñ ?). Then for three years, till the age of 18, he acted as minister of Jo-bo Lha-chen-po of Bya-sa and Lhabtsun sNon-mo. He also mastered by heart several nīti-sāstras (lugs-kyi bstan-bčos), such as the sKye-bo gso-thigs (Nītiśāstrajantupoṣaṇabindu-nāma, Tg. No. 4330). At the age of 25, he developed a desire to visit the countries of his former existences, and journeyed to Yar'-brog. He came across two other ascetics who asked him: "Where are you going?" He replied: "In a former existence my native place was the gorge (roñ) of Lho-brag. I am going to see it." The two said to him: "At the monastery of Yar'-brog glāñ-bu over there, there lives one named sPrul-sku Se Jo-sras who has four mad chaplains (mčhod-gnas). Among them there is one named 'the Mad' rGyal-le-lčam who is able to make prophecies. Let us go to see her!" The monastery was situated on the summit of a hill. Then the three reached the foot of the hill, they noticed an old woman wearing a ragged cloak who was running downhill. She grasped the hand of Ten-ne, and exclaimed: "O! you are my brother! You are Ten-ne! Suck from this breast of mine! Don't go to Lho-brag-roñ! sNañ-khañ has been destroyed by War. It isn't good there! In Northern dbU-ru lives the son of gYas-

(29b)

mo dpal-'dren who is longing (to see you). Go there!" Up-to this time his name was Jig-rtén-grags, but since then he became known as Ten-ne. The two other ascetics also put questions to the woman, but failed to get any answer (from her). He (Ten-ne) having returned to his native place, made preparations to proceed to dbU-ru, but his father did not allow him. This caused displeasure in his mind, and he sang a song, and then became a singer in the company of the minstrel Gal-te-dgos (the minstrel was most probably named so after a refrain in his song—"Gal-te dgos", meaning "if /you/ want"). He then took the upāsaka vows in the presence of 'Brin-čha Ru-ba (a famous Teacher) and obtained the bsTan-rim (bsTan-rim, a famous bKa'-gdams-pa text composed by Gro-lun-pa. The Lam-rim čhen-mo of Tsöñ-kha-pa is based on this text) according to the method of the ācārya Gra-thāñ-pa, and the bDen-gñis (name of a book), according to the method of Dam-pa Chos-sgro-ba. He then fled secretly from his father, having taken with him a kom-thil (a leather sole), some Darśam silk, and a skull-cup (thod-phor). He spent the night at Gra-thāñ, and felt great mental satisfaction. About midnight while he was staying at the foot of the Sandy Pass (Bye-ma'i la) a thought occurred in his mind that "it wasn't certain whether the words of the old female ascetic were true, or not. Even if they were true, I have wasted two years. How shall I find the son of gYas-mo dpal-'dren among the numerous priests of dbU-ru? It would be better to return to my native home." Then for seven times he recited the stotra of the Tārā, and lay down. Half asleep he suddenly heard a voice coming from above: "O son of noble family! Don't change your mind! Go there! You will fulfil your purpose." When he awoke from his sleep, he looked up towards the sky and saw the letter Tām (the first syllable of the name Tārā with the anusvāra) of bluc-green colour, standing out clearly, like a star. He understood it to be a prophecy by the Tārā. Pa-tshab also perceived it. He then thought: - "If I were in need of a Teacher, I should proceed to the residence

(30a)

of the Teacher named sPyan-swa-re-bo, who is very learned in the doctrine of the Zi-byed, and is residing at sTod-luñs.² Again a thought came to him: "I must at first take the book which contains the method of sending the power of gTsān-btsān (name of a god) now in the possession of a painter of Bran-ka, named kLu-btsan-grags, who had been the disciples of my father and was now residing in Lower 'Phan-yul. After that I must search for a teacher." Thinking thus, he journeyed towards Lower 'Phan-yul. (He found) the painter Bran-ka drawing a painted image of the Tārā for the lady Ma-gčig. This lady said to him: "Jo-sras gYu-ru! Do you recognize the gods, besides the chief goddess in the centre (of the painting), riding on geese?"—"Yes, I know them well", he replied and he recited the rNam-dag gtsug-nor (a śloka containing the names of the gods forming part of the parivāra of the Tārā). Ma-gčig said: "Your recitation is beautiful! You must teach me!"—"I haven't time to teach you! I must go to the bla-ma who preaches the Zi-byed doctrine at sTod-luñs." She replied: "I have an uncle who is learned in the Zi-byed doctrine. I shall take you there, but you must teach me the śloka." Then he inquired: "What system of Zi-byed (is your uncle preaching)?". Ma-gčig replied: "It is the system of the Bodhisattva Kun-dga". "Do you know the name of his mother?" Ma-gčig replied: "I know, I know it well, she was called gYas-mo dpal'-dren." He rejoiced in his mind and simultaneously blessing entered him. That night he saw in his dream that a ball of light of the size of a bean had appeared on his tongue. He tasted it, and the taste was excellent. He then swallowed it, and his entire body turned into light, and emitted rays which spread over the ten quarters. Next morning the lady Ma-gčig came to show him the monastery. The bla-ma perceived (his coming), and came down to meet him. The bLa-ma said: "Jo-sras of Yar-mda', by coming to-day you have pleased me. But you could have come the year before last!" He asked the Teacher to bestow on him the hidden precepts according

to the method of Dam-pa Kun-dga'. "Your coming is auspicious ! I shall bestow instruction on you". Then the Teacher added: "According to the method of the Bodhisattva (Kun-dga') the juice of perfection does not stick on those who did not develop their minds, therefore one should bestow the initiation of the Ā-li Kā-li. Do you have the necessary provisions to enable you to receive this initiation?" He replied: "Now I have come in search of a teacher. I shall collect provisions from my native place, and shall then return again". The bLa-ma replied: "Hesitation is the greatest among the creations of devils ! One should perform it (the initiation) right now ! Are there no provisions at all?" He then offered the Teacher the skull-cup (thod-phöt) having placed it on the leather sole, and having introduced the corner of a piece of silk into a needle, and placed the needle into the skull-cup. The Teacher said: "According to the omens of the presents made by Jo-sras gYu-ru-ba, you are fit to master profound doctrines (the offering of the skull-cup). You will also be able to guide the faithful ones (the present of the needle with a piece of silk introduced into the needle's eye), but you will fail in amassing a large worldly fortune (the present of an empty skull-cup)". He then placed the book (on his head) and blessed him, and simultaneously an excellent understanding of the undifferentiated samāhita-jñāna (mñam-bžag ye-śes, the intuitive knowledge of the saint at the time of intense concentration) and the prsthā-labdha-jñāna (rjes-thob ye-śes, the knowledge of the saint acquired after trance) was produced in him. The bla-ma said: "This is the very insight into Nature, but you must also possess the sign and perfection of the Path. For seven days you must obtain the permission (luyö), must realize the sign, and manifest the three kinds of efforts". (Effort of Body, Mind and Speech/lus-kyi 'bad-pa, sems-kyi 'bad-pa, nāg-gi 'bad-pa/). (Handicapped by the lady Ma-gčig for eight months) he was unable to complete the "Purification of the Mind" (bLo-sbyon). He then asked the Teacher: "Does there

(30b)

exist something like a book on this doctrine?" The Teacher replied: "The a-tsa-ra (Dam-pa Sañ-srgyas) used to introduce (his disciples) to the Immaculate State of the Mind (rig-pa dri-med), and they concentrated on meditation on it. Therefore books weren't necessary! But you must seek for the Teacher's method (phyag-bžes)." When he went Northwards (towards Nub-Hor), he obtained only two bundles of blue-paper and six female dzos (a crossbreed between a yak and a domestic cow), and offered them to the Teacher. Two dzos he kept for himself. Then for one year he practised the "Guide of the Five Paths" (Lam-lha, Lam-lha'i khrid), and received initiation. He then wrote down all the saying of his Teacher, and called (his notes) the Žib-mo Dār-tshags. After that he divided the Doctrine into four chapters or sections: (1) bKa'-babs (Authorization), (2) Dri-med (The Immaculate), (3) sNan-brgyud (Oral Tradition), (4) the Cycle of Dohā (Do-ha'i skor). The Teacher then gradually entrusted the books to his care. Opening a book which belonged to the Cycle of rTen'-brel (rTen'-brel gyi čhos-skor, name of a book by Dam-pa Sañ-srgyas), the (Teacher) said: "This one was called the 'Cycle of various miracles' (sNatshogz rdzu'-phrul-gyi skor). You, yogins, needn't practise it! The corners of the book having been damaged by mice, we cannot use it!" and did not bestow it. He spent one year in correcting the text of the nag-khrid, or written exposition, and conducted numerous debates (on the subject). Then he asked the Teacher's permission to go to his native country, but the Teacher did not give it, and said to him: "Still you must complete the corners of the hidden precepts (i.e. you should continue your studies), and arrange them according to order. Also you must get acquainted with the former teachers of this Lineage". He spent another year (doing it). Then Gal-te dgos (the minstrel) came, and asked for hidden precepts, but he did not give them. In order to please him, he proceeded to sTod-luñs, and asked for religious instruction sMon-lam-'bar and sPyan-swa-re-bo. He also obtained ins-

(31a)

truction in the Doctrine from both sNags čhuñ-ba of 'Phan-yul and Zañ-ne sGom-čhen. After the lapse of four years, the Teacher said : "Jo-sras gYu-ru-ba's path led him well through the first gorge of penance! Now it is time to proceed to gTsañ-kha of Yar-mda." The elders having gathered, the Teacher said that "he will live for 121 years and that many saints (siddhas) will appear among his sons, nephews and nieces." He then made a seven years' vow of penance and meditation (dKa'-thub-kyi dam-bča'). He also offered on seven occasions the resolve to impart religion to all those who would ask him for it. The Teacher said : "There will be no harm, if you were to continue the observance of your vow of meditation for a longer period. Should you be unable to continue it, you could preach extensively the ordinary doctrines. But don't impart the hidden precepts of the bKa'-bži to those who are unable to become masters of the Doctrine, and don't impart the auspicious rites (rTen-'brel) on those who are unable to labour for the welfare of others in this life. If they do not offer the vow of meditation, do not introduce them to the 'House of the Auspiciousness' (seems to be the name of a Tantric ceremony — rTen-'brel-gyi khan-pa). Should these disciples become extremely impudent, then guide their minds with the help of the 'Cycle of the Precious Mahā-mudrā' (Phyag-rgya čhen-po rin-po-čhe'i skor). In old age you will be happy. Till then, should you find it difficult to obtain provisions and clothing, perform auspicious religious ceremonies. In general, you shouldn't become the master of more than four retinues (of disciples), but you must act as a secret yogin, and concentrate your efforts on meditation."

Ten-ne then proceeded towards Yar-mda' and imparted on the old monk (ban-rgan) sGom-grags of rTses-thañ the recitation of the bLo-sbyoñ (bLo-sbyoñ-gi bzlas-luñ). The signs of the purification of sins having appeared in him (sGom-grags), he became pleased and promised to support him (Ten-ne). For seven years he practised meditation in a tower at rTses-thañ. After two years, he heard that Pa-tshab had died.

and visited for a short while (the Teacher's) monastery. Then for two years he stayed immured, except for a short period during which he attended the funeral service for his deceased father.

(31b)

For three years he practised meditation and acquired all the merits (obtainable) on the Path. He used to say: "Though my fame as a saint (siddha) was great, in reality the benefit accrued to my disciples from me was insignificant. This seems to have been due to interruption on three occasions in my meditation and penance. Though he did acquire the merits accruing from the sign of the Path, he did not disclose most of it to others. He imparted some (of it) to Žig-po. He (Ten-ne) acquired (the power) of the transference of the vital principle (groñ-'jug, parakāya-praveśa), and made an exhibition of the transference of the vital principle at the religious college (chos-ra) of rNog Jo-sras. Then in order to practise certain Tantric rites, he became a minstrel, and for six years (went about) singing songs. Then on the advice of Jo-bo Lha-chen-po of Bya-sa, Lha-btsun sNon-mo and Jo-bo Bye'u čhuñ-pa, he again put on the monastic robes, and was nominated ācārya of the monastic college. Most of his time was spent in seclusion, during which he composed numerous commentaries (bśad-'bum) on the sayings of Dam-pa (Sañśrgyas). He decided to entrust his Lineage to Jo-sras Nam-mkha', but the latter died young. One named, gZon-pa Yatshé was carried away by his desires. Having gone to Koin-po, he passed away. Because of his fame of possessing important precepts, numerous leading personalities of dbU and gYor addressed requests to him. But he kept the injunction of his Teacher, and abstained from imparting precepts. The disciples on whom he imparted precepts were: the six kings (gtsad-po) of Nami-sod, the six queens and the six princesses (yum-bu), the six kalyāṇa-mitras, the six Tantrics, the six house-holder devotees, and the six merchants trading in the Doctrine (chos-tshoñ-ba'i tshoñ-dpon-drug) who did not keep the injunction of the Teacher (not to impart precepts), in all

36. The first thirty did not possess the Lineage of Word, the last six did not possess initiation and permission. Therefore no one of the 36 were fit to be masters of his doctrine. Then the Master of the Doctrine Rog Sces-rab'-od, who was indicated in the Teacher's prophecy, came to Yar-kluñs and made a request for an exposition of the Doctrine. Later, when ha was invited to Jāñ and requested to preach the Doctrine, Ten-ne imparted (precepts) on both Žig-po Ni-ma sei-ge and his brother, and appointed them as Masters of the Doctrine. He thought that the abbotship at the monastic college at Yar-kluñs was a source of hindrance to him, and he gave it up. After that he dressed as he pleased. Having gone to Yat-stod, he hid some books on the mountain of Bos-mo. He received an invitation from one named the kalyāṇa-mitra of gNas-čhuñ, and took up residence at gNas-čhuñ and gSer-lha. There he also hid books on the rocks of San-thog. He also hid several books (dpe-gter) in the mountains of Goñ-bo and Sam-bu. Žig-po while wandering about the country, heard that Ten-ne was residing at gSer-lha, and went there to pay homage to him. Ten-ne said to him: "The coming of Žig-po is welcome ! I was invited here by the gNas-čhuñ kalyāṇa-mitra, but he didn't give me food, and left me to die from hunger ! Now you must take me to Gra," and saying so, Ten-ne shed tears profusely. Žig-po replied : "I have been wandering about the country for a long time, I do not know what has happened to my home. I must first go to my home, and arrange for your coming. I shall then come to invite you, Teacher." Ten-ne said: "Son, being careful in the keeping of your vows, I know, you will keep your promise. But it would be better if you were to take me there at the present time." Žig-po then went to his home, sold a good field for butter and barley, and returned to invite the Teacher. When they came to Gra, the Teacher spent his time at various places and used to reproach him sometimes for food, sometimes for clothing, but Žig-po remained contented, felt faith born in himself and endured the reproaches.

(32a)

At the end of his life Ten-ne became blind. He passed away at the age of 91 in the year Fire-Female-Ox (me-mo-glañ—1217 A.D.) at Brag-sgom čhen-mo. They built a caitya and placed the remains inside it. The caitya and remains have been preserved till the present time without damage. When rTag-tu-nu (Sadārodana, “Constantly weeping”) was searching for Čhos-phags (Dharmocca? rTag-tu nu and Čhos-phags are the names of two Bodhisattvas mentioned in the last chapter of the Aṣṭasāhasrikā-Prajnaparamitā. The first was so called because he constantly wept when hearing the Prajñāpāramitā recited. He once made the attempt to sell his heart to a merchant in order to acquire offerings for presentation to the Prajñāpāramitā. The daughter of a rich merchant told him that it was unnecessary to sell his heart, and that she would give him the necessary expenses. They then proceeded in search of Čhos-phags who was said to possess a complete text of the Prajñāpāramitā. The city of Ch'eng-tu in Ssü-ch'üan Province in China is believed to be the residence of the Bodhisattva Čhos-phags), he found the volumes of the Prajñāpāramitā sealed with seven seals. Because of this omen this Lineage: became a ‘Single’ Lineage till the seventh teacher of the Lineage: Asaṅga, Vasubandhu, the brāhmaṇa Āryadeva, Dam-pa (Saṅs-rgyas), Kun-dga', Pa-tshab, Te-ne (Ten-ne). His disciple Žig-po and his brother propagated the complete precepts towards the ten quarters.

(32b)

His (Ten-ne's) eulogy by Žig-po:

"Outwardly, as if consumed by strong desires,

Inwardly—a Teacher who had exterminated desires.

Outwardly, as if a very stupid man,

Inwardly—a Teacher of great resignation.

Outwardly—difficult of approach,

He was a Teacher longed for by others, when separated

from him.

Outwardly—a man of ordinary body and speech,

Inwardly—a Teacher of steadfast virtue.

Outwardly—reclining without meditating.

Inwardly—a Teacher opening the numberless gates of
meditation.

Though in general, he did not study much,
Inwardly (he was) a Teacher afame with the wisdom born of
meditation.

Outwardly—a miser in religion,
Inwardly—a Teacher spreading widely the Meditative
Lineage.

I pray to this Lord King of the Hidden (sBabs-pa'i rgyal-po)
in human form!" The Chapter on the three classes of
teachers of the hidden—"Single" Lineage.

Those, on whom the mahāsiddha (grub-chen) Jina Te-ne
(—Ten-ne) had entrusted fully the Lineage of the Doctrine,
were the two brothers Rog. Now during the period of the
Early Propagation of the Doctrine (bstan-pa sna-dar) there
had been one named Nam-mkha' ye-ses, the monk of Rog
who possessed knowledge and supernatural powers. His
descendants became excellent mantradharas. The 24th in
the Line was one named Rog Sēs-rab bla-ma, a disciple of
Go-rub Yañ-dag and dPal Lha-ri-ba. He practised meditation
on Vajrakīla, and was successful in the rite of exercising dead
bodies. It was foretold that there will be eight great men
among his descendants. He was born in the year Iron-Male-
Horse (lcags-pho-rta—1090 A.D.), and passed away in the
year Water-Female-Serpent (čhu-mo sbrul—1173 A.D.) at
the age of 84. His son was bKra-śis grags-pa. He was a
mantradhara, who had acquired his father's knowledge, and
was born in the year Earth-Male-Horse (sa-pho-rta—1138
A.D.). This Earth-Horse year is the year of the birth of
rGya-ma dpon-ston. He passed away at the age of 49. (33a)
Among the three brothers who had incarnated for the welfare
of others, and who were born to him and mother Chos-kyi-
dge, the eldest Ses-rab'-od was an incarnation of the East
Indian mahā-pañdita, named Ses-rab-grub (Prajñāsiddha). He
was born in the year Fire-Male-Dog (mc-pho-khyi—1166
A.D.). At the age of five his grand-father Ses-rab bla-ma

taught him writing and arithmetics. At the age of 7, he became an expert in reading and was able to recite during one day the Prajñāpāramitā in 25,000 ślokas (Ni-khri, Pañca-vimśatisāhasrikā). The father did not believe it, and made him recite the text in his presence. The father joined the palms of his hands in devotion. Till the age of 10, he studied the doctrines of the Tantra with his father and grand-father. The father then thought that one should teach the boy the art of magic. He made him stay in seclusion from the age of 10 to 13, propitiating Vajrakīla. Many signs of miraculous power were observed. Especially, he obtained a clear vision of the complete image of Vajrakīla. He said: "I have completed the propitiation of Kīla. Now my body has become similar to a solid piece of iron. Now if I were surrounded by a thousand demons, they wouldn't be able to harm even my retinue, not to speak of myself." At the age of 13, at the request of Rog-ston btsan-po to his father, he was sent to him for study. For two years he studied, and became master of the mDo (a section of the rNin-ma Tantra) class, the Cycle of Māyā and of the "Domain of the Mind" (Semis-phyogs), according to the method of So, the sGrub-thiabs rnam-gsum, the A-ro gsai-skor, the Vimala (a rNin-ma book), and the precepts of the "Upper" Lineage of the Žibyed system, and became learned. From Rog-ston kLu-sbyin he obtained numerous sādhanas of the Kriyā (Tantra). Somewhat later he obtained from him the new translation of the Nāgārjuna system (Guhyasamājā), as well as the Cycle of Sañvara according to the method of Mar-Do (Mar-pa Dopa). At the age of 15, he obtained from Lha-bdres-ma goñ-ba the Cycle of mDo, the Cycle of Māyā, according to the method of sKyo, and the "Tantras of Scriptures" (Lun-gi rGyud, a class of rNin-ma Scriptures), called the "Six Little Sons" (Bu-čhun-drug), the Five Tantras of the "early" translation (sna-'gyur-gyi rgyud-lia belonging to the rNin-ma-pa sect), the Cycle of Amṛta according to the system of Khams, the rTa-mgrin lha-bži, the sGron-sbrul, and other texts. At the age of 16,

(33b)

he broke one of his teeth, and an iron tooth was put in its place, and thereafter he became known as the "Scholar with an iron tooth" (lčags-so-čan). With the ācārya Yam-śud dNōs grub he studied with great assiduity the Cycle of mDo and the Cycle of Māyā according to the method of Zur, from the age of 16 to the age of 20. No one was able to defeat him in philosophical debates. Formerly he was called rGyam-mon, but Yam-śud named him Ses-rab'-od. At the age of 17, he heard from sKyai-po Dar-ma-grags the "Four Doctrines" (chos-bži) of 'Jam-dpal sgeg-pa, and the "Six Doctrines" of Smṛti (Smṛti'i chos-drug). At the age of 18, he composed a commentary on the Lam-rim (rNīn-ma'i Lam-rim) of the Cycle of Māyā and a summary (stoñ-thuñ) of gZi-lini. At the age of 19, he journeyed to gTsāñ. At first he visited So Dar-sen in Lower Lhan. As soon as he met him, great faith was born in him. He obtained from him the Doctrine of Yañi-dag (a rNīn-ma doctrine), the Cycle of Amṛta, the rDzogs-chen sgañ-dril (a rNīn-ma system), the mDo-sgyu mtshan-ma (a rNīn-ma work), the branches of Abhidharma, and the "Domain of Practice" (bsLab-phyogs). From the latter's assistant preacher Lai-ston Jo-pad (he obtained) the Abhidharmasamuccaya (mNon-pa Kun-las-btas) and the Cycle of (Vajra)kīla according to the method of sKyi. From rGya bSod-nams'-bar at Myāñ-stod (Upper Myāñ) he obtained the Cycle of Amṛta according to the method of rGya. From the bla-ma rGya Señ-dkar in the Western Gorge of Lho-brag he obtained the Cycle of Amṛta (bDud-rtsi). From Myāñ Nag-mdo-po he obtained the Cycle of mDo and the Cycle of Māyā. From the ācārya dPou-zlos he obtained the Phyag-rgya čhen-po mdzod. From the ācārya Jo-dar he obtained the rDzogs-chen kLoñ-čhen a (rNīn-ma book). From gTsāñ-nag brTson-'grus señ-ge he obtained the Tshad-ma bsdus-pa (this seems to be a Tibetan work), the Sañcaya (sDud-pa, Prajñāpāramitāsañcayagāthā, mDo-mañ, fol. 3456; See M. Lalou: "Les mDo-mañs", Paris, 1931, p. 42, No. 108), according to the method of 'Bum-pa. From the siddha dNōs-grub he obtained the three

Cycles of the Mahākāruṇīka (Avalokiteśvara). Later, while he was residing at the residence of Lha-rje So, his father who had come to bring some provisions, was suddenly stricken with paralysis, and died. He suffered from deep sorrow, and spent what remained of the provisions in memory of his father. He then proceeded towards dbUs and came to Gra-thāñ. His father dead, his mother and brother destitute, he felt sad and thought of going to Khams. But all his relatives advised him not to go there, and installed him (as preacher). From the age of 21, he used to study and preach at the same time. Since then he obtained from numerous teachers (the exposition of the Doctrine). From the kalyāṇa-mitra mTha'-bži he obtained the Prajñāpāramitā, the Mādhyamaka and Logic. Having mastered the upāya-mārga of Nā-ra-pa, an extraordinary experience was produced in him, which removed (his) doubts concerning hidden precepts. At the age of 24, he suspected that he had contracted leprosy. Then Gru rNam-grags, a nephew of Gru go-čha, came to visit bSam-yas, he obtained from him the hidden scroll (sog-dril zab-mo) of Gru, and stayed in seclusion at mKhar-ru-sgoñ. He succeeded in checking the beginnings of leprosy. Then having gone to sTod-luñs to ask Ba-ri for instruction in the teachings of the "Lineage of the Meaning" (Don-rgyud), he found that the latter was staying in seclusion. Then having gone to the residence of rGyal-ba dKon-skyabs at Žoñ-pa steñs, he asked for the "Lineage of the Meaning (Don-rgyud)" of sMra-ba'i seiñ-ge. At first sKon-skyabs was somewhat reluctant to preach hidden precepts. One day when the Teacher and his disciple were engaged in discussing religious terms, Jo-sras 'Brog-po said: "This kalyāṇa-mitra is the most famous religious scholar below the Sil-ma La of gTsai. How will you be able to defeat him, Teacher?" The Teacher then said to him: "I didn't know you were such a man! Pray excuse me!" and saying so, he imparted to him the complete hidden precepts. He then obtained many precepts of the Zi-byed system, such as the "Precepts of sKam" (sKam-gyi

(34^a)

gdams-pa), the Thun-bčud of rMa, and the mTshan-brjod gser-thur (belongs to the Zi-byed system) of 'Brom Ye-ses-bar. This benefitted also his illness. He spent three months there. The following year, on the night of the full-moon of the month of Pausa-pūrṇimā (rGyal-gyis na-ba, December-January), aged 25, while practising according to the method of Thun-bčud, an incontrovertible Wisdom of cognizing Truth (rtogs-pa'i ye-ses) was born in his Mind. All the Elements of the Phenomenal Existence (chos thams-čad) and the Nirvānic state were understood (by him) to be mere names. He then obtained from Nam-śod rGya-ras the exposition of the Mahāmudrā, the teaching of the "Lineage of Meaning" of Ka-ba-čan-pa, the Thabs-lam (Upāya-mārga) in verses (tshigs-bčad-ma), and the upāya-mārga of mGul-sgom. At that time, whenever strong emotions arose in him, he was able to clarify (his mind) by a mere reflection on the meaning of the basic text (mūla) (of precepts). However he was unable to lead his dull mind along the path. He was also unable to lift his mind from its primary state. When he had reached the age of 28, 'Chus-pa Dar-brtson passed away, but he heard that the latter's son 'Chus-pa brTson'-grus sei-ge was equal to his father in the possession of hidden precepts and yogic insight. So he proceeded to Čhañ-khyim disguised as a beggar (ldom-bu-ba). During the first year, he obtained the permission (luñ) of rMa, So and sKam, and practised these methods with diligence. He found out that 'Chus-pa did not differ in his interpretation of the basic text from rGyal-ba dKon-skyabs, but that he was more expert in his manner of exposition and in his method of practice. 'Chus-pa proceeded to Gra to preside (gral-dpon byed-pa) over the funeral ceremony of the kalyāṇa-mitra Bag-chags rjes-med. (Rog) entertained all the disciples and supporters (of his Teacher) with his share of the feast, and 'Chus-pa was pleased and said: "I shall entertain you with what remains of the Doctrine of last year. Come to see me off!" Rog went along to attend on him. At that time (da-res) he obtained the remaining precepts. He especially showed great

(34b)

diligence in the (study) of the method of So (čhuñ-ba). The Teacher then entrusted him with the Lineage of the Prajñā-pāramitā and made him promise to do penance for 3 years. Rog was of the opinion that the system of So contained some profound precepts which he did not obtain before, and asked for them, but at that time (the Teacher) did not impart them to him. Later he received a message which read: "a yogin is coming from sKyi-sod. Help him!" Rog arranged a reception for this ācārya-yogin and accompanied him to the residence of the Teacher. The Teacher imparted precepts to him (Rog). He also obtained all the hidden precepts of the Cycle of Zi-byed sgron-ma, the nine Cycles of sGron-ma, the method of lČe and the system of lJañ. The Teacher said to him: "Now there isn't the slightest difference between you and me in the knowledge of the Zi-byed system". He then thought that he should practise the method of sKam for three years. He gave up all (his worldly) possessions, and did not keep anything, not even a tea-cup (gsol-žal, a cup). The ācārya Yam-sud disapproved of it somewhat, but Rog sang a psalm, and the Teacher shed tears. He (Rog) then spent three years immured in the central house of rTse-pa-sgāñ, lived on nectar (rasāyana, 'tsho-ba bčud-len), wore rags, and kept the vow of silence. He practised meditation and obtained the signs of the Path, which were similar to the contact between a stone and a bone (lam-rtags-dāñ rdo-rus phrad—a famous saying often quoted in religious texts, meaning that if one wishes to eat the marrow of the bone, one should crush the bone with a stone. In meditation there is need of a direct contact between the Mind and the Doctrine). The stream of obscuration then came to an end (this sentence may also mean the stoppage of urine as a result of the bčud-len practice). Within one month he developed the notion of the absence of day and night. In general, he first had a vision of the tutelary deity. Secondly, he received prophecies uttered by dākinīs. Lastly, he was able to use yakṣas (gnod-sbyin) as his servants. At the age of 30, he met sGyi-tshai

(354)

Zig-po, who was of extreme old age, and was supported on both sides by two female-ascetics (sgom-ma). He used to pass urine and then drink it. He possessed a beautiful body and a smiling countenance. As soon as Rog saw him, all his usual thoughts became transformed. He felt uncertain how to salute and honour the elder. Then sGyi-tshai Zig-po gave him the remaining nectar (i.e. his urine) to drink, which he did, and a feeling of well-being filled his body. He (Rog) then asked several questions on the Doctrine, though he felt uneasy. The Teacher said: "First I had studied the Doctrine. Then I had mastered it, and then I had practised it. Now for me there doesn't exist any difference between religion and non-religion. You do not possess the ear of listening to the Doctrine. I don't know how to preach it to you! But you take this much!", saying so he gave him a nail of his left hand, on which appeared the image of (Vajra) vārahī (the Yogini, rNal-'byor-ma). Then he discarded all constructive thoughts which differentiated between virtue and sin, between that which was to be abandoned and the antidote (gñen-po), and between mystic trance (samādhi) and knowledge acquired after the trance (prsthā-labdha-jñāna). When he was formerly residing at the residence of 'Chus-pa, he heard that Te-ne was in possession of precepts. When Jo-bo rNal-'byor of Bya-sa had invited the Dharmasvāmin of 'Bri-khuṇ and rGya-ma Rin-chen sgaṇ-pa, he went to meet them, and about that time met Te-ne. Te-ne bestowed on him the three "Immaculate Lineages of the Ordinary" (Thun-moi-gi brgyud-pa dri-med-gsum), and said: "In this Doctrine there are many initiations, etc. You should invite me to your native place, and I shall then complete them. There exists a karmic link between me and you". Rog replied: "I am a yogin and possess no landed property, and am therefore unable to invite you!" Te-ne said: "No one else will come there, except me. In any case you should invite me! The dākinīs, guardians of the Doctrine, had also told me about it. I shall complete (the exposition) of the Doctrine". They

(35b)

then fixed the time of the invitation in the month of Nā-drug (Kṛttikā, sMin-drug). After that he journeyed to sKyitshai and obtained the Nāmasaṅgīti according to the system of Dam-pa (Saṅs-rgyas), etc., as well as the Six Sections (Brultsho) of gCod. Formerly the Teacher had given to others three sections only, but now he bestowed on Rog the complete "Six Sections". The Teacher being very aged, he obtained the minutiae from his daughter sKal-l丹. After that when he came to rTse-sgān, he bled from his nose for seven days, due to the non-observance of a former vow of penance. Medicines and rites were of no avail. In general, he honoured and prayed to Teachers. He especially cherished the memory of So Dar-ma sen-ge. He saw Dar-ma sen-ge wearing a blue mantle (ber) and walking through the space in front of him. Then he (Dar-ma sen-ge) touched with his hand (his forehead) between the eye-brows and the bleeding stopped, like a channel changing suddenly its course. After the death of Rog-ston btsan-po and the performance of the funeral rites, he had to postpone the time fixed for the invitation of Te-ne. While he was staying at Bañ-rims he saw in a dream a woman adorned with cowries who told him: "rGyal-ba Te-ne is waiting for your invitation." He then sent four men to invite the Teacher. The men met the teacher at the house of the alms-giver lCags-'bar in Lower 'On. Te-ne was pleased. The same evening he sent the necessary books with the messengers, and came himself next morning. While Ten-ne was bestowing an initiation for the benefit of Yar-čhen Re'u at rGyabs, Zig-po also came there. Priests and supporters, about 40 in all, obtained the 'A-li Ka-li' initiation. After that they proceeded to Bañ-rims, and he obtained during three months the ordinary doctrines, such as the bKa'-babs dri-med, and others. Te-ne came again later, and told Rog: "Now prepare a Tantric feast (gaṇacakra). I have to tell you something about the Doctrine." He then bestowed on him the extraordinary precepts (Thun-mon ma-yin-pa'i gdams-pa) together with the summary (ston-thun) of the Tantra, the (364)

initiation together with the explanation of the Path (*dban-lam-khrid-dan-bcas-pa*). The Teacher said: "Though I possess these profound precepts which were unknown previously, I have no right to bestow them on others (*sbyin-dban*), (my) Teacher having forbidden it, except (the precepts) of the Single Lineage. Ban-rgan sGom was fit to be entrusted with the (precepts) of the Single Lineage (*čhig-brgyud*), but he died, and some auspicious signs and merit were observed. The son, however, isn't fit for the work (*las-suma-ruñ*), so having entrusted the Single Lineage to you, don't divulge its precepts till my death. After my death you can act according to your own discretion." He then entrusted to him all the books as well as the 16 smaller volumes. Later when Te-ne came again, Zig-po, sGom-pa sMan-gčig-pa sTon-pa Nam-mkha' and others also obtained some precepts. Further, he bestowed on them the Dohā according to the method of Za-ma, the Cycle of the short teachings of Phyar-čhen (Phyar-čhen-gyi bka'-čho-lu'i skor), the Cycle of Injunctions of Phyar-čhuñ (Phyar-čhuñ-gi bKa'-rgyas-pa'i skor), the Cycle of the Summary of Vajrakrodha (Vadzra-krodha'i bsdus-pa), and the method of rMa by Sog-po mDo-sde. At the time of his death, Te-ne felt attracted towards Rog more than towards his other disciples, who asked: "Who possesses the complete doctrine of the Teacher?" The Teacher (Te-ne) replied: "Who else, if not the ācārya Ses-rab? He searched inside (for the Doctrine) as for a lost cow. He joined together ends of the ten beams (i.e. Ten kinds of hindrances), and having passed below them, honoured me." In this manner he obtained precepts, but they did not help him to develop a sudden trance, besides the one which he possessed formerly, but the point of the thought of the Master Dam-pa rGya-gar penetrated into him, and all his mental doubts were removed. At the age of 32, he invited the ācārya Robha of Gra-phyi, and obtained from him the bDe-mčhog lha-bču-gsum-nia (The 13 deities of the Samvara Cycle), the Dohā of Tiñ-pu (the Dohā according to

Ti-pu), the bZi-čhos of Lo-ro-ba, the 'Pho-bsre (name of a system), the Thun-'Jog (a section of the Zi-byed), the sNan-brgyud yum-skor, the rNam-'Joms according to the method of sNur, the "Four Scrolls" (sog-dril bži) of 'Tshur, and other texts. At 33, he built a lane for / public/ benefit. At the age of 35, he obtained from Dargom Zig-po of sNe-thāñ the initiation and the precepts of the Cycle of Thig-le sbrañ-Jib (name of a book) of rGya-gar Šānti-pa. At the age of 36, he journeyed to mKhar-čhu and had a vision of the maṇḍala of Khrag'-thuñ (a form of Heruka). At the age of 39, Dam-pa (Sains-rgyas) manifested to him his form, and preached to him the sNams-snan-ma (name of a book). At the age of 40, having accepted the present of sNe-mdo, offered by rGyal-tsha mDo-dbañ, he entrusted the monastery to sMra-ba'i sen-ge. At the age of 42, during the performance of the Amṛta rite at rTse-sgañ, the nectar ran down, and almost drenched the clothes of the Teacher and disciples. At the age of 48, he developed the faculty of prescience of the Divine Eye (d.vya-cakṣu, lha'i spyan) at Mu-tig. Then while residing at Tshe-po-luñ, he visited a village where he met rDože-grags, son of Ye-śes-grags of mNa'-ris, who possessed the sNan-brgyud-yab-skor (belongs to the Zi-byed Cycle), and they exchanged their respective Yab-skor and Yum-skor. After the age of 49, he looked after the welfare of others. Te-ne having passed away, he became free from the (Teacher's) injunction. The kalyāṇa-mitra Khams-pa Ses-rab brtson'-grus having prepared numerous offerings and a Tantric feast (gaṇacakra), Rog taught the "special" precepts. After that (his life) became endangered through it, but later from the age of 65 that danger receded gradually. At the age of 68, he revolved the Great Wheel of the Law at the great monastery of Sum-bču till the middle of the month. At the age of 79, he passed away in the year Wood-Male-Dragon (śin-pho'-brug—1244 A.D.). After the cremation of his remains many relics were left behind, such as an image of Samvarasahaja (bDe-mčhog lhan-

(36b)

skyes) and that of Vajra-yoginī (rDo-rje rnal-'byor-ma, Vājravārahī).

His younger brother the Dharmasvāmin Zig-po: In his former life he had been a king of Oddiyāna named Dharmadeva (Chos-kyi lha) who had attained spiritual realization through the practice of a secret mantra (gsan-shags zab-mo). From that country he was reborn here in the year Iron-Female-Hare (lčags-mo-yos—1171 A.D.). At the age of 3, he recollected the sufferings of the Samsāra and mastered well the alphabet. At the age of five or six, his mother taught him reading. Since the age of 7, he used to follow hidden practices and pretended to be dumb. At the age of 12, he heard that the preaching of the Doctrine by Kha-rag-gra-pa 'Dul-ba'-od had caused many to develop meditation in the compound of the monastic college. As he was sent by his mother to another place, he was unable to enter the compound of the monastic college, but after hearing the above story, he proceeded to the monastery compound during the night, and said weeping: "Why didn't I come here to-day?" He then paid homage to the religious people of the Ten Quarters, and a kind of pure state was produced in him. At the age of 16, his father died. He abandoned his secret practices, and supported his mother by performing rites in villages. At the age of 18, while residing alone in a cave called Bya-mo spre-ltag, he heard the cry of the owl and at first his mind became uneasy, then he pondered over the cause of this uneasiness of (his) mind, and realized the nature of the Mind being devoid of independent nature. After that he obtained from his elder brother many doctrines and precepts. Further, he wandered through many countries in search of precepts, attending on every famous teacher. At the age of 25, he preached the Prajñāparamitāsañcayagāthā (sDud-pa) to a religious assembly. He discovered that his hearers were not too pleased (with his exposition), and fled to sMan-gčig. On the way he experienced some accidents caused by the Evil One

(374)

(Māra), but was unharmed. A local goddess received him, and supported him while he was staying at Nam-mkha'-rdzoñ. At the age of 26, he received a letter from his elder brother which said that the great teacher Te-ne had come to rGyabs and would be bestowing initiations, and that he should come there. He was very pleased, proceeded there, and obtained initiation. Then the Teacher told him that he should practise the method of guidance, and for 23 days he practised the "Purification of the Mind" (bLo-sbyon), and even did not have time to partake of food. He realized all the signs and merits. Then having gone into the presence of the Teacher, he related his experiences to him. The Teacher rebuked him much, and said: "You don't even possess the smell of your father's marrow-bone, and the smell of your mother's fat!" He did not realize that his Teacher was testing the degree of his Purification of the Mind, and thought that the Teacher was finding excuses for not giving him the precepts. So he sang a song: "O Venerable Precious Teacher!

(37b)

Be gracious to your devoted disciple!

In general there are few perfect teachers!

Even rarer are suitable disciples.

I, a beggar of sad mood, irreligious thoughts never come to my mind, but this time I have broken the vow of residing in a hermitage.

I grasped the foot of the famous Master!

I have earnestly practised the Accumulation of Merit
(*punya-sambhāra*).

During (the study) of the "Purification of the Mind," which
is the Path,

I manifested the three kinds of diligence.

This time there appeared three signs of purification,
Which were difficult to remove.

All the signs of the Path, described in the Tantra,
Were now produced without meditation.

The dream, though it is (caused) by the influences of former existences,

I saw six dreams about which I am afraid even to speak.

I, a beggar who had abandoned existence, writing isn't necessary to me.

O Father ! Show me the presents of the Oral Tradition ! ”

Thus he sang, and the Teacher could hardly bear his song. The Teacher pretended to have awakened from sleep, and said : “In general, there exist many who follow the Holy Doctrine, but there are very few who obtained the complete hidden precepts of the Meditative Lineage (sgrub-brgyud). Even if he would find the precepts, he wouldn't be able to follow the complete exposition and would be anxious to consult written records. In this manner he missed an auspicious circumstance, and thus I was unable to find one to whom I could entrust the Lineage. I had known previously that you possessed signs and merits, but this isn't yet the reason for completing (the practice). Even if you had completed it, I do not know whether I should bestow precepts of the Oral Tradition on you. Besides myself there is also another Master of this (Doctrine). I must consult (him)! ” and saying so, he sang the following song :

“From the mother (yum) the devī Nairātmā
and to the gracious father Pa-tshab,

These precepts were handed down a single Lineage (i.e.
transmitted through one disciple only).

The bridge of the Lineage of holders of yogic insight
remained unbroken.

The stream of practice did not change its course.

All of them (yogins) obtained signs and merits.

Though I possess a permission, I have no right to transmit
it to others, but to a single individual.

Formerly there had been many desirous to obtain it,

I promised them, but then postponed it.

There does not exist even a single disciple in harmony with
the Teacher.

(384)

I sat continuously observing yogic rules and never accepted
blessings from devils,
I never prayed to (gods), and never recited hidden words with
my mouth,

I never preached secret doctrines to people.

May this kingly Treasury of Precepts meet a worthy son !
In general I have been famous for my strictness in preaching".

He (Zig-po) used to say : "I myself had faith in his Teaching and thought him to be a matchless Teacher. I also offered him the vow to practise meditation. I also revered him according to existing customs. The Teacher was pleased with me and bestowed on me all the complete Doctrines." Though he had many teachers, he considered Te-ne to be his true teacher (rtsa-ba'i bla-ma or root-teacher). The Dharmasvāmin 'Bri-khuṇ-pa asked him to continue his Lineage, but he replied : "I have to continue the Lineage of the yogic teacher" (Te-ne). At the age of 31, he proceeded to 'Bri-khuṇ. The local deity (gnas-po) having taken possession of a man, went out to receive him. He met the Dharmasvāmin who attended the assembly (of monks). He took up the final monastic ordination in the presence of the abbot dPal-čhen Gur-ba, the ācārya gTsañ-pa, 'Dul-'dzin, and the Secret Preceptor lCags-ri-pa. He was given the name of Rin-čhen śes-rab. The Precious One himself invested him with the divine vestments and looked at him from right and left, from the back and from the front, saying : "It looks very well!" and stroked his head with his hand. Further, he obtained from sGom-pa sMan-gčig the sKabs-daiṇ-po (of the Abhisamayālaṃkāra) and the Cycle of 'Tshal-pa. From 'Chus-pa brTson-seṇ he obtained the Middle Lineage (brgyud-pa bar-ma). From So Dar-seṇ the Yañ-dag-ma-gčig. From 'Char-bu rgya-ras he obtained the doctrine of dBañ-rab according to the system of So. From Ri-khrod sBug-ston he obtained the rje-btsun-ma (prayer to Tārā) according to the method of Pu-hraṇis and the gCod-brul-tsho-drug-pa. From rGyal-ba dKon-skyabs he obtained the method of So. From

(38b)

Rog-ston btsan-po the Ka-ga-ni, the rNam-'Joms, and the bDud-rtsi čhen-mo. From Rog-ston kLu-sbyin the Guhya-samāja-Tantra proper. From Žig-po bDud-rtsi the rDzogs-čhen sñan-brgyud (the Oral Tradition of the rDzogs-čhen school). From Kha-rag sKyi-ston the Cycle of 'Tshal-pa, such as the "gZer-lha" and other texts. From Sañs-pa Rom-bhe the 'Pho-ba sPyi-brtol (a text on the transference of the vital principle). From Lo-sgom and gLan sñiñ-po the initiation of bDe-mčhog bču-gsum-ma. From Rog Ses-rab zla-ba the gSañ-ba phur-gčig (name of a rNiñ-ma book), and the bDud-rtsi bum-gčig (a rNiñ-ma work). From his father the Oral Tradition of the Mahāmudrā (Phyag-rgya čhen-po sñan-brgyud) and other texts. From Lhab-dres-ma goñ-pa the 'Jam-dpal bés-gñen-ma (a rNiñ-ma book), etc. Having left 'Bri-khuñ, he felt attracted towards meditation and devoted himself solely to meditation at Tsa-ri, mKhar-čhu, Sambhu, Mu-tig, Pho-ma, and Gañs-bzañ. Afterwards he mostly laboured for the welfare of others. The gods of the locality came out to receive him. At the age of 37, he took up residence at a hermitage. He gathered round him a retinue of good, bad and mediocre disciples. There also he prepared a copy of the teachings of his Lineage (bKa'-brgyud) written in gold. It was of the size of the Avatamsaka (Phal-čhen). At the age of 40, he journeyed to Diñ-ri. Dākinīs, possessing wings of wind of the Sun and Moon, received him. After reaching the bank of the 'Oñ-čhu, he saw both the Precious Dam-pa (Sañs-rgyas) and the Bodhisattva (Kun-dga') coming to meet him, saying: "Your coming is good!" In the night of his coming to gLaiñ-khor, he saw a dream that he was going to a land of precious stones, which indicated that he was destined to labour for the welfare of others. He made extensive offerings to the image of the Mahābodhi and to other images. He paid homage and pleased numerous male and female yogins. He used to tell many stories about gLaiñ-khor, and the inmates of the monastery thought that he was a manifestation of Dam-pa. Though he was asked to become

the abbot (of gLañ-khor monastery), he returned. At the time of his departure (from the monastery) he worshipped the sKu-gduñ Ka-ru (name of Dam-pa's caitya), and the caitya shook thrice. Numerous relics fell out. He caused a shower of Religion to fall on the disciples. He wrote many treatises, such as the Great and Short Lam-rim, the bŚad-'bum and other texts. In the end he attained Nirvāṇa on the 22nd day of the first winter month of (dgun-zla ra-ba) the year Wood-Female-Serpent (śin-mo-sbrul—1245 A.D.) at the age of 75. On the 18th day of the month rGyal (rGyal-gyi zla-ba, December-January) he sat on the lion's throne, erect in body, as if he had no pain. His retinue gathered round him, and he uttered the following words: "From the outset I had but little attraction towards this life. Because of this, I was afraid to become a teacher of the people of the Iron-Age (sñigs-ma'i sems-čan-gyi slob-dpon). However I was compelled to become one. The flower of the pure Mind had to blossom forth, and I was able to benefit living beings. It seems to me that there exist a profound karmic link and votary link between us, Teacher and disciples. You also held me very dear and showed your reverence. I also loved you, and thus, we, father and sons, became happy in harmony with the Doctrine. We stayed together for a long time. It is difficult for one to spend his entire life without harm to one's reputation. Our fame linked to the Doctrine, spread towards all Quarters. Now I am to enter into Parinirvāṇa! Don't be sad, for we are one in Spirit. We shall not remain apart. After my death it won't be necessary for an ascetic, who had reached the stage characterized by the absence of constructive thoughts, to possess the miraculous signs. The dākinīs are sweeping (the floor) and arranging a seat. This indicates that there will be an object of worship. You must pray earnestly!" He even gave instructions how to cremate his mortal remains. He also said that "in this monastery all should practise meditation, and that good will result after three years", with these words,

he passed out. As indicated by him, numerous wonderful relics were left behind (after his cremation), and they are preserved till the present time at (his) hermitage.

After him dBon-po Ses-rab dbañ-pa occupied the abbot's chair, but died within one year. After him, (his) younger brother 'Dag-'byar-pa was nominated (abbot). He also passed away within one year. Thus it became known that no one was able to occupy the chair, because of its sanctity. However 'Khrul-Zig-pa occupied it for a considerable time.

The scholar sMra-ba'i señ-ge: In his former life he had been a heretic, a follower of the Sāmkhya system in the country of Kāśmīra. He delighted in philosophical debates. He visited East India and defeated (in debates) numerous scholars. Later the pāñdita Prajñāsiddhi (Ses-rab grub-pa) refuted (his point of view), and defeated him. After that he accepted Prajñāsiddhi as his teacher, and obtained from him the Yamāntaka initiation. He was given the secret name of Jigs-med-rtsal. The Teacher and disciple, proceeded towards Oddiyāna to the palace of king Dharmadeva (Chos-kyi lha), protecting the Doctrine. At the king's request, Prajñāsiddhi (Ses-rab grub-pa) presided over an assembly, and Jigs-med-rtsal acted as karma-ācārya, and held a Tantric feast (ganacakra). They expressed the solemn wish to meet again in all future existences. Because of this, this Jigs-med rtsal was reborn here (in Tibet) in the year Fire-Male-Horse (me-pho-rt-a—1186 A.D.). At the age of eight, he mastered grammar and astrology, which he was able to learn after glancing over the text once. At the age of 13, he developed both mentally and physically. At the assembly held by Gra, Dol and gZuñ, he was noted for his looks. At the age of 14, he preached the Summary of gZi-lam (a Zi-byed doctrine) while staying immured. Monks and ascetics were filled with faith, and all shed tears. At the age of 15, he studied under rNal-'byor señ-ge at 'Chos-chañ-khyim the Six Treatises of the Mādhyamaka (dbU-ma rigs-tshogs drug). He was able to contend with the Precious One in philosophi-

cal debates. At the age of 17, he made an extensive study of numerous grammatical sāstras (of the Sanskrit language) under the ācārya Zañ-ston dKon-mchog of Grā-phyi rta-lam-po. At the age of 20, he visited the scholar Jo-pad at Kharag. Within two years he mastered the mDo, the Māyā, and the "Domain of the Mind" (Sems-phyogs). Then he went on a debating tour through gTsaiñ. At bZañ-ne'u-kha he defeated many scholars. One named Ru-mtshams-pa bSod-rin, who was learned in the Abhidharma and Tantras, and who had become the spiritual brother (mched-grogs) at the residence of So-pa, said (about him): "He was of an alert mind, but often contradicted his own words (Itag-čhad). He reminded me of my brother the kalyāṇa-mitra Ses-rab in the manner of speech." After that he conducted a debate during the religious assembly held after the death of the kalyāṇa-mitra Bra-bo čhen-po. His opponent was one named Yar-ston Hrul-mo (the "Ragged Scholar" of Yar-kluñs) whom the kalyāṇa-mitra Śāk-bsam and others were unable to defeat. The subject of the debate was whether one could sharpen once intellect naturally. On several occasions he defeated him, and his fame as a scholar became great. He became known as the "Lion of Speech" (sMra-ba'i señ-ge). His real name was brTson'-grus señ-ge. At the age of 22, he was installed (čhe'don mdzad-pa) at sNe-mdo. He was entrusted with the books and the religious conch (chos-duñ). Because he did not finish his studies, his two brothers took charge of the monastery. After that he was again requested to take charge of the monastery, but he did not agree. The Precious One erected a temple at sNe-mdo; and Zīg-po promised him to fill it with religious books. He took charge of the monastery (gnas-gži) and recollected the grace of his two Teachers which was manifested in (their) Worldly actions and in the Holy Doctrine, and due to which it was not necessary for him to look for religious instruction elsewhere, and which helped him to realize his Mind to be a Buddha. For their sake he performed many works, such as the preaching of

(404)

the Doctrine, mediating in disputes, etc. Some saw him as a worldly human being. When he was 23, Jo-pad of Kha-rag passed away. In order to carry out the will of the deceased, he made numerous presents (on the occasion of the funeral ceremony). At the age of 31, he practised the "Five Path" (lam-lha), and perceived the signs, of purification of defilment as the Cause, and the signs of the control of the five kinds of Vital Breath (prāṇā) as the Path, and the sign of pure vision as the Fruit. He perceived these signs as did his previous Teachers. He did not distinguish between day and night, and a wall was no hindrance for him. Besides the removal of doubts concerning the meaning (of the teaching), his spiritual experience was characterized by beatitude and lucidity, which rose in him like a flame. He danced about oblivious of all, and was unable to stop tears of joy. At the age of 33, he meditated on the (Mañjuśrī)-nāmasaṅgīti, and had a vision of the ḍam-dbyāns lha-bdun (the seven deities forming the retinue or parivāra of Mañjuśrī) inside the stalk of a lotus flower. At the age of 35, he proceeded to Lha-sa to convey offerings, and saw a light similar in shape to the lotus (ku-mu-ta, Skrt. kumuda) flower, emanating from the heart of Avalokiteśvara which afterwards disappeared above the crown of his head. At the age of 38, he accompanied Dus-gsum mkhyen-pa, who was a relative of the Precious One. He also went in the retinue of Zīg-po when the latter came to bSam-yas to make offerings. He saw a light emanating from the heart of Hayagrīva similar in shape to a broken piece of coral, and afterwards again disappearing into his heart. At the age of 40, he practised immurement at sNe-mdö, and during that time saw a red light similar to a coral which then transformed itself into Hayagrīva, the red light filling Nām-söd. The neighing of a horse was heard thrice, and on the first occasion it was heard throughout the four districts (ru) of gTsān and dbUs. On the next two occasions it was heard even beyond them. He said: "It was the sign of the coming of fame to

(40b)

the All-Knowing". At the age of 41, he was guided by dākinīs on the way to mKhar-čhu. At sMyon-kha-dga' or mTsho Hūm-sgra-sgros-pa (The Lake emitting the sound Hūm) he performed propitiations of Yāñ-dag, and the requisites for the propitiations filled a vase, and a shower of nectar fell. At the age of 44, he held a religious assembly on the occasion of the installation of the All-Knowing. Those who sat in the back rows of the crowd which filled the hall of preaching, could not hear the words of the kalyāṇa-mitra, but his words could be heard by those sitting in the back rows. At the age of 58, he came to 'Bri-khun and visited the Lord sPyan-sna to convey presents. He saw sPyan-sna as Mahābodhi, who said: "Previously your mind had reached the state of heaven, but now I shall change it into that of great heaven". He bestowed on him the Mahāmudrā. Then a thought came to him that he could not improve further his understanding of non-differentiation either in the Past, Present or Future (meaning that he had reached the highest goal). At the age of 59, he performed a funeral rite, and had a vision of Ye-śes mgon-po "with a smiling face" (Ye-śes mgon-po bžad-pa'i žal-čan, a form of Mahākāla). Then at the age of 62, he passed away on the 8th day of the 11th month (mrgaśīra) of the year Fire-Female-Sheep (me-mo-lug—1247 A.D.) amidst many extraordinary signs. After his cremation, many relics were left behind. Later when they were offering a water oblation to his image erected as Vajrasattva, the water became filled with relics. When they gilded the image, a shower of relics fell like snow. Thus the three brothers, who were similar to the Rig-gsum mgon-po, had numerous disciples, on whom they bestowed the Stream of Teaching, but the chief repositories of the Family Lineage (gduṇ-rgyud) were 'Khrul-žig Rin-po-čhe and the All-Knowing One.

Now 'Khrul-žig Rin-po-čhe: His father bDe-gṣegs čhenpo Šes-rab-'od and his mother, a yoginī of mKhar-čhu, named Byañ-čhub-sgron, who had received a prophecy from the

(41a)

ḍākinīs. She went from mKhar-čhu into the presence of bDe-gśegs čhen-po and told him about the prophecy. He agreed, and after holding a Tantric feast (*gaṇacakra*), he had intercourse with the yoginī. When she became pregnant, she saw many holy visions, and the child was born in the year Water-Female-Sheep (chu-mo-lug—1223 A.D.). He received the name of Dar-ma sen-ge. At the age of five, he was able to repeat the *rNal-'byor ma'i* mon-togs and the *rNal-'byor-gsum* (a sādhana of Vajravārahī) which were constantly recited by his mother. At the age of seven, he mastered numerous rites. In the same year he was sent to sNe-mdö into the presence of bDe-gśegs čhen-po. The mother asked the latter to teach (the boy) the Cycle of Ritual (*phrin-las*). bDe-gśegs replied: "What could he do now?" The boy then recited all that he had learnt by heart, and for the first time the father was pleased with his recitation and reading. He then taught him the rite of Vajrakila. On one occasion, when the boy was sitting on the corner of his father's mat, he ate the remains of his father's food. His step-mother became angry and came to thrash him. He ran away towards the edge of sNe-'og (n. of precipice). He was caught, and the woman was about to throw him over the precipice, when she was prevented from doing so by the ācārya Lhag-mthoñ, who sent the boy to 'Od-ma. sMra-ba'i sen-ge then said to his wife: "You shouldn't do such things! He should study!" but his step-mother did not allow him to study, and sent him to graze horses and cattle. When he was gathering cowdung, the ācārya *rTa'u-sgañ-pa* broke his basket into which he was gathering cowdung. He then took the boy to the step-mother, and said: "This boy is the son of a saintly teacher (*siddha*), and will become the object of worship of countless disciples. How is it possible to make him do this sort of manual labour?" Thus the ācārya scolded the step-mother. Since his childhood he understood all the elements of Phenomenal Existence to be dreams and illusions.

(41b)

He did not get attached to any one, and used to give away food and clothing to all who asked for it. Though his mind was not attracted to (outside) objects, he had a constant feeling of well-being, and all outside objects seemed unreal to him. Nothing was real to him, and because of this he was given the name of 'Khrul-žig, or "Remover of Illusions". At the age of 12, So-pa was invited, and he obtained the initiation into the mDo Cycle (mDo-dbañ, mDo is a section of rNin-ma Tantras). His father said: "To practise religion from inside one's heart, one must complete the recitation of a mantra of a tutelary deity", and bestowed on him the initiation of the "upper" section of the Vajrakila ritual (the rites of the wrathful deities of the rNin-ma-pa school contain two sections: the sTod-las, or "upper" rites, which consist of meditations and offering rites /sgom dañ mchod-pa 'bul-ba/, and the sMad-las, or the "Lower" rites which consists of magic practices). After having gathered all requisites for propitiations, his father made him perform propitiation rites. The father placed three pills into a vessel in order to examine the omens of the initiation rite. (After examining the omens) he found that the three pills had become nine, which indicated longevity (for his son). The father then told him to labour for the welfare of others, and that to do so one had first to work for one's own benefit. He tried hard to recite the mantra of Vajrakila, and observed extraordinary signs. He then studied extensively the system of Vajrakila and the ritual describing the use of a poisoned magic black dagger. At the age of 15, he obtained at Čhañ-khyim of 'Chos the Abhisamayālañkāra, the system of rMa, etc. from the kalyāṇa-mitra Kun-dga' and the siddha sPyi-deba. At the age of 17, he studied with great assiduity the dGoñs'-dus (the bLa-ma dGoñs'-dus, a treatise belonging to the rNin-ma school). Further, his (father) bDe-gśegs čhen-po bestowed on him the exposition of the complete doctrines possessed by him. When they brought Jo-'bum, he exclaimed: "I don't need a wife!" and turned away. His father said: "You will need a female assistant (rig-ma) endowed

with (proper) signs for the practice of the Mahāyānic Tantras! This girl possesses the required signs." Then again the girl was brought in. He then obtained the complete Cycle of the Zi-byed system and a sudden experience was produced in him. At the age of 21, he was given the teaching of all the three Lineages of the Zi-byed system, the "Early", the "Later" and the "Intermediate" ones, possessed by bDe-gṣegs čhen-po himself. While performing the propitiations (bsñen-pa, seva), he observed all the signs of the Cause; Path and Effect. Then the father told him : "Go to the hermitage and make the request for the complete set of doctrines of Zig-po." When he came to Zig-po, the latter said to him : "I can entrust my Doctrine to this one ! This one is capable of becoming a Master of the Doctrine ! Death is a possibility (lit. mi-res bus-mo-la 'bab-pa, "a man may become a knee-bone", i.e. he may die). We must do it to-night!" He bestowed on him the complete teachings of the three, the "Early", the "Later" and the "Intermediate" Lineages, and principally the "Later" Lineage. During his initiation into the mandala of the bDe-mčhog nam-mkha' dñi mnam-pa (Śrī-Saṃvarakhasamatantra-rāja-nāma, Kg. rGyud-'bum, No. 415), an extraordinary faith was produced in him, in which he did not differentiate between the Teacher and the principal deity (of the mandala). The Teacher transformed himself into a body of light and his mind, realizing the nature of non-substantiality and matter (snañ-ba) became blissful, lucid and free from constructive thoughts. Then the Teacher led him into the "House of auspicious signs" (rTen-'brel-gyi khañ-pa, a Tantric rite), and entrusted to him the Spiritual Lineage. At the age of 22, at the time of the death of bDe-gṣegs čhen-po, he felt a strong sadness, and the latter said : "You mustn't grieve at the death of the Yogin. Though you didn't train your mind in the method of Logic (rTog-ge'i rigs-pa), you are endowed with the ability for inner investigations. Therefore practise assiduously mental concentration and great benefit for living beings will arise." On the day

of the funeral, though oppressed by strong grief, he saw an extraordinary dream during the night. Following it, during the cremation rites, an image of Avalokiteśvara and the heart (of the Teacher) left unburnt, were recovered by him. They were snatched away by his step-mother, but he did not feel hurt. Because of persistent talk by the Dharmasvāmin Žig-po that he was to die soon, he journeyed to 'Bri-khün to convey numerous presents, which included a sTon-dhū-thul turquoise and seven horses. On his return he erected a tomb. Before he had finished it, sNe-mdo-ba also passed away. At the age of 26, he succeeded in finishing the tombs. He then sent Ras-pa rDo-rje-dpal to India and Nepāl (Lho-bal) to make a golden parasol and a gañjira. After completing the work, he sent it, and himself proceeded to Oddiyāna (U-rgyan) and became known as U-rgyan ras-pa. At the age of 29, he settled at rTse-ba-sgañ and looked after numerous disciples, who included Thāñ dBuS-pa and others. The Teacher and the inmates of the three monasteries (dgon-skor-gsum) held frequent consultations. In the end, they decided that 'Khrul-Žig-po was to become abbot. sNe-mdo, the All-Knowing told him: "You should stay in a hermitage and spread the Meditative Lineage (sgrub-brgyud). Whereas I shall stay at sNe-mdo and spread the Lineage of Preaching (bśad-brgyud)." But the monks of rTse-sgañ and the lay-supporters did not approve of this arrangement. The alms-givers brought presents to him and when their spokesman addressed him, he said instead of "Please don't go!", "Please go!", and all laughed (at his mistake). He exclaimed: "This is an auspicious omen!" At the age of 30, he settled in the hermitage and occupied the abbot's chair. At the age of 31, the two saintly scholars proceeded to Yar-kluñ's to meet the pāṇḍita Dānaśīla. When they were performing the homa offering, they observed that the fiery signs were somewhat unfavourable. The pāṇḍita said: "This won't harm you!" On this occasion (de-res) he obtained from Dam-pa'gar at Thāñ the Cittotpāda rite (Thugs-bskyed čhen-mo) and

(42b)

the lesser precepts of observing morality (*bsruṇ-sdom-čhuṇ*). At the age of 32, he came to 'Bri-khūṇ and received ordination in the presence of sPyan-sṇā and Lha dKon-mičhog-'phel. He made numerous presents. He bestowed on them the complete exposition of the Doctrine. During the same year he made them enter the "Auspicious House" (*rTen'-grel khaṇ-pa*) where they obtained the complete guidance and initiation of the Five Paths (*Lam-līṇa*). At the age of 41, he journeyed to sTod-luṇs and mKhar-čhu, and laboured for the welfare of others. Those endowed with clairvoyance saw him as Dain-pa (*Saṇis-rgyas*). At the age of 42, he proceeded to Phag-mo-gru to convey presents. rGyal-ba Rin-po-čhe was pleased, and even returned his salutation. He obtained a detailed exposition of the Doctrine, and received numerous presents. At the age of 43, he satiated with precepts the siddha Me-loṇ rdo-rje (Me-loṇ rdo-rje, a famous *rNiṇ-ma* siddha, b. 1242 A.D., died in 1303 A.D. according to Sum-pa mkhon-po, JASB, /1889/, N.2, p.57), and others. At the age of 44, he invited his own son a sādhaka (*sgrub-pa-po*) from Phag-mo-gru, and appointed him as abbot of the hermitage. At the age of 45, he proceeded to gÑal to consecrate the image of rDza-dmar-ba. On route and in the vicinity of gÑal he appeased diseases and quarrels. During that year sPyan-sṇā dPal-čhen was appointed by the All-Knowing One (*sNe-mdö-kä*) to the chair of rTse-sgai. When he was 48, Dus-gsum 'mkhyen-pa was sent to Lho-brag. When he was 49, sPyan-sṇā 'Tshal-pa was appointed to the hermitage. From the age of 51, for 31 years he practised solely meditation at Zur-stod. He passed away at the age of 81 in the year Water-Female-Hare (*čhu-mo-yos*—1303 A.D.). He was reborn from a lotus flower in Sukhāvatī, and became known as the Bodhisattva rDo-rje mi-zad-pa (Vajrākṣaya). All the relics left behind after the cremation, were placed inside an image (*naṇ-rtēn*).

(434)

The eldest of his five sons, the sādhaka (*sgrub-pa-po*) Saṇs-rgyas rin-čhen (lived) between the year Wood-serpent

(śin-sbrul—1245 A.D.) and the year Water-Tiger (čhu-stag—1302 A.D.). He died at the age of 58. The second son sPyan-shia dPal-čhen lived between the year Fire-Sheep (me-lug—1247 A.D.) and the year Wood-Ox (śin-glañ—1325 A.D.), for 79 years. The third son Dus-gsum mkhyen-pa lived for 71 years, between the year Water-Mouse (čhu-byi—1252 A.D.) and the year Water-Dog (čhu-khyi—1322 A.D.). The fourth son sPyan-shia 'Tshal-pa Śākyā rgyal-mtshan lived for 73 years, between the year Earth-Horse (sa-rta—1258 A.D.) and the year Iron-Horse (lcags-rta—1330 A.D.). The fifth (son) the mahā-upādhyāya Tshul-khrims rgyal-mtshan lived for 75 years, between the year Earth-Serpent (sa-sbrul—1269 A.D.) and the year Water-Sheep (čhu-lug—1343 A.D.).

Now Dus-gsum mkhyen-pa: He was born as son of 'Khrul-Zig-pa and lady 'Bum-rgyan. He was ordained by the upādhyāya of Zul-phu named Byañ Na-bza' phred-gsol. He became a disciple of the younger brother of 'Bri-khuñ-pa. A yogic insight was produced in him. He obtained many doctrines, and received the final monastic ordination from the upādhyāya Mi-nag and the ācārya Yon-tan-'od. gČuñ ('Bri-khuñ-pa) presented him with his own vestments and sent him away. He obtained the Doctrine from his father with gTsāñ Brag-nag-pa. Together they listened to (the exposition) of the complete Cycle of the "Later" Lineage and of numerous Cycles belonging to the rNīn-ma (Tantras). He also obtained numerous doctrines from the elder brother, the sādhaka. He also gained most of the science of sNe-mdö-ba, the All-Knowing. From the age of 34 till the age of 43, he practised exclusively meditation at the monastery of Lho-brag sTeis-čhen-po. At the age of 50, he erected the tombs of the Precious 'Khrul-Zig-pa and of the Sādhaka after their passing, and occupied the abbot's chair. He looked after numerous disciples. The three sons of dPyan-shia dPal-čhen: The first (was) sPyan-shia Kun-rgyal (who lived for) 35 years, between the year Earth-Serpent (sa-sbrul—1269 A.D.) and the year Water-Hare (čhu-yos—1303 A.D.). The second (son) Yon-

(43b)

tan rgyal-mtshan (lived for) 54 years, between the Iron-Horse (lčags-rta—1270 A.D.) and the year Water-Hog (čhu-phag—1323 A.D.). The youngest son Drin-čan-pa (lived for) 63 years, between the year Water-Bird (čhu-bya—1273 A.D.) and the year Wood-Hog (śin-phag—1335 A.D.). 'Tshal-pa's son the great ascetic (bya-bral. čhen-po) Kun-dga' rgyal-mtshan (lived for) 76 years, between the year Earth-Hog (sa-phag—1299 A.D.) and the year Wood-Tiger (śin-stag—1374 A.D.). Drin-čan-pa's eldest son—the hermit (ri-khrod-pa) Ye-ses bzañ-po (lived for) 42 years, between the year Iron-Mouse (lčags-byi—1300 A.D.) and the year Iron-Serpent (lčags-sbrul—1341 A.D.). The youngest gTsug-rgyan Yid-bzin nor-bu Kun-dga' lhun-grub (lived for) 72 years, between the year Water-Ox (čhu-glañ—1313 A.D.) and the year Wood-Mouse (śin-byi—1384 A.D.). His eldest son mKhas-btsun Don-grub rgyal-mtshan (lived for) 42 years, and was born in the year of the Ox (glañ-lo—1337 A.D.). The youngest son Rin-po-čhe Chos-rgyal-ba: he was born at rTse-sgān in the year Iron-Male-Dragon (lčags-pho-'brug—1340 A.D.). From childhood he was characterized by brighter faculties than others. He recollected the work he had performed (in his former lives), and manifested a great power of mind. Without paying attention to difficulties, he became one possessed of all (branches) of knowledge. From the age of 8, he mastered without difficulty (religious) dances, rites (phrin-sgrub), astrology (Indian tradition), and other branches of (knowledge). From the age of 9, he mastered by heart the Guhyagarbha-Tantra (gSañ-sñiñ) and the Cycle of (Vajra)kīla (Kg.rGyud-'bum, No. 832). He also learned by heart the (above) Tantra, its subdivisions (sa-gžuñ), its commentary and summary (khog-dub), together with notes (mčhan) on it and verbal commentaries (gsuin-sgros). At the age of 12, he became abbot. He used to preach without interval throughout the summer and winter semesters (dbyar-čhos and dgung-čhos). He studied assiduously with his father the initiations, expositions and precepts of the three Lineages of the Zi-byed

system, the "Early", the "Later" and the "Intermediate", together with their permissions (lun). He also studied extensively the "Old" and "New" Tantras, and preached from memory the large texts. When a bride was brought (to him) after consultation between all (his relatives), he felt afflicted, and in company with three disciples, four in all, fled away, having heard of the fame of sKyes-mchog Rin-po-che. He met sKyes-mchog-pa, who was residing at rGyabrag, and an extraordinary faith was born in him as soon as he had seen the Teacher's face. "From where did you come?" inquired sKyes-mchog-pa. He replied: "From the hermitage of Gra". "O! You are the nephew of Zig-po Rin-po-che", saying so he joined the palms of his hands before his chest. "Take from this house whatever you need", said the Teacher. He felt very pleased. He then listened to (the exposition) of the meditation of the Lineage of the Meaning, and attended lectures (tshogs-chos). After two or three months he was asked to return, and came back. Then he obtained from his father all the secret precepts in the manner of a vase filled to the brim. From the "Great Hermit" (Byabral chen-po) he obtained the Phyag-bzes (method) of 'Khrul-Zig-pa, the Cycle of doctrines of the Dags-po bKa'-brgyud, the initiation into the Vajramala, and other texts, which were not found at rThe-sgan. He also obtained from the guru A-mogha-pa numerous initiations of the "New" Tantras and many permissions (lun) from gTsan-pa Lu-n-ma-n-po, beginning with those of the bKa'-gyur. Then at the age of 18, he proceeded to sMan-cig and propitiated Phyag-r dor bDe-khros. After that he worshipped many tutelary deities of the "New" and "Old" Tantras. He practised the method of rMa which belonged to the "Intermediate Lineage" (of the Zi-byed), and an understanding of the Mahamudra was produced in him. After that, for two years he performed the propitiation of the Lam-lia ("the Five Paths"), and observed many extraordinary signs. Then for one year he practised the meditation of the "Three Paths" (lam-gsum, belongs to the Zi-byed). About

(44a)

that time, when meditating at Dawn, he had a vision of the Guru of the Lineage (*rten-rgyas bskyed*) on whose images he had concentrated assiduously. His faith then increased in power, and as soon as he had prayed earnestly, many doors of mystic trance were opened (before him). For six months he practised the *sādhana* of *dBañ-gcig-ma*, and saw in a dream his body transformed into a luminous form, and then absorbed into the heart of the Teacher. He practised occasionally the (method) of the "Early" Lineage, as well as the method of So. Thus he hoisted the banner of meditative ascetics. The Sun of yogic insight shone inside him, and the darkness of Ignorance vanished. Then the fetters of the differentiation into subject and object (*gzuñ-'dzin*) fell off, and his power of love and commiseration increased. He developed the faculty of faith (*dad-pa'i dbañ-po*) in all the devotees (his disciples). He thus took his place among his predecessors (in the Lineage). Even the daily labours of this great man, could not be grasped by mind. At Dawn he used to begin (with the recitation) of the Refuge formula (*skyabs'-gro*) and the *Cittotpāda* (*sems-bskyed*), and meditated on the "Five Paths" (*lam-lha*) till day-break. Then he recited the mantras of *rTshe-sgrub* (the mantra of *Amitābha*), the *rNam-'Joms* (the mantra of *Vajradhara*), the *sMe-brtseg* (*Kuñḍalī*; the first insures longevity, the second—removes defilements, the third—purifies the body). After that he used to arrange offerings (*mchod-pa*), recite praise, prayers, offer confession (*tgyun-bśags*), and offer a *gtor-ma* made of white butter (*dkar-gtor*), etc. After finishing his morning tea, he recited the *Prajñāpāramitā* (*mdo-sgrub*) and prepared many kinds of *gtor-ma* offerings. Then he recited the prayer of the Lineage called *Dus-gsum-ma*, and retired for his morning meditation.

After finishing his mid-day meal, he recited the *Narak Doñ-sprugs* (name of a *rNin-ma* rite, well-known in Sikkim), and the *dhāraṇī* of *gZa'-yum* (*Rāhula* and his *śakti*). After that he retired for the evening meditation. In the

evening he recited 21 times the stotra of the Tārā. At dusk he performed a hundred prostration, the Seven branches (Yan-lag bdun-pa), made a general confession (spyi-bśags), and made offerings to the Religious Protector. After it got dark, he recited the Nam-mkha' sgo'-byed (name of a gCod ceremony), and offered gtor-mas to sKyed-dbuins (name of a deity). He also constantly meditated during the day according to the method of sKam and the sPyod-yul (gCod). Such were his usual daily labours. In the above manner he practised exclusively meditation, and observed many extraordinary signs. One night, when he was performing the sKoīs-brgya-rtsa (a hundred offerings), he saw in a dream that much puss and blood had come out from his body, and that his flesh became emaciated. Then he saw his flesh detached from the bones which assumed a greyish colour. During his propitiation of bDe-khros, (he saw) himself sitting on (the summit) of Mount Meru (Ri-bo mčhog-rab), then he got a vision of the three thousand worlds, and his body grew very large. During his initiation into the Cycle of the Venerable One (tje-btsun-ma—Vajravārahī), he saw the Teacher as the Venerable One. During his propitiation of (Vajra)kila, a red light of the size of an offering lamp, emanating from the magic dagger, was observed for many days. In a dream (he saw) himself holding with his hand (two) opposite mountain peaks, and beating them like cymbals (čha-lañ). During his propitiation of Tshe-bdag (a form of Yamantaka), he saw in a dream that he drank out all (the water) of the gTsāñ-po. During the offering of the 14th at bSam-gtan-glin, Legs-ldan Nag-po (Kṛṣṇa) came down from the roof of the house and appeared in front of him. All saw him (Kṛṣṇa) descending. At the time of an eclipse of the Moon, when he was performing an offering rite to bDe-khros, and had finished the rite to the Mundane deities, and was about to begin the rite to the Supermundane deities, his body became luminous, fire lit up, and stood out clearly for a considerable time. After finishing the rite, he expressed his satisfaction. When he was asked

(454)

about this he said that at the time of the manifestation of (the deity) in front of him, the tutelary deity was seen clearly entering the fire. He was able to offer the homa offering to the (god), in the manner of a man giving it to another. Later there appeared dākinīs and Religious Protectors, and partook of their shares. bDe-khros and (Vajra)kila had been the tutelary deities of the previous teachers (of the Lineage). During the initiation rites, these two were the greatest in manifesting their blessing. During the initiations a sick man had his disease cured. They also restored the power of speech to dumb ones. During the performance of medicinal rites, the quantity of medicines increased and numerous were the signs of blessing. He used to perform his usual work in the manner of previous teachers (of the Lineage). He spent all his property (in payment) as soon as received for the memorial services ('das-mčhod) for previous teachers (of the Lineage), erected images, distributed provisions to the poor, and presented offering lamps in the Upper and the Lower Chapels. Five years after Rin-po-čhe gTsug-rgyan-pa's death, he bestowed the initiation and the exposition of the "Five Paths" (lam-lha) on a small number of disciples, who included the latter's son, the bLa-mia 'Od-zer, and others. Then he preached every summer and winter the initiations and the expositions of the Three Lineages of the Zi-byed system, the "Early", the "Later", and the "Intermediate." The benefit for living beings increased. His fame spread over the surface of the Earth. Many kalyāṇa-mitras became his disciples, and the most excellent among them was sKyes-mčhog Rin-čhen bzañ-po. He himself admitted that he was an incarnation of Indrabhūti. He had also numerous disciples, such as the bla-ma Grags-don-pa, gTsañ-pa bLo-bzañs-pa, rTogs-ldan Grags-lhun-pa, and others. At the age of 70, from the autumn of the year Earth-Female-Ox. (sa-mo-glañ—1409 A.D.) his health became impaired. They applied themselves with diligence to rites, etc. One day he gave instructions to each of his sons, pointing out to them their respective monas-

(45b)

teries and works. "You, Ses-rab bzañ-po, should look after these books in the book-case. You shouldn't abandon the hermitage of sMan-gčig and should foster the interest of living beings according to your abilities." Having imparted instructions as above, he passed away into the Pure Sphere (Dag-pa'i dbyiñs). He had seven sons: Byañ-čhub bzañ-po, Dar-ma rin-čhen, 'Od-zer rgyal-mtshan, the sGrub-pa-po (sādhaka) 'Jani-dbyañs, Byañ-čhub dpal-ldan, Kun-dga' bses-gñen, the Dharmasvāmin Rin-po-čhe Ses-rab-bzañ-po. The Dharmasvāmin Ses-rab bzañ-po was born in the year Fire-Male-Tiger (me-pho-stag—1386 A.D.). In childhood he obtained the complete precepts from his father. He also knew the rituals. At the age of 24, he bestowed the exposition (of precepts) on sGo-mo Rin-po-čhe Ye-šes-dpal-ba and others, and became a Teacher. After that he constantly laboured for the welfare of others at both Lho-brag and Gra. He was endowed with the understanding of the Mahāmudrā, and was strict in the observance of the pure moral code of a monk. From this Master of the Lineage of Teaching, we ('Gos-lo) obtained the Three Lineages of the Ži-byed system, the "Early", the "Later", and the "Intermediate". Rin-po-čhe Byañ-bzañs-pa's son the bla-ma Kun-dga' rdo-rje was born in the year Wood-Male-Horse (śin-pho-rta—1414 A.D.). In his childhood he studied extensively with his father the method of Māyā (sGyu'-phrul) of the "benign" (Ži-ba) and "wrathful" (khro-bo) aspects, the Cycle of Vajrakila, and other systems. He also heard much from his father and the Rin-po-čhe Ses-rab bzañ-po the complete Cycle of the Ži-byed system. Even now this (Teacher) is still alive, benefitting numerous disciples. The eldest son of the three sons born to sMra-ba'i seiñ-ge, known as the "All-Knowing" (Thamis-čad mkyhen-pa), had been a pandita in the South of India, named Lokyatrīnātha. By the power of his learning in both the Tantras and Sūtras, he was able to overcome others in philosophical disputes. He had about six excellent disciples. He was reborn as the great Sa-skya-pa Kun-dga' sñin-po. After that he became a pandita

(46a)

named Prajñāmatiśrī in Jālandhara, endowed with some miraculous powers. With the help of his miraculous powers he visited the country of Odḍiyāna. There he visited the Svayambhū-caitya (Raṇ-byuṇ-gi mchod-rtēn). On the four sides of this caitya, four great pāṇḍitas in turn bestowed on him the initiation of the vase (kalaśa-abhiṣeka) and the other degrees of initiations. At that time he was blessed by the Tathāgatas who filled the entire Sky. He was bathed by Locanā (sPyan-ma, name of a devī) and other deities. He was worshipped by gZugs-rdo-rje-ma (Rūpavajrī) and other goddesses. After that he proceeded to various cemeteries, such as the Padmakūṭa cemetery (Pad-ma-brtsegs) and others, to perform Tantric rites. Due to the shortness of the time spent by him in meditation, these Tantric rites endangered his life, and he passed away at the age of 49. From there he came here, such is his story told by himself. He was reborn in the year Fire-Male-Mouse (me-pho-byi-ba—1216 A.D.). When he was nine months old, his mother took him to the place where Te-ne had been cremated at Ri-khrod, and he recollected fully all the circumstances of the cremation. At the age of 7, he mastered reading and grammar, after a single explanation by the Teacher. He also learned from gNags-ston rNal-'byor-'bum grammatical treatises (śāstras), such as the Rīg-bklaṅ and others.

(46b)

After having studied for seven days, he was able to read with ease the printed script. Later he was able to distinguish between the styles of scripts, paintings and images of India, China, Odḍiyāna, and other countries. At the age of eight, he was able to perform the rite of the bKa'-brgyad (name of a rNīn-ma ritual). He offered to his parents the food that remained after the Tantric feast (gaṇacakra) accompanying the rite, and pleased them. At the age of ten, he joined his father in propitiating (their) tutelary deity, and a mystic trance, during which he did not distinguish between day and night, was born in him. Thus this (Teacher), who was endowed with the nature of a Bodhisattva (rigs-l丹) and had

obtained a mass of merits as his birth right, attended, in general, on more than 16 teachers, and especially secured from rGya, the "All-Knowing", the light of the boundless scriptures. From Lhag Ru-ba he obtained an excellent discriminative understanding. From a great Indian pañdita he obtained the foundation of the true meaning (yid-čes don-gyi gnas). From 'Ji Ri-pa he obtained the rite of the "external" and "inner" maṇḍalas (Phyi-nañ dkyib-'khor; the nañ dkyib-'khor belong to the Anuttara-Tantra; the "External" to the other Tantric systems). From lDum-ra-ba he learned the (habit) of earnest study which purified the symbolical and individual streams (dpe-rgyud). From 'Bri-khuñ-pa he learned the manner of labouring for the welfare of others. From Ri-khrod-pa he obtained the "heat" of blessing by which he was able to subdue demons. From Bañ-rim-pa he obtained the vital power (gnad-kyi mtshan) of hidden precepts. From the kulapati (rigs-bdag—his father), he himself obtained the understanding of the theory. Because he was able to master a subject by merely reading about it, or merely hearing about it, he became known as "All-Knowing". His real name was bSod-nams-dpal. He also composed numerous śāstras on the "Old" (rNin) and "New" Tantras, and on many other branches of knowledge. From lDum-ra-ba he obtained especially the sayings of the scholar Tre-bo mGon-po and became an expert in the system of Tre-bo. Through meditation, he obtained many realizations in the Tantras. He passed away at the age of 62 in the year Fire-Female-Ox (me-mo-glañ—1277 A.D.). The eldest of the three sons of the "All-Knowing" (was) Kun-dga' bzai-po: The Dharmavāmin rGod-tshañ-pa, the Great, having passed away in the year Earth-Male-Horse (sa-pho-rta—1258 A.D.), was reborn in the same Horse year (rta-lo—1258 A.D.) at sNe-mdö as son of sNe-mdö-ba, the "All-Knowing", who was then aged 43: Till the age of six, the child used to repeat frequently: "I am rGod-tshañ-pa!" He also used to say that he had been Mid-la. He pretended that he could not speak till he

(47a)

was three. From the age of four he mastered reading and writing. From the age of seven, he used to preach to the retinue. Till the age of 12, he obtained from his father many sādhanas and Tantras of the rNīn-ma school, mastered them, and preached them to others. He also taught ritual. At the age of 12, he gathered disciples from different parts, and erected a religious seat. His father entrusted to him all the books and taught him Sūtras, Tantras, Āgamas, and Logic (Pramāṇa). At the age of 13, he taught the Śrī-Guhya-sāmājā-Tantra, and his father was pleased with the manner of his preaching. At the age of 14 and 15, he stayed in seclusion and had a clear vision of Vajrakila. He manifested some miraculous powers. Together with Saṅs-pa Tshul-sé he listened to numerous teachings of the Guhyagarbha and to those of the Three Lineages of the Zi-byed system, the "Early", the "Later", and the "Intermediate". From Saṅs-tshul himself he obtained several sūtras, such as the Samādhiraśa-Sūtra (Kg. mDo, No. 127) and others. From Mañ-yul (Dīn-ri) came the acārya Nām-trkha' ye-śes to visit his father, and to be initiated into the great initiation of the Māyā (sGyu-phrul) and others. The son assisted in the rite as karma-ācārya. At the age of 16, Ba-ri-ba admitted him to be an incarnation, and dBon-po Chos-kyi gzi-brjid was sent to offer him numerous presents. After that sPyil-dkar-ba himself having come, they taught each other numerous doctrines. From his father he received the initiation into the Kālacakra. At the age of 17, he met 'Tshal gSer-khaṇ-pa on the way to 'Bri-khuṇ, and obtained (from him) many doctrines. He then went to worship the image of Śākyamuni (Jo-bo) in Lhasa, and after that journeyed to 'Bri-khuṇ, and took up ordination. At the age of 18, he listened to numerous expositions by his father at sNe-indo. His yogic insight broadened. He accepted his father as his matchless first Teacher (mūla-guru, rtsa-ba'i bla-ma). His 19th year he spent in a similar manner. In the year Fire-Mouse (me-byi—1276 A.D.) the troops of the prince (rgyal-bu) A-rog-čhe (Aruyči) arrived.

(47b)

In the year Fire-Ox (me-glañ—1277 A.D.) his father went to mKhar-čhu. He was invited by the Dharmasyāmin Ba-ri-ba, and proceeded to La-stod (near Diñ-ri). During the year his father died at mKhar-čhu. On his return from gTsāñ, he performed pompous funeral rites. In the year Iron-Serpent (lčags-sbrul—1281 A.D.) he met the siddha Señ-ge-grags at sNe-mdo, who imparted precepts to him. At the age of 25, in the year Water-Horse (čhu-rta—1282 A.D.) he met U-rgyan-pa. At Chu-lug, gYam-bzañs and 'Dod-mkhat he heard twice the Mahāsiddha (Grub-čhen-pa, U-rgyan-pa) reciting the commentary on the Kālacakra-Tantra (the Vimalaprabhā). At the age of 36, in the year Water-Serpent (čhu-sbrul—1293 A.D.) he obtained from bCom-Ral (bCom-ldan Rig-ral) the basic text of Sa-ba-ri (Mahāmudrā-vajragūti-nāma, Tg. rGyud, No. 2287), and other texts. In the year Earth-Dog (sa-khyi—1298 A.D.) he invited the lo-tsā-ba Grags-pa rgyal-mtshan (the Yar-kluñs lo-tsā-ba) and obtained from him the Hevajra, the Nā-ro 'grel-chen (Vajrapādasārasaṃgrahapañjikā, Tg. rGyud, No. 1196), the Commentary on the Sekoddeśa (Paramārthaśaṃgraha-nāma-Sekoddeśā-tikā, Tg. rGyud, No. 1351), the Upadeśa-mañjarī (Man-nag sñe-ma, Śrīsaṃpuṭatantrārajaṭikāmañjarī-nāma, Tg. rGyud, No. 1198), the Ka-la-pa (Kalāpasūtra, Tg. sGra-mdo, No. 4282), and many other Indian and Tibetan grammatical works. Later he obtained the Acala-Tantra (Kg. rGyud-'bum, No. 432) and the Bya-ba btus-pa (Kriyāsaṃgraha, Tg. rGyud, No. 2531). When he was 43, in the year Iron-Male-Mouse (lčags-pho-byi-ba—1300 A.D.) Ba-ri-ba passed away. He passed into the Sphere of Great Peace (Zi-ba-čhen-po'i dbyiñs), the Dharmakāya, in the year Fire-Dragon (me-'brug—1316 A.D.) at the age of 59. The middle son Kun-dga' mgon-po (lived) for 56 years, between the year Wood-Ox (śin-glañ—1265 A.D.) and the year Iron-Ape (lčags-spre—1320 A.D.). The youngest son—Kun-mkhyen Kun-dga' don-grub (lived) for 61 years, between the year Earth-Dragon (sa-'brug—1268 A.D.) and the year Earth-Dragon (sa-'brug—1328 A.D.).

The Dharmasvāmin Žig-po's disciple named Sañsrgyas ras-pa: he was born at Žin-tshigs of Phu-thai 'khun-pa-sa, and belonged to the 'Briñ clan. He was the last of the three sons of father mKha'-gro and mother Sruñ-skyid, and was born in the year Earth-Female-Hog (sa-mo-phag—1203 A. D.). In this year the 'Bri-khuñ Dharmasvāmin reached his 61st year. This appears to be the year which preceded the coming to Tibet of the Kha-čhe pañ-čhen (Śākyasrī). From his childhood he remembered nothing but death. In his youth he met for a short while rGyal-ba Te-ne. He obtained the lÑa-ldan (name of a system of 'Bri-khuñ-pa) from rJe sPyan-sna of Phag-mo-gru. When he saw Žig-po on the road, returning from Tsa-ri, he felt faith born in him. At the age of 23, he came to him, and offered him all his possessions. Having taken up the upāsaka vows, he received the name of Rin-čhen smon-lam. (Žig-po) foretold him that in future he would gather about a hundred disciples. He received the final monastic ordination (upasampadā) in the presence of the ācārya sTon-pa, a disciple of Zul-phu-ba. He was then given the initiation and the exposition of the Žibyed system. For six months he performed the meditation of the "Purification of the Mind" (bLo-sbyon), and all the signs were complete. The spiritual merits of the different degrees having been properly produced in him, his Teacher became pleased.

He attended on his Teacher till the age of 21. After that he obtained (their respective) precepts from the following teachers: his elder brother the ācārya sTon-pa, the ācārya sTon-pa of Mon-'gar-ba, the ācārya Yon-btsun of bSam-yas, dbOn Rin-po-čhe at 'Bri-khuñ, Khams-sgom Žig-po at Ru-mtshamš čhu-bzañs, Ko-brag-pa, Khro-phu-ba, Señ-yes, the siddha of Ti-se (Kailāsa), the ācārya Gur-ston at Lho-brag, the ācārya Ri-khrod-pa at mKhar-chu, sPyan-sna Gais-dkar-ba, Śākyā dGe-sbyon, the ācārya dPon-sgom, Gra-pa sTon-gžon, the ācārya sDe-snod-pa of Gru-śul Lha-ri, the ācārya sGom-pa of dMyal, the ācārya kLu-sgom, and the bla-ma bZan-mo-

(48a)

ba. The manner of his meditative practice; he was bound by a vow (given) in the presence of his Teacher, to practise meditation for 12 years. He practised it for three extra years. The localities where he practised meditation (*sgrub-pa'i gnas*): Gañ-dkar Ti-se (Kailāsa), a holy rock-cave in sPu-taris, the cave of sPa-gro sTag-tshañ, Gañ-bzañ, Jo-mo Kha-tag, La-yag, Gañ-phug, mKhar-čhu, the Snows of Cha-luñ, the Snows of gZan-lia-mdā', gYag-mtsho of Mtsho sna, and Luñ-stoin (desert valley) of Sa'-ug sTag-sgo. Having crossed the Pass of La-čhen in Mon (La-čhen in Sikkim), he arrived at a place called "The valley of Revati" (Revati'i luñ) and the lake Mu-le-goñ which was said to be the residence of Revati. In its neighbourhood there was great danger from wild animals. Then he saw the river Gañgā, and visited an Indian grass-hut village (*rtsa'i spyil-po-čan*), and felt that it had been the place of his former birth. (He also visited) Dags Lha-sgam-po, sKyozur, situated near to his own village, and dGon-dkar. He had an unattached mental attitude towards his own merits. He was able to subsist on one breath per day, move through the Sky in a cross-legged posture, and cover long distances during his journeys. His other attainments he kept secret and did not speak about them (to others). In other words, he (had visions) which could not be described by words. Later he spent some time in looking after the welfare of others at the monastery of Čhar-ma. He manifested the appearance of passing into Nirvāṇa at the age of 78, in the year Iron-Male-Dragon (lčags-pho-'brug—1280 A.D.). The above information I have condensed from his Life-story (*rnam-thar*) composed by his personal disciple named Myañ 'ban-po Dharmasimha. The Doctrines which belonged to the "Later" Lineage (of the Ži-byed) were called "Phyag-rgya čhen-po dri-med thigs-pa phyag-bžes-kyi skor", or "The Cycle of Methods of Drops of the Immaculate Mahāmudrā". (Here the term) Mahāmudrā denotes the Mahāmudrā doctrine of Maitrī-pa, because Dam-pa Sañs-rgyas had been a personal disciple of Maitrī-pa. (The term) "Immaculate" means the sayings of Dam-pa (Sañs-

(48b)

rgyas). (The word) "method" means the methods of the precepts which differed slightly from those of the other doctrines. These precepts by their nature belong to the Prajñāpāramitā, but follow the Tantric system. In the Commentary on the De-kho na-ñid bču-pa (Tattvadaśaka-nāma, Tg. rGyud, No. 2236) by Maitrī-pa the system is explained as though it was a Prajñāpāramitā doctrine, but had much in common with the Tantras in its practice, as mentioned in the Hevajra-Tantra. He (Maitrī-pa) said: "These precepts are not based on the meditation on deities, and do not follow the system of the four mudrās" (Dharma-mudrā, karma-mudrā, samaya-mudrā and mahā-mudrā. Advayavajrasamgraha, ed. by Haraprasad Shastri, Gaekwad's Oriental Series, No. XL, p. X: dharma-mudrā—Absolute Nature; Karma-mudrā—female associate; samaya-mudrā—a deity mentally created/or the Tantric vows/; Mahā-mudrā—the Wisdom of the Absolute). For this reason it is not classified in the Tantra. This agrees with the above statement by Maitrī-pa. This definition includes only the precepts known to the general public. Otherwise it is said that Dam-pa bestowed the initiation into the Kālacakra system on Phyar-chen and 'Ban Gun-rgyal (this means that he preached the precepts basing himself on the meditation on deities), and that he had also bestowed on many/others/the precepts of the karma-mudrā (i.e. he preached all the four mudrās). Therefore it is wrong to say that the Doctrine of sDug-bsñal Ži-byed of Dam-pa (Sañs-rgyas) does not contain Tāntric precepts. Having been described as following on the Tantras, the "Ā-li Kā-li" initiation and other rituals (should be considered) as imitating the Tantras. But because they are not genuine (Tāntric rites) one should not mistake them for true Tantras. The "Ā-li Kā-li" initiation should be considered to be similar to the exposition of the dhāraṇīs of 42 letters mentioned in the Prajñāpāramitā-sūtra (which is not a Tantric work). In this system which consists of two sections—the section of the ordinary doctrines (thun-moñ) and that of the extraordinary doctrines (thun-moñ-ma-yin-pa'i chos), the section of "ordinary"

(49a)

doctrines contains the mDo, the Tantra together with their rituals, the bKa'-babs with the "Oral Tradition," the "Immaculate" (Dri-med) together with the Phra-tig, and the Dar-tshags together with the bSad-'bum. Firstly, here mDo means the sPyi-mdo (General sūtra)-Čhu-kluñ mñon-par rol-pa'i mdo, and the dGos-mdo (Special sūtra)—the Ses-rab sñiñ-po (Bhagavatī-prajñāpāramitā-hṛdaya, "Catalogue du Fonds Tibétain. Les mDo-mañ", by M. Lalou, Paris, 1931/p. 40, No. 101 The "General" Tantra—the sDe-snod gsal-byed; the "Particular" Tantra, or sGos-rGyud-Čhu-kluñ čhen-po; the Ritual (phyag-len): the Great and Medium dBañ-khor (dBañ-khor čhe'-briñ); the three Lam-rim, great and small; the bKa'-babs sñan-brgyud known as the Four bKa'-babs (bKa'-babs-bži), and its Lam slois sñan-brgyud-bži (Four Oral Traditions of Practice). The Dri-med Phra-tig: the Dri-med contains Six Cycles which include the "Root on which the Doctrine is established" (Chos-zug-pa rtsa-ba). The Phra-tig represents replies by Kun-dga' in answer to Pa-tshab's question about malevolent hindrances (ma-bde-ba'i gegs). The Dar-tshags bśad-'bum consists of 18 Cycles of Dar-tshags žal-gdams bdud-rtsi and others. It represents occasional talks ('phralgtam) by Pa-tshab, committed to writing by Te-ne (rGyal-ba Te-ne). The bSad-'bum contains the exposition written down by Te-ne, Žig-po, sÑe-mdo ba, and others. Among the class of "extraordinary" doctrines (Thun-moñ ma-yin-pa'i čhos-sde) one finds the Tantra and its compendium, the dBañ-lam ("Initiation and Path") and its exposition, the "Three Treasures of the Hidden" (gSañ-mdzod-gsum), and the Eight Be'u-bum (Booklet). Among the "Three Hidden Treasures": The "Hidden Treasure of the Teacher" (bLa-ma gsañ-mdzod), the "Hidden Treasure of the Tutelary deity" (Yi-dam gsañ-mdzod), the "Hidden Treasure of the Däkinis (mKha'-gro gsañ-mdzod). The Five Cycles of the Path (Lam-skor-lña) (contain): 1. the "Cycle of the Path of the Four Gates of the upāya-mārga of Bi-ru-pa (Bi-ru-pa'i thabs-lam sgo-bži'i lam-skor), 2. the Cycle of the Path of the Four spheres of the

(49b)

Upāya-mārga of Saraha (Sa-ra-ha'i thabs-lam yul-bži'i lam-skor), 3. the Cycle of the Eightfold Path of gSer-gliṅ-pa (gSer-gliṅ-pa'i lam-skor brgyad-pa), 4. the Cycle of the Eightfold Path of Āryadeva (Ā-rya-de-ba'i lam-skor brgyad-pa), 5. the Cycle of the Path of the four yoga-arūḍhas of Nā-ro-pa (Nā-ro-pa'i zuñ-ঁug bži'i lam-skor). The Eight Be'u-bum (Booklets): the Be'u-bum of the Initiation of the Hidden (Zab-mo dban-gi be'u-bum), the Be'u-bum of the Root of Identification (No-sprod rtsa-ba'i be'u-bum), the Be'u-bum of the exposition of the Oral Tradition (sÑan-brgyud-khrid-kyi be'u-bum), the Booklet (be'u-bum) on the main points of the Four Gates (sGo-bži gnad-kyi be'u-bum), the Booklet of various miracles (sNa-tshogs rdzu'-phrul gyi be'u-bum), the Booklet of Hidden Mantras (Zab-mo shags-kyi be'u-bum), the Booklet of the Dākimī protecting the Doctrine (bKa'-sruñs mkha'-gro'i be'u-bum), the Booklet of the three Royal Precepts (Man-nag rgyal čha-gsum-gyi be'u-bum). These are the classes of the "extraordinary" doctrines possessing an injunction (bKa'-rgya-čan).

The Chapter on the "Later" Lineage of the Zi-byed (system).

(504)

BOOK XIII.

The (system) of gCod-yul, and Kha-rag-pa.

Now I shall relate the (history) of the Lineage of the "gCod-yul of the Demons" (bDud-kyi gCod-yul) of the Prajñāpāramitā (so called because the adepts of the gCod-yul adhered to the philosophic doctrine of the Prajñāpāramitā). Lord Maitrīpāda (Maitrī-*pa*) had said that even in the Prajñāpāramitā mention was made of practices which imitated those of the Tantras. Because of this, the system was (originally) called sPyod-yul (Tibetan sPyod corresponds to Skrt. *gocara*, practice. The orthography gCod is a corruption of the first word. Both words are pronounced ཁୁଁ—ୱୁ in modern Tibetan). How can it (i.e. gCod) be similar to the Tantra? Because it agrees with the standpoint of the Hevajra-Tantra (sNar-thān bKa'-gyur, rGyud-'bum, Vol. I /Ka/, fol. 316b: "Meditation is said to be fruitful at the foot of a solitary tree (a solitary tree, growing in a deserted plain, is popularly believed to be the abode of demons. Because of this wide-spread belief solitary trees are never felled in Tibet, and are often worshipped by the local population), in a cemetery, in an empty cave (mātr-gṛha, Tib. ma-mo'i khyim), at night, in a solitary place, or in the neighbourhood of a village (bas-mtha')". Again it is said in the Hevajra-Tantra (sNar-thān bKa'-gyur, rGyud-'bum, Vol. I /Ka/, fol. 315b: "Having given up (his) physical body, he (the adept) should afterwards practise the rite". And again it is said (Vol. I /Ka/, fol. 315b): "Verily, should an asura, even one equal to Indra, walk in front of you, you should not be afraid of it, and should walk on in the manner of a lion" (Hevajra-Tantra, Vol. I /Ka/, fol. 315b, has brGya-byin-Ita-bu yin-na yañ). (The system) was also called the "Prajñāpāramitā cutting (the influence) of demons"

(Pha-rol-tu phyin-pa bDud kyi gCod-yul; gCod-yul means the "act of cutting asunder"). Again, because it is said in the Prajñāpāramitāśaṅcayagāthā (sDud-pa tshigs-su bčad-pa, mDo-maṇis, Vol. II, fol. 435a; sDud-pa, fol. 27a): "A Bodhisattva endowed with the power of learning (mkhas-stobs-l丹) cannot be overcome or shaken by four demons, because of four reasons: because he abides in the Void (stoñ-par gnas-pa), because he has not abandoned living beings, because he acts according to his word, and because he is endowed with the blessing of the Sugata." The followers of the gCod-system observe the above four religious injunctions, that is, they (accept) the theory of abiding in the Void, they (cultivate) compassion by not abandoning living beings, they (observe) the moral rule of the Bodhisattvas of acting according to one's word, and they strive for the blessing of the Sugata. These are the four (injunctions) which constitute the foundation of their spiritual training. The (injunction) of striving for the blessing of the Sugata (means) the taking of Refuge (skyabs-su'gro-ba), and the offering of prayers to the Teacher and the Spiritual Lineage. The acting according to one's own word, (means) to abstain from harsh actions (tho-čo ma-yin), and (to abstain) from breaking the vows, which were taken at the time of the manifestation of the Mental Creative Effort towards Enlightenment. The non-abandoning of living beings, (14) means a practice characterized by a great compassion and abstention from doing harm to demons (amanuṣya, mi-ma-yin) and others, by which one becomes free from any sort of ill-wish towards living beings, and makes them enter on the Path of Enlightenment. The theory of abiding in the Void, or Śūnyatā, (means) firstly, the abandonment of the view which maintains the substantiality of the aggregate (of the elements), which constitute the individual stream (santāna, raiñ-rgyud), and secondly, the non-acceptance of the notion of the reality and substantiality of other living beings. Now, on what ground is such a practice called gCod-yul? In the

Abhidharmakośa V, 34: Phra-rgyas spañs-pa ma-yin-dañ/
 yul-ni ūe-bar gnas-pa dañ /tshul-bžin ma-yin yid-byed-las/
 ūon-moñs rgyu-ni tshañ-ba yin. Abhidharmakośa, translated
 by L. de la Vallée Poussin, V, 34 p. 72 /Paris-Louvain,
 1925/) it is said: "Defilement (kleśa) originates from
 attachments (anuśaya, phra-rgyas), the presence (pratyupa-
 sthāna, ūe-bar gnas-pa) of external objects, and a wrong
 conception of them." That which is to be cut (is) Defile-
 ment (kleśa, ūon-moñs). If these Defilements have originated
 from attachments, external objects, and wrong conceptions
 of them, the yogin, as soon as he contacts an external object
 and rouses (in himself) past inclinations (vāsanā, bag-čhags),
 should remove (lit. cut asunder) the Defilement, which was
 preceded by a wrong conception (of the external object).
 For this reason this system was called gČod-yul (lit. object-
 cutting).

The secret precepts of the system were handed down
 from Dam-pa. The (precepts) which were handed down by
 sKyo bSod-nams bla-ma and Ram-par ser-po of Yar-kluñs,
 were called Pho-gČod, or "Male gČod." Those handed
 down by Ma-gčig (Labs-sgron-ma) were called Mo-gČod, or
 "Female gČod." Dam-pa Sañs-rgyas used to say that he
 had given three words of friendly advice (sñin-gtam) to Ma-
 Jo mChod-gnas-nia at the residence of Rog-pa of Yar-kluñs.
 Through them she attained emancipation. She herself used
 to say that she had obtained emancipation through them.
 She, a natural yoginī, preached numerous secret precepts of
 her own. Now, why is it that one and the same thing was
 called by two different names: sPyod, or "practice", and
 gČod, or "cutting asunder?" Such is the case of other texts
 also. For instance, the Lord of Wealth (Nor-gyi bdag-po)
 was sometimes called Vaiśravaṇa, which means "Son of Learn-
 ing" (rNam-thos-kyi bu), and sometimes called Vaiśramaṇa,
 which means "Son of Rest" (Nal-sos-kyi bu). Also one and
 the same person was sometimes called Nāgabodhi, meaning
 "The Enlightenment of a Nāga" (kLu'i byañ-čhub), and

(24)

sometimes called Nāgabuddhi, which means "Nāga's wisdom" (kLu'i-blo). In particular, in the Śrī-Saṃpuṭatantrarājāṭīka-mnāyamañjari-nāma (Man-nāg sñe-ma, Tg. rGyud, No. 1198) the word pīlaba (this seems to be a corruption of the Sanskrit pīṭha) is explained by two words: 'thuṇ-spyod, or "drink and practice", and 'thuṇ-gčod, or "drink & cut" (Thuṇ-gčod is a term used to designate a group of sacred places in the list of 24 Sacred Places: 'Thuṇ-gčod, ūe-ba'i 'thuṇ-gčod, ūiṇ, ūe-ba'i ūiṇ, gron-mtha', ūe-ba'i gron-mtha', etc. See Bu-ston gSuṇ-bum, vol. VI /Cha/, fol. 29a.). One should understand (sPyod and gČod) in a similar manner.

Labs-sgron: her native place (was) Khe'u gaṇ. She was born to father Čhos-bla and mother kLuṇs-mo 'Bumi-lčam. It is said that she was the sister of the lo-tsā-ba Khe'u-gaṇ 'Khor-lo-grags. She received ordination in her childhood in the presence of Gra-pa mNon-ses. She was an expert reader, and for a considerable time acted as reader of the Prajñāpāramitā for Gra-pa. As a result of reading the Prajñāpāramitā a clear vision of the Void (Śūnyatā) was produced in her.

About that time she met Dam-pa. She being an expert reader, came once to 'Dam-bu to read (a sacred text). A native of gČer-gron named Thod-pa 'Ba'-re (Thod-pa Bhadra. See Ži-byed Čhos-'byuṇ, fol. 25b), who belonged to a family in which some 23 kalyāṇa-mitras had appeared in succession, came there to perform a rite. She had intercourse with the man, and they became husband and wife, and the two went to Koṇ-po. People used to abuse her by calling her Jo-mo bKa'-log-ma (a "nun who had violated her vows") (See Ži-byed čhos-'byuṇ, fol. 27a: "Unable to stand it, they went to Koṇ-po"). A daughter was born to them, who received the name of Koṇ-lčam ("Lady of Koṇ-po"). En route to La-bar another daughter was born to them, who received the name of La-lčam ("Lady of the Pass"). When they came to gYe, three sons were born (to them) at Gaṇs-pat sPel-čig-ma: sNiṇ-po grub-pa, Grub-čhuṇ and Yaṇ-grub. Later she again dressed as a nun, and shaved her head. She obtained the initia-

tion of the Cycle of Māyā from sKyo bSod-nams bla-ma, who was returning from a visit to Khamis. While she was sitting in the assembly during the initiation, a yogic insight was produced in her. She stopped listening to the remaining portion of the initiation rite, and went outside. Then others said: "She didn't complete her initiation!" But the Teacher said: "She went away having obtained the initiation of the meaning, but you have obtained the initiation of the word only!" Later she received ordination, and stayed at various places according to her desire, preaching hidden precepts to her disciples. In particular, she made a long stay in the cave of Zañs-ri Khai-dmar (in Lho-kha, nowadays the name is written Zañs-ri mKhar-dmar. The place is famous for a beautiful image of Ma-gčig Labs-sgron-ma) attended by the Lady gYag-mo. In this manner she filled the country of Tibet with the hidden precepts of gČod, and passed away at the age of 95.

When Dam-pa (Sañs-rgyas) visited Tibet, four black birds flew round Dam-pa. When they were seen coming, they transformed themselves into four dakinīs: Labs-sgron of gYe, Ma-jo Byañ-čhub of Upper gÑal, Zañ-mo rgyal-mthiñ of gTsāñ, and sMyon-ma (the "Mad One") of Lha-sa. Jo-mo Byañ-čhub of Upper gÑal (possessed) a clear understanding of the (Ultimate) State of Nature. With the help of her benevolent mind she greatly spread the Doctrine of the Buddha.

Zañ-mo rgyal-mthiñ: She being afflicted by grief after her husband's death, Dam-pa bestowed (on her) the precepts which teach the absence of a link ('brel-med) between mind and object (dños), and she obtained emancipation.

Lha-sa'i sMyon-ma (the "Mad One of Lha-sa"): she used to settle disputes among the followers of the Doctrine, and is said to have been the person who had shown the King's Will (rGyal-po'i bKa'-čhems) to Atīsa (in the "Stotra of Atīsa", composed by 'Brom-ston, it is said: gañ-du rgyal-po'i bKa'-čhems gter tu sbas /mKha'-gros gter-kha-phyes-nas

(2b)

khyod-la gtad/Sākya-mu-ni'i 'Ja'-sa khyod-khyi drin'). The great "Sons" on whom precepts were bestowed by Labsgron: from Upper Yar (kluñs)—sNags-pa rgyal-mtshan; from Lower Yar (-kluñs)—An-ston Rin-čhen-bar; from Middle Yar (-kluñs)—Dre-na Jo-sras and Šud-bu lo-tsā-ba—the Four; rGyal-ba Grub-be, rTogs-lداn rDol-po, Sañs-rgyas gNan-čhuñ, and mNo-sgom čhen-po—the Four; Bya-ston kLu-sgrub, Khu-sgom Chos-señ, sNubs-mo Nam-mkha'-gsal, Gra-pa Hag-ston, Sa-ston rDor-'dzin, sPo-ba sGom-čhen, Nag-gi dbañ-phyug of Dags-po tshoñ-sde, rTsi-rgyal-ba of 'Phan-yul, and many others.—

(Her) son Grub-čhe: In the beginning he was very mischievous, and became known as "Grub-be, the Enemy of Goats", Ra-dgra grub-ba (because he used to steal all the goats of the villagers). On one occasion he stole a goat belonging to the magician of sTeñs-ka-ba. After he had heard that the magician had performed a magic rite directed against him, and that many of his friends had died from it, he thought that his mother possessed the means to prevent the harm, and so went to his mother's residence. The mother said to him: "You should be dead!" and saying so, she ran away. She then went to circumambulate the Mount Tsha-thañ. When she returned at dusk to her cave, Grub-be was looking for (his) mother. The mother and son met in the cave, and the mother said: "You are not without luck!" She then imparted precepts to him, and said: "Now you should lie down under the table with the offerings of the sorcerer. When he will place the offerings on the table, eat them!" He did so, and the magic power struck back at the sorcerer. At the age of 42, he entered the Gate of the Doctrine. After that he practised meditation and penetrated the meaning of the Ultimate Essence (chos-ñid, the Absolute). He composed the following verse:

Mother, who first created my body and mind,

Mother, who provided me with victuals,

Who at last introduced my mind,

(34)

I salute and praise the gracious Mother!" (The quotation is found in the Zi-ba Lam-bab, a famous book on gCod).

Later he stayed at the monastery of gYe-čhuñ gLañ-luñ, free from all hypocrisy, and became a žig-po, or "mād ascetic". He was able to subdue demons by his blessing. He was able to produce wisdom in all his disciples. He passed away at the age of 89. He had three sons: Tshe-dbañ, Khu-byug and rNal-'byor-grags (born of his first wife). Kham-bu yal-le was born of another wife. Of Tshe-dbañ's three sons, rGyal-ba sTon-gzuñs lived in Ri-mo-mdo of Dags-po, as foretold by his uncle. Thod-smyon bSam-grub (Sam-po-gañs in Yar-Kluñs, Sam-po, n. of Siva) was known as the "Snow-man (gañs-pa) residing on Sam-po-gañs" (Sam-po-gañs-la bžugs-pa'i gañs-pa). sKye-med 'od-gsal dwelt at A'-o-mdo in Upper gNal. Thod-smyon bSam-grub fought in his youth in gYe and Yar-Kluñs, and could not be defeated by any one. Having fallen ill with leprosy, he practised meditation in the snows of Ba-yul. He was cured of leprosy, as a snake sheds its skin. He slept naked on the snow of Sam-po, and when the snow melted, his (body) sunk deep into it. People threw yak tails to him, and he used them to make a garment and mat for himself. He also wore a tail as his hat. The fashion of the black hat of G-ñis-pas originated with him. He subsisted on water only. Later at Chu-rgyud-mkhar he partook of carrion. At Drañ-pa, having found scars on the nose of a leper, he sucked them, and his eyes filled with tears. Since that time his fortune increased. He presided over a Tantric feast held by dakinis at Ha'o-gañs and Jo-mo Kharag. He prohibited the killing of wild animals and fishing in the hills, from Sil-ma-la-kha as far as Koñ-dañ-la. He built a hospice and provided food, protected the Doctrine, and became a matchless saint (siddha). He had 21 male and female disciples, and 18 daughters-siddhas among them. Gañs-pa dMu-yan was a matchless one. At the age of 14, when he wished to go to Tsa-ri, he was told by the ma-mo

(3b)

bDe-l丹: "Stay on the snow-peak of Sam-bu, and imitate (your) father!" He remained. When he was going to Khra-ye-gans, his garments were drenched by a poisonous shower. After fording a river, he felt a violent stomach-ache. He lay down, pressing his stomach against a cold stone, and fell asleep. At once he was cured of the illness. He acted as mediator between Tibet (Bod) and gSer-gyu. He accepted from nomads ewes only (in order to free them). A common practice among Tibetan lamas). It is said he had more than a thousand shepherds, wearing quivers. Thus he became the wealthiest man. He introduced the custom of the continuous recitation of the bKa'-gyur. After his cremation, numerous relics were left behind. His son (was) Gañs-pa Lhun-grub. He spent ~~mae~~ years at Sam-bu in meditation, unseen by men. He made a round of 108 dangerous places, and did away with the apprehension (of demons). It is to be noted that he wore white sleeves (not a religious vestment). At the time of his death many relics were recovered (from the ashes). His son Sañs-rgyas bstan-bsruṇiṣ: When he was three, he accompanied his father. From the age of 12, he was installed by gods, demons and men. He mastered the sPyod-yul and rDzogs-chen, such as the Yañ-bdag (a rNiñ-ma deity, one of the bKa'-brgyad), the Gab-pa (Gab-pa-mñon-phyun, name of a rNiñ-ma book), and the Cycle of Avalokiteśvara, such as the Thugs-kyi ūñ-khu, the gSañ-ldan (Jäm-dpal gsañ-ldan, Ārya-Mañjuśrīnāma-saṅgītisādhana, Tg. rgyud, No. 2579), and other Cycles of Yoga. He mastered the Tshe-bdag (a rNiñ-ma deity; n. of a propitiation rite), and other texts, and obtained the fame of one able to conjure and create storms. He also established an uninterrupted preaching in the lower part of the Valley, a meditative school in the upper part of the Valley and a monastic college in the middle part of the Valley. He protected the doctrine of his father and grandfather, and became its master. After his death, numerous relics were recovered (from the ashes). Sañs-rgyas bston-bsruṇiṣ had

(44)

four excellent sons: rTogs-ldan Rin-chen sén-ge, the siddha Chos-sgro ras-pa, 'Khrul-žig dGe-bšes byar-po, and rGyud-'dzin rdo-rje. He latter on reaching the age of 3, developed the faculty of prescience. At the age of 5, he mastered meditation, and was able to preach the Doctrine. At the age of 15, he performed a funeral rite, and took over the chair of his forefathers. At the age of 16, he held a religious assembly at Lho-rgyud (Southern region), and became famous as a learned man. He preached the Doctrine extensively.— At the age of 17, he practised meditation on the snow-peak of Sam-bu. Among his numerous Lineage-holders (rGyud-'dzin) was his son Gañs-khrod ras-pa. His name was sKal-ldan rdo-rje. From the age of 3, he mastered the religious practice (spyod-lam). When he was 7, his father died, and he journeyed to gSal-rje-gañs in company of sPrul-sku sKyid-'bum. At the age of 11, he obtained many expositions of the (nature) of the Mind, headed by the A-ro Khrid-mo-čhe (The Great Exposition of A-ro/a rNiñ-ma book/). He practised asceticism and self-imurement. At the age of 13, he was nominated to the abbot's chair of his father. From the age of 15 to 26, he stayed at Sam-bu-gañs. From the age of 26, for 12 years, he secured many Teachings, hidden doctrines and mastered them. He laboured greatly for the welfare of others, and passed away in the year Water-Female-Ox (čhu-mo-glañ) at the age of 71.

Among Thod-sMyon's sons and daughters: Zlos Nam-mkha'-rgyan, Gañs-pa Mu-yan, and sTon'-tsher. sKal-ldan-pa became a disciple of the three, brothers and sister. 'Ban-po Myañ Chos-kyi sén-ge became his disciple. Then Sa-ston rdor-'dzin, Sañs-rgyas Myañ-ston, and sKal-ldan-pa; further Dur-khrod-'og-pa rTogs-ldan dol-po, and gTsāñ-pa Mañ-gro-ba, who preached to gYe-ston Sañ-rgyas of Lho-brag srib-s-mo ser-phug. The latter taught it to sGom-pa gZuñ-čhiñ-pa. Ma-geig's disciple Khu-sgom čhos-señ: he was a native of sNe-nio-khu, and listened (to the exposition of the doctrine) of the "Great Achievement" (rDzogs-čhen), and

(4b)

practised solely meditation. Later he obtained from Ma-gčig the Cycle of Meditation of the Dākinīs (mKha'-gro nāms-kyi skor). When Ma-gčig grew old, he used to massage her feet, and seeing that she was not to live long, he asked her to impart to him the complete doctrine (of gČod). Accordingly she imparted to him the precepts of the Meaning of the Lineage of the Teaching. She also foretold him that he would benefit others. Ma-gčig said: "You should give this to Don-grub (Son of Ma-gčig) also". He thought that he had to preach them to the latter, but the latter did not wish to listen (to the precepts), and for this reason it is said that Don-grub did not possess the meaning of the "Lineage of Teaching". He fell ill with leprosy, and proceeded to perform the gČod rite at a spring called Chu-mig nag-po mthoñ-ba dug-zin. After three days, he saw a vision that his heart was taken out, and carried away. After six days he saw that it was given back (to him). On the seventh day the leprosy was completely cured. He passed away at the age of 50.

His disciple Dol-pa Zañ-thal: he was a native of 'Tshur-phu. His clan (was) Dol. He was the youngest of four brothers. In his youth he studied under the kalyāṇa-mitra Khyuñ for eight years the "Six Texts of the Mādhyamaka". He was hoping that he would be given a new exposition (of the doctrine), and when this did not happen, he felt disappointed. He then presented his Teacher with his books, and images, and put on the white dress (of a layman). He then thought that he should practise meditation in a hermitage. He met Khu-sgom, and obtained from him the precepts of gČod. He used to visit places infected with dangers, and his yogic insight became equal to the Sky. He was the victor in debates. People used to say about him: "there was a man wearing the grey clothes (of a layman), possessing a penetrating mind". He became known as "Dol-pa, the Penetrating One" (Dol-pa Zañ-thal). In his later life he stayed in Lower Lugs, preached the Doctrine, and passed away at the age of 56.

His disciple rGya-nag gčer-bu: he was a native of Khrasna. On the whole, he studied extensively the (exposition) of the Doctrine. During his exposition of the doctrine of gČod at the monastery of Yar-kluñs skya'o, Dol-pa Zañ-thal came there and listened (to his exposition), but only-confusion arose. Later he discovered that Dol-pa Zañ-thal was more learned (than himself), and said: "I used to sell whey in the country of curds (i.e. I had preached to you who are more learned than me). Now, pray give me all of yours!" Then he obtained—the complete Cycle of gČod of Ma-gčig. He used to visit places infested with dangers and performed gČod rites at the spring (čhu-mig) of sBal-'dra of Yar-kluñs. Though struck thrice by lightning, it did not harm, and he was freed from his illness. He subdued with the help of the gČod rite the Black 'Ba'-ra (n. of a demon). In later life he laboured for the welfare of others at Chu-bo-ri. At the age of 70, he said: "When one wishes to merge one's own mind into the Absolute, one should do it in this manner," saying so, a light having emerged suddenly from the crown of his head, he passed out. His disciple was Sañs-rgyas rab-ston, a native of bZañ-phu brag-dmar. He possessed an extensive knowledge of all the Tantras of the "New" and "Old" classes. Later he obtained from rGya-nag gčer-bu the hidden precepts of Ma-gčig. Having given up life in his thought, he used to visit hermitages only, and passed away at the age of 80.

His disciple Sañs-rgyas dge-sloñ: he was a native of rNog-čan, and belonged to the Ba-śi clan. He was ordained in his youth, and through study removed (his) doubts. From Sañs-rgyas rab-ston he obtained the Cycles of gČod. He wandered about hermitages and perceived clearly the Ultimate Essence (Čhos-ñid). He looked after numerous disciples, and passed away at the age of 55. His disciple (was) Sum-ston ras-pa who was a native of Gra-phyi, of the village of Bya-rog-tshañ. His father (was) the priest (mčhad-gnas) dKon-mchog and his mother Mon-re. He was the elder of hi

sister. His name (was) Byams-pa. At the age of six, he obtained the initiation into transic meditation from the bLama Žān at Gra-thān, who said about him: "This one will be of benefit to living beings!" At the age of 15, his parents died. He was afflicted with grief and took up ordination at lCags-ri, and received the name of bSod-nams śes-rab. He was also called Dharmavajra. He followed on more than forty teachers, who included the ācārya bKa'-gdams-pa, mNan-čhad-pa, Žai lo-tsā-ba, Zains-ri rGyā-ras-pa, the paṇ-čhen Sāk-śrī (Sākyāśrī), Kham-bu Yal-le, Bra'o lo-lsā, Rog Ses-rab'-od, father and son, and others. He studied much the Tantras and Sūtras. Before he had completed the study of minor trades (rigs-pa phran-tshegs), he followed on 151 teachers, and mastered the trades, even that of a goldsmith. After that he followed on the bla-ma Do-pa, and at Gye-re a deep yogic insight was produced in him, by which he overcame the differentiation between that which is to be avoided and that which avoids. He also studied all the secret precepts of the gČod system. His disciple was Sañs-rgyas ston-pa. The latter's disciple—mKhas-btsun gŽon-nu-grub. The latter's disciple—gSer-glin-pa bKra-śis-dpal. The latter's disciple—Brag-po čhe-pa rDo-rje-dpal. The latter's disciple—Chos-sgo-ba Chos-kyi rgya-mtsho. The latter's disciple—rGod-phrug ras-pa. His life-story was given in the Book on Ni-gu. The Dharmasvāmin rGod-phrug ras-pa gave the instructions to me. Further, rTsi Dat-ma of 'Phan-yul taught (the gČod system) to Mi-bskyod rdo-rje. He also wrote treatises. The Doctrine was handed down by him. dPal mKha'-spyod-pa also wrote a treatise on the hidden precepts (of gČod) as well as preached them extensively to others. The Dharmasvāmin Rañ-byuñ-ba bestowed them on A-mes Byañ-čhub rdo-rje. The latter bestowed them on his son the Dharmasvāmin Rima-'babs-pa ("One who does not come down from the mountain") bSod-nams rin-čhen. The latter bestowed them on me. The above is (just) one branch.

Again, one named Dam-pa dbUs-pa was learned in the

texts and precepts of both the "Old" and "New" Tantras. He also possessed the precepts of the Ži-byed, the "Great Achievements" (rDzogs-čhen), and others. At first he obtained the hidden precepts of gČod from Ma-gčig. After the death of the Mother (Ma-gčig), he attended for 18 years on (her) son rGyal-ba Don-grub. He also composed a treatise on precepts and became a Master of the Doctrine. He bestowed the precepts (of gČod) on the bLa-ma rDo-rje bde-ba. The latter was affected by a magic rite (gtad—a magic rite which consists of placing an image of the person against whom the rite is being performed underground) performed by the magician (snags-pa) Nañ-rgyas, as a result of which his body became emaciated. Having heard about the fame of Dam-pa dbUs-pa, he obtained the precepts of gČod and practised them. He resided in a rock cave haunted by demons. He saw in a dream that at first he was fighting a black man, and that he remembered Šūnyatā, and was able to defeat him. After that a snake came out of his nose, and a severe bleeding followed. Immediately after that a yogic insight into (the Ultimate) Nature was produced in him. His body (acquired the power) of moving faster than a horse. He bestowed the precepts on sGom-pa gŽon-nu ye-ses. The latter, though possessing many precepts, was afflicted by illness, and obtained the precepts of gČod from rDo-rje bde-ba. He used to visit many localities infested with dangers and overcame his ailment. A yogic insight was born in him. He cured many of tuberculosis (gčoñ-čan). He imparted the precepts (of gČod) to the bla-ma Mi-bskyod rdo-rje. The latter was born at sNe-mo mkha'-ru. He was a Tantric. He was harmed by a rite over a dead corpse (bam-sgrub) which did not succeed, and his body became afflicted with tuberculosis. He met the bla-ma gŽon-nu ye-ses, obtained the precepts of gČod, practised them, and restored his health. He also cured many who were suffering from tuberculosis. He bestowed the precepts (of gČod) on the bla-ma Sañs-rgyas ston-pa, who was a native of Ko-ru of sGoñ-ma. He was

(6a)

ordained at Gro-sa and became learned in the Prajnaparamitā, the bDen-gñis and in the systems of rMa, So, and sKam. From Mi-bskyod rdo-rje he obtained the precepts of gČod and heard the complete (teaching) of the Lineage of Meaning (Don-brgyud) of all these (systems). A yogic insight was produced in him. He bestowed (the precepts) on the bla-ma Luñ-phran-pa čhen-po. He was also learned in the Kālacakra and the Prajñāpāramitā. He heard the precepts (of gČod) from Mi-bskyod rdo-rje, and practised them in a thorough manner. He bestowed them on the bla-ma sTangčig-pa gŽon-nu tshul-khriṃs, who was also called Jo-stan Thañ-pa. He first proceeded to Thañ-sag and received ordination. He studied the Prasannapadā (dbU-ma tshig-gsal, Tg. dbU-ma, No. 3860), the Mādhyamakāvatāra and the Tantric Cycles by Nāgārjuna under Gri'i lum-pa. From the bla-ma Thar-pa-ba and dPyal lo-tsā-ba he obtained the Abhidharmasamuccaya and the Abhidharmaśāstra (mNon-pa goñ'-og), the Prajñāpāramitā and Logic together with the bsDus-gra,¹ the Sādhana, commentary and precepts of the Kālacakra, the "Six Doctrines" of Vārahi (Phag-mo dPyal-gyi čhos-drug) according to the system of dPyal. Also many Tantras and sādhanas, such as the gSed-dmar (Śtīmadraktayamāritantrarājanāma, Kg. rGyud-'bum, No. 475). While staying at Jo-stan tshogs-pa he fell ill with tuberculosis. He obtained the precepts of gČod from the bLa-ma Luñ-phran-pa and meditated in a cemetery. Formerly he used to fall ill, whenever he felt cold, or hot. There he pressed his stomach against a cold stone, drank ice-cold water, and slept naked. He gave up himself saying: "Illness (is) joy. Death (is) pleasure". He practised (the precepts of gČod) and on the eleventh day a foul odour came out of his mouth. On the 12th day, about midnight, he vomited out all his ailments. About midday he was completely cured. Within half a month he succeeded in completing the study, overcame his disease, and

(6b)

¹ A course of Eristics.

a mystic trance was produced in him. Whenever he came across fever, plague, cancer (lhog), thogs-bčas and thogs-medkyi bdud (means physical and mental hindrances), he gave himself up with the words: "Illness (is) joy. Death (is) pleasure!" He intentionally contacted these diseases (thog'-gel drag-po byed-pa) and practised (gČod). All ailments and demons used to vanish by themselves. Great was the benefit to living beings. He resided at gSer-luṇ of sKyam. He bestowed the precepts (of gČod) on the bla-ma bSam-gtāndar, whose native place was upper Zim-si of gYe. He was born to father sPo-ra dBon-sen and mother Jo-mo bSam-me. From his childhood he was endowed with faith, commiseration and wisdom. He received ordination at the residence of the bLa-ma Jo-stan-pa. He made a thorough study of the Guhyasamāja according to the method of Nāgārjuna, the Great Commentary ('Grel-chen) by Nā-ro-pa (Vajrapādasārasaṃgrahapāñ-jikā, Tg. rGyud, No. 1186), the Prasannapadā, the Mādhyamakāvatāra, the Śūnyatāsaptatikārikā-nāma (sToñ-ñid bdun-bčupa, Tg. dbU-ma, No. 3827), the three Cycles of the Dohā, and the Bodhicaryāvatāra (sPyod-'jug). He obtained the Sadaṅga (-yoga) according to the method of Thar-lo, the Pañcakrama (Rim-lha dmar-khrid-skor), the Thugs-rje čhen-po'i dmar-khrid (name of a book, the system of Tshem-bu-pa or Tshem-bu dmar-khrid), the Phyag-čhen Gaṅgā-ma, the bLo-sbyon (Mind Purification), the gČod-yul la'u-lag (n. of a gČod text), the gNañ-thems-bka'-rgya-ma, and other Cycles of gČod. He practised according to each of them. During his study of the Doctrine at gSer-luṇ, he suddenly fell seriously ill. He told (people) to carry him to a mountain valley, where he could perform the gČod rite. His friends carried him to a place infested with dangers. There he performed the gČod rite, and a trance was produced in him. When the khri-dpon (commander of 10,000 men) of gYam-bzans came from the North, and sent him an invitation, he thought that he should go and meet him. On the way to Śūgs he had a stroke (gnam-gdon) and was unable to proceed further. His atten-

(74)

dant carried him to a hermitage by the roadside. He showed his pulse to a medical practitioner (lha-rje) who said that if he would persevere in the treatment, he would perhaps remain alive. But he answered: "I don't want any treatment! I shall carry on religious work!" After that they carried him to a rock-cave near Gri-mdo. There also a doctor was invited, who said that he failed to make him take the medicine. "Don't stay near me!" said he, and asked them to go away. Then he gave himself up (to the practice which was expressed by the words): "Illness (is) joy! Death (is) pleasure!" (na-dga' ſi-skyid). From the next morning he began to feel himself slightly better. After the lapse of 3 or 4 days, Khri-čhuñ-od of gYam-bzañs came there having taken with him a doctor and three or four carcasses (of sheep). The doctor examined his pulse and declared: "The disease has been cured! What a great wonder!" His health became even better, than before his illness. From That-pa glin-pa he obtained the sGrol-ma dkar-mo'i tshe-sgrub (the longevity rite of the White Tārā) and the Khrid-chen brgyad (dKar-čhag Tshig-gi me-tog, fol. 7b). From the bla-ma bLo-gros-dpal he obtained many Tantras, such as the Guhyasamāja, the Rakta-Yamāri, the initiation of the rDo-rje 'phren-ba, the sByon-rgyud (Sarvadurgatipariśodhanatejorājasya-Tathāgatasaya-Arhato-Samyaksambuddhasya kalpaikadeśa-nāma, Kg. rGyud-'bum, No. 485), and other texts. From the bla-ma Rin-chen sen-ge he obtained the complete initiation into the Kālacakra, the initiation of Hevajra and Nairātmā, the Path & Fruit doctrine (Lam-'bras), together with its branches. At the age of 31, he occupied the chair of the bla-ma Jo-stan-pa. For twenty years he preached without interruption throughout the four seasons. He made a round of localities infested with dangers, such as the "Black Lake" (mTsho-nag) of dMar-ro, Yar-lha Sam-bu, etc., and practised gCod. When an internecine war broke out between gYa'-bzañs and Phag-(mo-gru), he felt slightly afflicted in his mind, and founded the (monastery) of lDan-mkhar dGa'-ldan. He obtained from

(7b)

the bla-ma Chos-dpal mgon-po the complete initiation into the Kālacakra, the Sadaṅga-yoga (sByor-drug) according to the method of Jo-nañ-pa, and the Sevasādhana of U-rgyan-pa. From Drun Chos-rje-pa he obtained the Śadaṅga-(yoga) of the mahā-upādhyāya Bu (-ston), the system of Sron, the initiation into the Guhyasamāja, its exposition and precepts (bśad-bka'), and the detailed (dmar-khyid) expositions of the Pañcakrama. From the bla-ma rTags-l丹-pa he obtained the Ri-čhos-skor (belonging to the "Hermit" doctrine of Yañ-dgon-pa, the Sevasādhana, and the Cycle of the upāya-mārga. Whenever he felt ill, he never performed rites or took treatment, but practised solely gČod. He lived in a hermitage without coming down from the mountain. His fame encompassed the Ten Quarters. The Dharmasvāmin Mi-ñag-pa Rin-čhen rgyal-mtshan obtained (the gČod doctrine) from him. sMen-'dor-ba of Thel-čhos-sgo (also) obtained (it) from him.

The Chapter on the "Female" gČod (Mo-gČod).

The (Line) known as "Male" gČod (Pho-gČod):—

Though sMar-ra ser-po of Yar-kluñs had visited Eastern and Western India, he did not succeed in obtaining the doctrine as desired by him. He then befriended some traders, and on the way to Tibet, came across an A-tsa-ra (ācārya, Indian ascetic). He did not know whether the man was a heretic, or a Buddhist. As his companion he had a kalyāṇa-mitra named dNos-grub, who possessed a staff made of black wood (čhu-śin) with numerous ornaments carved on the four sides. The Indian ascetic said to him: "Let me have it!" and he gave it away. Then the ascetic said: "This is a heretical weapon with which to perform miraculous deeds! Though I know (how to work it), it is useless", and saying so, he broke the staff. sMa-ra ser-po then asked the ascetic's companion: "Who is it?" and the latter replied: "It is Dam-pa!" They (sMa-ra ser-po and the kalyāṇa-mitra) then felt faith in him, and asked for instruction in the Doctrine. To dNos-grub, (Dam-pa) imparted precepts, and among them the one entitled "External vision should not be taken inside,

etc." (meaning that the Mind should be kept away from outside impressions). dNōs-grub having been convinced, accepted (Dam-pa) as his mūla-guru (*rtsa-ba'i bla-ma*). Then sMa-ra ser-po requested instruction in the Doctrine, and Dam-pa told him: "A Doctrine, desired by you, is coming to you in the future." sMa-ra ser-po followed after Dam-pa and reached lDog-stag-ris. Dam-pa took up residence in a hospice, and many people came to ask for his blessing. In particular, many who were blind and deaf were cured on the spot. When sKyo Šākyā-ye-śes came to a religious assembly, there happened to come also two sons of a rich man of Upper Myān (Myān-stod) who were showing the first symptoms of leprosy. The two were entrusted to the care of sKyo. But the latter was only seeking wealth, and the health of the children did not improve. sKyo heard that Dam-pa had the power of curing instantly diseases. So he asked Dam-pa: "I have two boys, the debris of a demon's feast (meaning that their elder brothers were killed by demons). Pray bless them!" Dam-pa replied addressing himself to sMa-ra ser-po: "Now the Doctrine desired by you has come!" He then imparted to sKyo, his two disciples and sMa-ra ser-po, the four, the precepts of gČod. (These precepts) sMa-ra ser-po committed to writing and called them "Khrul-tsho-drug-pa" (should read Brul-tsho—Six Groups of Precepts/of gČod/). He did not commit to writing the verbal precepts. The two boys also practised them and were cured of their disease. Both became devotees (*sādhaka*). sKyo did not preach the precepts to others, but practised them himself. Then being afraid that the Lineage may come to an end, he bestowed them on dbOn-po bSod-nams bla-ma only. sKyo having gone to Khams, bestowed on his return journey the four Sections of the "Khrul-tsho" (groups) on Labs-sgron. sMa-ra ser-po also abstained from preaching them to others, and constantly practised the method of (Vajra) Vārahī of Had-bu, as well as that of gČod. In his old age, he bestowed them on his attendant sMyon-pa Be-re, with the words: "Practise

them yourself, but don't bestow them on any one else." At that time both lCe-ston and Phug-ston happened to stay at the monastic college (gra-sa) of Sa-ston rDor-'dzin in Phu-thañ. lCe-ston fell ill. He knew that Be-re knew the gCod rite and told about it to Sa-ston, who said: "Go and ask him for the precepts!" Ri-khrod Phug-ston inquired: "How will you, Teacher, go, without completing your studies here? I have been a hermit, and he might impart them to me. I am going there to make the request." rDor-'dzin said: "Well, you might ask my friend lCe-ston to present the request. You can tell him that he possesses an incontrovertible precept of the Prajñāpāramitā handed down from Dam-pa (Sañs-rgyas), and ask for it." Phug-ston acted accordingly, and made his request. The bla-ma Be-re sMyon-pa said: "No one knows that I possess this doctrine! Did a demon tell it to you?" Again he asked: "Do you really intend practising it?"—"Yes, I want to practise it!" Be-re then imparted to him the gZün-brul-tsho-drug (The Six groups of Texts on gCod) with the introduction and precepts. While he was practising them at sKyi-tshañ, the ācārya Sa-ston sent a man, and Phug-ston came to Phu-thañ and preached three of the Brul-tsho. He bestowed the Brul-tsho-drug on a Khams-pa scholar, whose copyist also wrote them down. Later when Rog Ses-rab-'od came to the residence of Ri-khrod Zig-po, and was listening to the recitation of the Nāmasaṅgīti and the (Vajra)vārahī system according to the method of Dampa (Sañs-rgyas), he asked the yogin-copyist to be his host. From him he found out about the origin of this precept, and requested Phug-ston, who said: "Connection with One (means) a connection with all. When revealed to one, it is revealed to all! Prepare the requisites (for initiation)!" He then bestowed on him the first "Brul-tsho", or group (of texts). He then asked the Teacher: "Does this doctrine include other sections as well?"—"It does", replied the Teacher, "but I didn't disclose more than three to Sa-ston rDor-'dzin at Phu-thañ. If I were to preach to you the complete

Precepts, he might become displeased."—"But why did you not give him the complete precepts?" inquired Rog Ses-rab'-od. The latter replied: "Because the precepts were too profound! There were many men at his residence and all could have copied them, therefore I didn't give them. Also they do not respect their Teacher and simply look after books. Therefore I did not give it to them!" He (Rog) asked that he might be given the complete precepts. The Teacher replied: "Because you will be of benefit to living beings, I shall impart them to you." He then bestowed on him the "Six Groups" (Brul-tsho drug-pa) together with the "Oral Precepts," and said: "Now, outside of these I haven't even a single precept! Do not commit the 'Oral Precepts' to writing," saying so, he imparted them to him gladly. The latter (Rog Ses-rab'-od) bestowed them on Sum-ston ras-pa. The latter on bLa-ma gNan-ston. Again Ri-khrod Phug-ston (bestowed) them on the daughter sKalldan. The latter on gTsan-ston sKyi-tshaii-ba. The latter on gNan-ston. The latter on dbOn-po Chos-sdiis-pa Dar-ma ses-rab. The latter on sGrig-ston Sañs-rgyas. Again Sum-ston ras-pa bestowed them on Sañs-rgyas ston-pa. The latter on mKhas-btsun gZon-nu-grub. After this one, (the succession) continued as in the previous (Lineage). In general the gCod system spread widely. As regards the Life-stories (of its teachers), I have written only about those which had been seen by me.

The Chapter on the "Male" gCod (Pho-gCod).

The natives of the Snow (Country, i.e. Tibet) possess a crown ornament and two ear-ornaments. The crown ornament (is) Padmasambhava. The first ear ornament (is) Kha-rag sGom-čhuñ. The second (ear ornament) is the Venerable Mid-la. Kha-rag sGom-čhuñ: He benefitted of two streams of precepts, and was a yogin who practised meditation only. Here one of the streams of these precepts, which originated from A-ro Ye-ses 'byuñ-gnas: A-ro had been an incarnation. He assumed the appearance of a small boy concealed in the sand near the Riñ-mo spring. A royal nun saw him there,

(9b)

having come there for a walk, she thought that "people might start gossiping, if I were to take the child with me out of mercy". She reported the matter to an official of the locality, who said to her: "Well, poor thing! Take him!" She took the child. He lay down like a corpse, and emitted the sound of "A-A", because of this he was called 'A-ro' ("A-corpse"). This seems to be a later explanation of the name. Originally it must have been a corrupt form of a Sanskrit word). Later when the child learned to walk, he went inside an enclosure (kun-dga'ra-ba) where monks were telling their prayers. The monks asked him: "A-ro! What are you doing here?" The child replied: "I shall also recite prayers!" "Do you understand the Doctrine?" they inquired, and the child replied: "I know well many doctrines!" — "Well then, do you know this also?" and they handed him a volume of the Bodhicaryāvatāra, and he recited it in a proper manner. "I also know some doctrines unknown to you!" said A-ro, and recited several names of precepts belonging to the system of A-ro. All the monks became amazed, saying: "A-ro is A! He is the origin of knowledge!" Thus he became known as Ye-ses 'byuñ-gnas. He had a long life, and guided disciples with the help of profound precepts. He also laboured for the welfare of living beings. His disciples were: Ya-zi Bon-ston of Khamis, Bru-śa rgyal-bu of Kha-rag, Gruni-śin śes rab-smon-lam of dbUs, Čog-ro Zañs dkar mdzod-khur of gTsāñ. Of the above, Ya-zi Bon-ston proceeded to dbUs and gTsāñ, and preached the Doctrine to Gru-gu kLog-'byuñ of Upper gTsāñ-rgyan. The latter taught it to gLan-sgom Tshul-khrims sñiñ-po of Bras Chu-bar. The latter used to say: "If I were to preach the Doctrine into the ear of a corpse, the corpse would move. If I were to teach meditation to a bird of the Sky, it would succeed (in it)". He taught it to rBa-sgom bSod-nams rgyal-mtshan, who belonged to the clan of 'Ju of sBas in 'Phan-yul. Having met Atīśa, he offered him his understanding (of the Doctrine), and the latter became pleased, and said: "Now these (pre-

cepts) of your should be supplemented by love and mercy. Then meditate! Should you experience difficulties in your meditation, Maitreya and Avalokiteśvara will appear to remove them." Atīśa after seeing several Tibetan writings, was not too pleased (with them), but when he saw the Mahā-yāna-Yoga (A-ro'i Theg-čhen rnal-'byor) by A-ro, he exclaimed: "These words are full of poetry, and possess an excellent meaning", and became pleased. rBa-sgom was the household priest of the father of Pu-to-ba. Pu-to-ba before going to Rwa-sgreṇ asked him for precepts on meditation. He said: "The meditation of those who didn't study even a little, is even shallower than an arm-pit." Later when Pu-to-ba became a great kalyāṇa-mitra, he thought: "What sort of doctrine rBa-sgom possesses?" After that he had a remarkable dream, and said: "This doctrine of rBa-sgom is a perfect one!" His (rBa-sgom) disciple was Kha-rag sGom-čhuṇ. In a place called Duṇ-žur in Upper gTsāṇ there was a hermit named dKon-mčhog-rtēn. He had three sons: Bal-po dBaṇ-rdor, after him—Swā-dbaṇ-rwa, after him—the hermit dBaṇ-phyug blo-gros. dBaṇ-phyug blo-gros was full of faith since his childhood. He resolved to take up ordination. He obtained many precepts of the "Great Achievement"(rDzogs-čhen) from one named Ye-śes of Be'u-klu, a native of Thod-phu. While he was practising meditation in the meditative cell of 'Phyil-phu, Bal-po dBaṇ-rdor acted as his attendant. When rBa-sgom was residing at Brag-dkar rtsi-čan people used to say: "There is a good Master possessing secret precepts." Bal-po dBaṇ-rdor went to see him, and when they met, they held a conversation on religion. He understood that the Teacher was endowed with secret precepts, and reverence was born in him. dBaṇ-rdor told this story to gTsāṇ-bu, and added: "Let us go to his place!" (The brother) replied: "But we have no presents (to offer him)!" dBaṇ-rdor replied: "We have a piece of butter. We could offer it. So they went together. As soon as gTsāṇ-bu and rBa-sgom met, their minds became one. gTsāṇ-bu asked for

(10b)

precepts, and the Teacher said: "You should take up ordination!" He was then ordained in the presence of Mar-sgom at Lab-so. After that he obtained from rBa-sgom the "Three Cycles of Precepts" (gDam-ñag skor-gsum, probably the Kha-rag skor-gsum). There were others also, who had come to ask for instruction in religion. The Teacher dismissed others, and kept gTsāñ-bu near himself. rBa-sgom went into seclusion for seven days, and had a vision of Yamāntaka. During this time rBa-sgom wrote out precepts on a slate (gya'-ma), and threw them out of his cell. gTsāñ-bu read them. Then an alms-giver offered him two loads of flour, and rBa-sgom said: "The Evil One (Māra) has come!" (meaning that he had received worldly things as a present) and ran away. gTsāñ-bu followed after him. The Teacher and (his) disciple reached Rwa-sgreñ. (They found) that 'Brom-ston-pa had died, and that rNal-'byor-pa was preaching to a class. gTsāñ-bu felt reverence towards the hermits of Rwa-sgreñ. rBa-sgom said: "They are like a sack of wool!, (big to look at, and small when pressed down). We, Teacher and disciple, stand higher than they in meditation." They went back and journeyed via 'Dal-ma-lui of Yat'-brog. They proceeded to the land of the Lho-la yag-pa nomads. When he was about to start for mKhar-čhu, he received a message saying that his mother had fallen ill. He proceeded to his native place, and found that his mother had passed away. (The relatives) performed the funeral rite (gśid) and killed a cow. Filled with sadness, rBa-sgom went back. gTsāñ-bu helped them in the performance of the funeral rite, and then followed after rBa-sgom. When he reached the monastery of U-skyu-'gul of gZu, he noticed traces of a cremation. He asked: "Whose are these?" They replied: "The late rBa-sgom's". (gTsāñ-bu) wept bitterly, and then proceeded towards Rwa-sgreñ, and for seven years followed on dGon-pa-ba and rNal-'byor-pa. dGon-pa-ba said to him: "Your Teacher has entered seclusion for seven days, and had a vision of Yamāntaka." He understood dGon-pa-ba to

(114)

possess the faculty of prescience. Then for a long time he practised meditation in the cave of gŽu-mkhan-brag ("Archer's rock"). Pu-to-ba, teacher and disciple, also happened to stay at the same time on the "Archer's Rock" (gŽu-mkhan-brag). Pu-to-ba said: "This young hermit gTsaiñ-bu is greatly addicted to meditation. Because of lack of study, can he enter the Path? (gTsaiñ-bu) overheard him saying it, and went to see Pu-to-ba. He related to him about (his) understanding of the four blo-ldog ("Turning points of the Mind"). The four "Turning points of the Mind" or blo-ldog-bZi are: meditation on the value of birth in human form, on the uncertainty of death, the sufferings of Sañsa, on Karma, Cause and Effect. /'Chi-ba mi-rtag-pa, Las-rgyu-'bras, khor-ba'i nies-dmigs, thal-'byor rñed-dka'/). A sthavira named rGyal-se said: "Now you, kalyāṇa-mitra, ought to reply to him!" Pu-to-ba said: "I cannot reply to it now!" This gTsaiñ-bu became a sKyes-bu smra-ba'i sen-ge ("Lion of Speech among Men"). Pu-to-ba used to send him the best portions of offerings received by himself. Pu-to-ba praised him greatly, saying: "This Doctrine (chos) which he (gTsaiñ-bu) was able to practise during one day, we, Teacher and disciple, couldn't accomplish within one year." On one occasion rNal-'byor-pa Be'u-kLu'i ye-ses sent him a message: "On account of my illness, come here in the name of our vows!" gTsaiñ-bu went to take leave of Pu-to-ba. Parting was difficult for both, and both shed tears. During his journey to rGyal in 'Phan-yul, he received many requests for religious instruction and offerings. He visited the bla-ma Kha-rag, and for a short time attended on Be'u kLu'i ye-ses. He practised meditation at Kha-rag phug-pa nag-po, and his fame encompassed all quarters. About a thousand students (tshogs-pa) gathered round him. After a short while he felt this to be a hindrance, dismissed his students, and left only a small number of disciples. Thus he lived for many years. In the end he held a pompous feast and said: "This will be (my) last food!" And added: "After

(11b)

my death, convey this body to the summit of a mountain, and don't erect memorials after me!" saying so, he passed away. His remains were then carried to the summit of Kha-rag. A yogin having severed with a knife one of his hands, died on the spot. Kha-rag's two disciples: Lho-pa Dharmaskyabs and rDul-ston rDo-rje rin-chen.

Lho-pa was a native of La-ya smon-mda'. He obtained many doctrines from Roi-pa Chos-bzañ. He took up ordination in the presence of Ba-dkar 'Brin-ston, and obtained from him the bsLab-phyogs (Domain of the Vows), the Doctrine of Maitreya, and many others. Also he obtained from Yol Chos-dbañ many hidden precepts. Having visited Kha-rag-pa, he offered him a bag of butter and asked for precepts. (Kha-rag) at once shut the door and said to him: "There are many who possess hidden precepts! You can ask them!" After that Lho-pa spent three years at the residence of Bal-po dBai-rdor (Kha-rag-pa's brother). gTsaiñ-bu said: "Did Lho-pa go away?" (When told that he was still there) he said: "Then, bring him here!" He imparted to him the complete precepts and associated with him for five years. He also became very famous and had numerous disciples who included such great scholars as Yar-sregs rgye-dnian and others, Myañ sGom-rgod-po, Myañ sGom-dkar-po, and Myañ sGom-Zig-po Chos-se, known as the "Three Brothers Myañ-sgom" (Myañ-sgom mchhed-gsum). rDul-ston, who knew numerous precepts, met Kha-rag-pa and overheard him saying: "This scholar can enter into Religion." rDul-ston then thought: "What does he mean by this? For I have studied numerous doctrines". Later, after he had obtained the precepts of the Three Cycles of Kha-rag (Kha-rag skor-gsum), and had practised them, he realized that (Kha-rag-pa's) first words were true. From Kha-rag he proceeded towards Yar'-brog. Thus one of the streams of precepts was that which flowed from Rwa-sgreñ and consisted of the precepts handed down from Atiśa. Kha-rag-pa combined the two (streams) and named them the "Puri-

(12a)

fication of the Bodhicitta" (Byañ-čhub-sbyoñ). They were also known by the name of the "Three Cycles of Kha-rag" (Kha-rag skor-gsum). They spread widely. Now the Spiritual Lineage of A-ro himself: tBa-sgom transmitted (the Doctrine) to Dam-pa 'Dzi-sgom of gTsāñ-roñ. The latter to Ba-ra sgom-chen of Yar-'brog. The latter to the lady Myañ-mo of Yul-čhos. The latter to the doctor (Lha-rje) Lha-khañ-pa of sKyi-imkhar. The latter to sTon-Sāk of dbUs. The latter to Žig-po bDud-rtsi. In this manner the Lineage spread widely. The Chapter on Kha-rag-pa.

BOOK XIV

The Cycle of the Mahākaruṇika (Thugs-rje čhen-po'i skor), and that of the Vajrāvali (rDo-rje phreni ба).

Just as the Bodhisattva Mañjuśrī took over China, in the same manner the Bodhisattva Mahāsattva Ārya Avalokiteśvara protected this country of Tibet. By his blessing the sound of the 'Maṇi' resounds in the mouths of men, women and monks, even children. One can obtain blessing by praying to a tutelary deity, therefore for us (Tibetans) the quickest way to obtain blessings is to follow after Avalokiteśvara himself. The sacred images and monasteries (vihāras) erected by Sroṇ-btsan sgam-po, a manifestation of Avalokiteśvara in the form of a king, are the chief places of worship for the Tibetans. The mountain, on which has been built the Palace where the king resides, received also the name of Potala (the Abode of Avalokiteśvara). It is known that many had attained the realization of Yamāntaka and other deities adhering to the precepts of the mantra, enunciated by the king. Though the Commentary by a teacher, who had followed on this Doctrine enunciated by the king, does not exist at present, there still exist parts of the book on propitiating rites (sādhana). The saint (siddha) dNōs-grub discovered the hidden book on the Sādhana of Avalokiteśvara. Rog Šes-rab'-od obtained (them) at the monastery of sPa-rnams. He gradually handed them down to his own son, and disciples. Further, the nirmāṇakāya Myān-ston obtained (them) from the saint (siddha) dNōs-grub. He (Myān-ston) transmitted (the Doctrine) to the bLa-ma Ras-pa Mi-bkyod-rdo-rje, the bLa-ma Śākyā sen-ge bzañ-po, the doctor (lha-rje) dGe-ba'-bum (the builder of the golden roof over the Lha-sa gTsug-lag-khāñ), the sister (lčāni-mo) Ye-śes-mchog, Byañ-semis čhusgom, mTha'-bži bya-bral, bSod-nams sen-ge, bKra-śis rgyal-

mtshan, and the bLa-ma bLo-gros rgyal-mtshan. From the (last) two—the bLa-ma bSod-nams bzañ-po. The latter to rGod-phrug grags-pa 'byuñ-gnas. The Lineage of Thugs-rje čhen-po rGyal-ba rgya-mtsho (a form of Avalokiteśvara): sNañ-ba mtha'-yas (Amitābha), Thugs-rje čhen-po (Mahākaruṇika), Padmasambhava (Pad-ma 'byuñ-gnas), Phag-mo of Bhañgala, (up-to) Ti-pu-pa, Ras-čhuñ-pa, Zañs-ri ras-pa, Sañs-rgyas ras-čhen, sPom-brag-pa' Karma pa-sí, the mahāsi-ddha U-rgyan-pa, Rañ-byuñ rdo-rje, Khams-chen rGan-lhas-pa, sTag-ston gŽon-nu-dar, Bag-ston gŽon-tshul-pa, the mahā-upādhyāya Šes-rab rdo-rje, Čhos-sgo-ba Čhos-dpal śes-rab, rGod-phrug-pa Grags-pa 'byuñ-gnas, and many others. The rite and initiation of the Kulalokanātha sādhana (Tg. rGyud, No. 2133: Kulalokanāthasādhanāloka-nāma) originated with the Yar-kluñs lo-tsā-ba Grags-pa rgyal-mtshan. He bestowed its Tantra of 53 ślokas (Kg. rGyud-'bum, No. 436: Kulalokanātha-pañcadaśaka-nāma) together with its Commentary (Tg. rGyud, No. 2134: Lñā-bcu-pa'i bṣad-pa, Pañcāśikātiñpanī) on the lo-tsā-ba Dus'-khor-ba bSod-še, from whom a numerous Lineage originated. The Cycle (čhos-skor) of Padmajāla (Pad-ma-dra-ba, Kg. rGyud-'bum, No. 681: Ārya-Avalokiteśvarapadmajāla-mūla-tantrāraja-nāma; Padmajālodbhavasādhana, Tg. rGyud, No. 1750) which was expounded to Bu-ston by the Kashmirian pñdita Sumanārī, also belongs to the Cycle (čhos-skor) of the Mahākaruṇika (Avalokiteśvara). The manner of transmitting the Doctrine preached by the "Man who had attained spiritual realization" (grub-pa thob-pa'i skyes-bu), an emanation of Avalokiteśvara: There existed a method of taking a vow through the rite of the Mental Creative Effort towards Enlightenment, as well as the degree of transic meditation according to the Mādhyamaka system written by the Bodhisattva Candradhvaja, an indisputable manifestation of Avalokiteśvara.

The Degree of propitiating Ārya Avalokiteśvara by performing the rite of fasting was preached by the nun Lakṣmī (dPal-mo) personally blessed by Ārya Avalokiteśvara.

She taught it to the *pandita* Ye-ses bzañ-po (Jñānabhadra), blessed by her. He to Bal-po (the Nepalese) Pe-ña-ba, blessed by him. They all were saints (siddhas). The Bodhisattva Candradhvaja obtained (the Doctrine) from him (Pe-ña-ba). The story of his recognition by other people as the Bodhisattva Avalokiteśvara himself: In the temple of Samvara (bDe-mchog lha-khañ) in Nepāl many dākinīs gathered. The temple keeper saw (them) and inquired: "From where did you come? What are you doing here?" The dākinīs replied: "We have come from Pundravardhana (Li-khar-sin-phel, Malda and Dinajpur). Avalokiteśvara of Pundravardhana himself is residing here. We have come to make offerings to him". The keeper continued: "Who is he?" The dākinīs answered: "He is the Bodhisattva Candradhvaja!" When the Oñ-po lo-tsā-ba was sleeping in the Temple of Ārya wa-ti (also known as 'Phags-pa Wa-ti or sKyi-groñ, Phags-pa. See Vasilyev: "Geography of Tibet" /in Russian/p.11), Wa-ti himself foretold that Candradhvaja was Ārya (Avalokiteśvara) himself, and now many people accepted (him as Avalokiteśvara). Many legends exist, such as for example the following: When Candradhvaja was searching for something which could benefit the purification of sins of living beings, he discovered that by fasting once in the presence of Ārya Avalokiteśvara, one was able to remove a great sin, and obtain (rebirth) in a human form, and that in the end such a person was to go to Sukhāvatī. But I did not cite them here. The bLa-ma Sa-chen (Kun-dga' sñiiñ-po) acted for a long time as attendant of Candradhvaja. This establishes the time of the appearance of (Candradhvaja). (Candradhvaja) was also the Teacher of 'Gro-ba'i mgon-po dPal Phag-mo gru-pa (1110-1170) and of the siddha La-gyag-pa. The siddha Niñ-phug-pa obtained from him (Candradhvaja) the sādhana of Avalokiteśvara. His parents were natives of Zañ-žuñ. He was born in the year Wood-Male-Dog (sñiñ-pho-khyi—1094 A.D.) in the valleys of sTag-bde señ-ge, after they had come to La-stod

(24)

(gTsān province). His parents fearing that he might lose his caste, took him in childhood to sPu-rañs. At the age of seven, he felt faith in Karma and retribution. At the age of 14, he proceeded to dbUs, and came to the residence of the Zañs-dkar lo-tsā-ba who was then building the Bo-doñ monastery. He was ordained by Khyuñ and received the name of Chos-kyi grags-pa. For one month he studied the Doctrine with the Lord (rJe) 'Bum-phrag gsum-pa (Sthirapala /brTAN-skyoñ/). He stayed for six years in the presence of Zañs-dkar (lo-tsā-ba), and obtained the Cycle of Samvara, etc. He was fed at Chu-mig riñ-mo. He received ordination from mNa'-ris Jam-dbyañs, when the latter came to Lho-brag. He obtained the Prajñāpāramitā from 'Bre Ses-rab-'bar. He preached it on 15 occasions. He studied the teachings of the kalyāñā-mitra dKon-mkhar with the latter's assistant preacher. From Khyuñ he obtained the Mādhyamaka system and the Nyāya. Further, he obtained the Teaching of rGya-dmar from the latter's assistant preacher. From the great Nur-smrig-pa (he obtained) the Abhidharma. It is said that he obtained the Doctrine of Maitreya from Mar-pa lo-tsā-ba of sTag-tshal. This must have been (Mar-pa) Do-pa. From the kalyāñā-mitra lCañ-ra-ba he obtained the Doctrine of Maitreya according to the system of bTsan. From sPa-tshab lo-tsā (he obtained) the Six Treatises of Mādhyamaka (dbU-ma rigs-tshogs drug). From the kalyāñā-mitra gSen—the Six Doctrines of Tsa lo-tsā-ba (Tsa-mi Sañs-rgyas grags-pa, the famous Sanskrit scholar?). From mNa'-ris sKyi-ston—the Cycle of Samvara according to sPu-hrañs lo-čhuñ. From rNog gŽun-pa—the Hevajra-(Tantra). From dPyal Kun-dga' rdo-rje and sNubs Phag-mo lui-pa—the Hevajra-(Tantra) and the Cycle of (Vajra)-Vārahī. From mTha'-bži—the Tantra (snags) and the Vinaya. In the intervals, he attended on the Bodhisattva Candradhvaja, and obtained from him many doctrines. He also obtained many doctrines from rGya-čhu-mig-pa bLa-ma Lho-pa. From 'Khon-gad-pa Kirti, he obtained the exposition of the Pañcakrama. From Lha-rje gTsān-śod-pa—the Mahāmudrā. From the

Nepalese A-su-the Cycle of Phyag-chen sñin-po. Under sNe'u-zur-pa (he studied) the bKa'-gdams-pa doctrine. From Dags-po Lha-rje (he obtained) the Six Doctrines of Nā-ro-(pa). From Phar-sgom, an attendant of Se mKhar-čhuñ-ba, he obtained the "Path and Fruit" Doctrine (Lam'-bras). In general, he did not study texts of the rNñ-ma school, and used to say that there did not exist texts belonging to the "New" (Tantras) which he had not studied. He spent eight full years in the snows of rTa-sgo, then six years during which time he spent either the winter or the summer in meditation, in all he spent 14 years in meditation. He developed the faculty of prescience. The local divinity (lhabtsan) of rTa-sgo asked him for religious instruction. He offered his "Life-mantra" (stog-sñin). During his residence there, Jo-pad attended on him. After that he journeyed to lDog. The ācārya lDog asked him: "Do you possess the faculty of prescience?" He, thinking that it was improper to tell a lie to his own Teacher, answered: "Yes, I do." The Teacher asked him further: "What are the villagers doing?" and "What is in my hand?" He gave correct replies, and the ācārya being convinced said: "You must recite the Prajñāpāramitā." When he read the sentence "the nature of the sphere of Heaven is limitless" (nam-mkha' khams-kyi rañ-bžin-de-yañ pha-mtha'-med. This passage is found in the Prajñāpāramitāsañcayagāthā, mDo-mañ, Vol.II, fol. 413b: dmigs-pa-rnams-kyi rañ-bžin-de-ni pha-mtha'-med / sems-čan rañ-bžin gah-yin-de-yañ pha-mtha'-med / nam-mkha'i khams-kyi rañ-bžin-de-yañ pha-mtha'-med / jig-ten mkhyen-pa'i śes rab-de-yañ pha-mtha'-med.) "The nature of objects is limitless. The nature of living beings is limitless. The nature of Heaven is limitless. The wisdom of Buddha is limitless"), an extraordinary trance was produced in him. After that he did not differentiate between the Intuitive Knowledge of a Saint and the Knowledge of the Saint acquired after the state of concentrated trance (samāhita-jñāna and prsthā-labdha-jñāna). After that he stayed at Niñ-phug.

(34)

He constantly practised fasting and recitation (of sacred texts). At that time he and others saw countless holy visions. He laboured extensively for the welfare of others, and passed away at the age of 93 in the year Fire-Male-Horse (mc-pho-rta—1186 A.D.). His disciple Sru-pa rDo-rje rgyal-po; he was a native of Sru-yul-sgañ. From the age of seven, he mastered writing and reading. Once an upāsaka who had gone for fasting to Niñ-phug, gave him some food which was left by the Teacher and some holy water for ablution. The boy was filled with a desire to go and proceeded into the presence of Niñ-phug-pa. The later said about him: "This child will become the successor of the son of the Jina." He then took the boy on his lap and seemed pleased. Then he ordained him, and bestowed on him the vows, from the upāsaka vows up to those of the final monastic ordination. He then mastered the Vinaya-Sūtra (mDo-rtsa by Gunaprabha). Afterwards he requested that he might be permitted to fast till his death. The Teacher became pleased, and presented him with an image of Avalokiteśvara made of crystal on which Candradhvaja used to meditate. He continued his fast and meditation for five full years, and had a vision of Ārya Avalokiteśvara. One night he saw in a dream himself alone surrounded by many Buddhas and Bodhisattvas, who included Amitābha, Bhaisajyaguru and others, speaking among themselves: "We shall adopt as son one who is the most pleasing among us." Among the retinue there was a young child of white complexion who said: "During seventeen existences he had established a Karmic bond with me. He is my son!" He then saw rays of light filling him, and woke up from his dream. When he was about to die, Žan-ston dGra-Jigs took over the abbot's chair, and he passed away. After the cremation, many images of the Great Merciful One (Mahākaruṇika), and many other relics were recovered (from the ashes).

His disciple was Žan-ston. He was a native of Srug-gan-pa. His birth was accompanied by a strong thunder, (3b)

lightning and earth tremours. They (the family) had an enemy who remarked: "Such things were taking place that I became afraid!" Because of this the child became known as "Enemy's Terror" (dGra-'jigs). At the age of seven, he learned writing. He was ordained by Sru-pa. He was a very strict (monk). At the age of 23, after studying the "Seven treatises on Logic"¹ at Sa-skyā, he went on a round of monastic colleges to conduct philosophical debates, and became famous as a learned man.

After that he studied the "Five Treatises of Maitreya" (Byams-čhos-līna), the Five Stages (Sa sde-līna, the Bodhisattvabhūmi, Tg. Sems-tsam, Nos. 4035-37; 4038-4042), the Abhidharmakośa, and the Abhidharmasamuccaya (mNōn-pa goṇ-'og). After that he proceeded to the residence of the kalyāṇa-mitra Žin-mo čhe-pa, who asked him to become an abbot, and to labour for the Doctrine. He then became abbot and great was the benefit for the Doctrine. He used to preach the Vinaya-āgama by heart and gathered (round him) about 500 monks. He held the Bhaisajyaguru and the Tārā as the chief objects of his mental concentration, but on advice of a Bodhisattva that "this doctrine of Avalokiteśvara (the rite of fasting) was beneficial for this 'Dark Age' (Kali-yuga), and that he should practise it", he practised it and had a vision of the Tārā. About midnight he saw a vision of Bhaisajyaguru, and at Dawn he had a vision of the one-thousand-armed and one-thousand-eyed Avalokiteśvara. They initiated him, and uttered prophecies. Then he requested Sru-pa to allow him to go to a solitary place, but the latter told him: "You should occupy the chair for three years more!" and presented him with a crystal image of Avalokiteśvara. Then after the

1. Tshad-ma sde-bdun: The Pramāṇavārtikakārikā (Tg. Tshad-ma, Jo. 4210), the Pramāṇaviniścaya (Tg. Tshad-ma, No. 4211), the Nyāyabindu (Tg. Tshad-ma, No. 4212), the Hetubindu (Tg. Tshad-ma, No. 4213), the Sambandha-parikṣāprakarana (Tg. Tshad-ma, No. 4214), the Vādanyāya (Tg. Tshad-ma, No. 4218), and the Santānāntarasiddhi (Tg. Tshad-ma, No. 4219).

lapse of three years, he entrusted the chair to the kalyāṇamitra Byañ-yes and proceeded to the upper part of the valley, towards a rocky mountain called Rin-čhen spuñs-pa, and there practised fasting for three months without being seen by any one. For seven months he performed nightly the rite of gCod. In the morning he used to fly over to the Western mountains, and there stay in the Sun, in the evening he flew back to the slope of the rock of Sru. He blocked the river of Sru for half a day with his walking staff and performed (other) miracles, similar to those mentioned above. At the hour of death he said: "My heart will remain unburnt. Send it to Ga'-roñ. My tongue will (also) remain behind. Send it to Don-mo-ri (name of a well-known monastery)." He died at the age of 61. After his cremation, a full measure (bre) or relics was recovered (from the ashes). He bestowed the Doctrine on the mahā-upādhyāya rTsi'-dul-ba Thugs-rJe byañ-čhub. The latter was ordained in his youth. He was learned in the Doctrine in general, and in particular (he was learned) in the Prajñāpāramitā. Having become very famous through his learning, strictness, and goodness, he built vihāras and founded monastic communities. He supported monks and upheld the moral code, and gathered round himself over a thousand monks. Though in general he was learned in all the doctrines, he especially studied the Vinaya and possessed the perfect fragrance of morality. He held as the chief objects of his meditation Bhaisajyaguru and Tārā. One night he saw in his dream a woman who told him: "Son of good family! Avalokiteśvara being the essence of all the Buddhas of the Three Times, make a request to Žañ-ston dGra'-Jigs at lDog-loñ, who was to preach next morning the rite of the Mental Creative Effort. Benefit for all living beings will arise!" and saying so, the woman disappeared. He met Žañ-ston and requested that he might be given the rite of the Mental Creative Effort towards Enlightenment. The latter then bestowed on him the permission (luñ) to read (the rite) of the

(4a)

Eleven-faced Avalokiteśvara together with its (meditative) practice, its sādhana and propitiation (*bsñen-tshad*) means the exact number of mantras required for the propitiation of a deity). He became very pleased and made the vow to fast on a thousand occasions. On his 300th fast, on the 16th day of the Sa-ga month, he saw a vision of the Great Merciful One (Mahākaruṇika), who spoke to him. After that he had again and again visions (of the Bodhisattva), and helped the emancipation of living beings. After that he bestowed (the Doctrine) on IDog-loñ-pa Śākyā byañ-čhub whose native place was Lower IDog. At the age of seven, he received ordination. At the age of 15, he mastered the Prajñāpāramitā, the Vinaya, and preached them both. He was especially learned in the Vinaya. He made Bhaiṣajyaguru and the Tārā the objects of his meditation. He had a vision of the Señ-lDañ-nags-sgrol (the Tārā of the Acacia grove; khadira; Acacia Catechu), who foretold the erection by him of the monastery of IDog-ltod, and advised him to proceed to the residence of rTsi'-dul, and request the latter (to teach him) the sādhana of Ārya (Avalokiteśvara). Following this advice, he started at sun-rise, met the Teacher, and obtained from him the permission (*luñ*). The Teacher said to him: "You should recite the required number of mantras for 21 times at my place". Accordingly, he took up residence there. After that his fortune increased, and he had yearly about 21 disciples who were able to teach the Prajñāpāramitā and the Vinaya. He also made the vow of observing 5000 fasts. On the occasion of his 300th fast, in the night of the main rite (*dños-gži*) a white beam of light appeared in front of him. He grasped it with his hand and was carried away, and reached Potala. Ārya Avalokiteśvara said to him: "Son of good family! Your coming (here) is welcome!" and a white beam of light penetrated (his) heart, and his body was filled with bliss. Again (Avalokiteśvara) said to him: "Till death, labour for the welfare of living beings! After your death, I shall send for you!" and he woke up from his

(4b)

dream. During the day he used to preach the Piṭaka and preach the Doctrine to individuals according to their desires. At night, he listened to the Doctrine at the feet of Ārya Avalokiteśvara. He practised numberless meditations. His disciple was the mahā-upādhyāya Byañ-čhub-’bar of Chu-bzañs. He was born at Nañ-dkar of Mus. At the age of 11, he received the upāsaka vows from lDog-loñ-pa. After that he took up ordination, and studied the Bodhicaryāvatāra and the Mādhyamaka system. At the age of 20, he took up the final monastic ordination. One night he saw in his dream a white man, who said to him: “Because you and I have a Karmic bond (las-’brel), ask lDog-loñ-pa, who isn’t different from me, to bestow on you the permission (luñ) to read a sacred text and the sādhana (of Ārya Avalokiteśvara),” and saying so the man disappeared. Next day he went into the presence of lDog-loñ-pa and told him about the dream. lDog-loñ-pa said: “It is the Lord! I take Refuge in Him! I also had a dream” and saying so, he imparted to him the “permission” (luñ), together with the sādhana and its rite. Byañ-čhub-’bar said to him: “After completing a hundred fasts, I am going to bDe-ba-čan”. The Teacher said: “Wait once more for a vision of Avalokiteśvara!” Again he said: “Now a long time has passed. I shall go”. The Teacher said: “You are different from other people! Quick, meditate!” Thus on the occasion of his 300th fast, after midnight of the 15th day, his whole cell became filled with light, and he thought that it must be an eye deception. He then saw Avalokiteśvara surrounded by teachers of the bKa'-gdams-pa Lineage. Next morning he prostrated himself before lDog-loñ-pa, who spoke to him: “O son! Were you happy last night?” He replied: “My mind became free from thought constructions.” Then the Teacher said to him: “Now you may go to wherever you desire, and labour for the welfare of living beings.”

(54)

After that he proceeded to Mus, and his fortune increased. Each month he used to perform a great fasting rice and had

visions of many tutelary deities. He passed away at the age of 88. After his cremation, many images of gods and relics were recovered (from the ashes). He bestowed (the sādhana of Avalokiteśvara) on sNag-phu-pa bSod-nams dbañ-phyug. The latter was born at Mus Dāñ-ma-gliñ-skya. At the age of 5, he became an upāsaka and studied reading and writing. At the age of 11, he was ordained in the presence of the mahā-upādhyāya Śākyā-mgon and the ācārya 'Od-zer rtse-mo. At the age of 13, he studied the Vinaya-sūtra (of Guṇaprabha) at lDog-loñ with the mahā-upādhyāya Kun-rgyal, and the assistant preacher Žan-ston 'Gyur-mc'd-dpal. In the presence of Mus-čhen-pa he studied the "Five Treatises of Maitreya". From the ācārya Byañ-señ (he obtained) the (Pramāṇaviniścaya). From the ācārya Ses-rab ral-gri—the Pramāṇavārtika and the Bodhisattva-bhūmi (sa-sde). He also made a round of monastic colleges for the purpose of conducting philosophical debates. Once in a dream a woman told him: "You will not live more than seven days!" The mahā-upādhyāya Čnu-bzañs-pa said to him: "Fasting is the best of the life-preserving ceremonies!" Accordingly he fasted and his life was prolonged. He received final monastic ordination from the mahā-upādhyāya Chu-bzañs-pa and obtained many bKa'-gdams-pa doctrines at Mus-gle-luñ. He occupied the abbot's chair of Gro-mo-čhe for five years. From the Dharmasvāmin Nan-čhen-pa he obtained the "Path and Fruit" (Lam'-bras) doctrine and the Cycle of the Doctrines of Dam-pa (Sañs-rgyas). From the ācārya Grags-tshul he obtained many sādhanas of the mandalas belonging to the "Outer" and "Inner" Tantras (phyi, or outer means the three classes of Tantras; nañ, or Inner means the Anuttara class). For three years he observed a fast during the month of Vaiśākha. After that his supporters built the monastery of sNag-phu and presented it to him. He considered the following to be his "root-teachers" (mūla-guru, rtsa-ba'i bla-ma; mūla-guru means the personal Teacher of a disciple; rGyud-pa'i bla-ma means the Teachers of the Spir-

tual Lineage to which the disciple belongs. Mūla-guru is also used to designate the chief Teacher of a disciple/gTso-bo bla-ma/): Nan-chen-pa, Chu-bzañs-pa, Mus-chen-pa, and rGyal-mtshan-dpal. Further, he was the disciple of 42 teachers. Wishing to spread the deeds of Avalokiteśvara, he resolved to observe 10,000 fasts (this seems to mean that he paid people to make them observe fasts). After finishing the 2000th fast, (he found) that all his means had become exhausted. But then following an auspicious dream, his means again increased. He completed his fast within three years. He also spread the practice of fasting. Numerous other persons saw him as Avalokiteśvara in their visions. He passed away at the age of 68 in the Hog year (phag-lo—1371 A.D.?). His disciple was the Precious mahā-upādhyāya bSod-nams bzañ-po. The facts about his parents, his ordination and final monastic ordination, their dates, his pecuniary situation in his youth, are to be known from other sources.

After his ordination, he became, in general, the chief among the holders of the moral code till his death, and, in particular, he observed throughout his life the vow of staying on one mat (i.e. taking food without rising from one's seat), and abstaining from meat, without complaining of old age. As regards his knowledge, he attended on many scholars, such as Na dbOn-po Kun-dga'-pa and others. He became very learned in the Piṭaka of the Sūtras, headed by the Vinaya of the Holy Doctrine. In the Tantras, (he was especially) learned in the Śrī-Kālacakra-Tantra. The Master of philosophical debates and great scholar gYag-brugs Sans-rgyas-dpal, and others were unable to defeat him. He had vision of numerous tutelary deities and was endowed with a transic meditation of the Sampannakrama degree of the Śadaṅga-yoga, and others. He was the chief disciple of the Dharmasvāmin Phyogs-las rnam-par tgyal-ba (the Bo-don pañ-chen). At the age of 80, signs of death having manifested themselves, he practised prāṇāyāma (breath control, tluñ-sbyor) for one month and succeeded in prolonging his

(64)

life. The year of his birth was the year Iron-Female-Serpent (lcags-mo-sbrul—1341 A.D.). He passed away painlessly at the age of 93 in the year Water-Female-Ox (chu-moglañ—1433 A.D.). His disciples included the Dharmasvāmin De-bžin gṣegs-pa, mThoñ-pa Don-lđan and others. Numerous scholars gathered round him, similar to bees around a flower. Among them sMra-ba'i sei-ge Roñ-ston and others. His (present) wealth: Vaiśravaṇa used to assist him at will. All great men, such as dBañ-grags-pa rgyal-mtshan, used to place his foot on their heads. Śrī Vanaratna (Nags-kyi rin-čhen) siddheśvara (grub-pa'i dbañ-phyug) used to say: "He is the best yogin in Tibet!" Such a great kalyānamitra bestowed the precepts of Ārya Avalokiteśvara on bSod-nams-dar the mahā-ārya-sthavira. He also observed the pure vows of an ordained monk. A Mental Creative Effort towards Enlightenment was born in him. He was the chief among those who are satisfied with little and lived contentedly. He used to propitiate continuously Ārya Avalokiteśvara. There were many monks who followed after him. Nowadays they are divided into two groups known as the dbUs-'phags (Saints of dbUs) and gTsāñ-'phags (Saints of gTsāñ). Small groups consisting of ten or fifteen monks, the smallest consisting of five, were found in Dags-po and Koñ-po, at dbUs and gYor, in south and north La-stod. They benefitted greatly the Doctrine. The Chapter on the Lineage of the system of dPal-mo (Lakṣmī) of the Cycle of Avalokiteśvara.

Now the Lineage of the Sādhana (propitiation) of Ārya Amoghapaśa ('Phags-pa Don-yod-žags-pa): a pañdita named E-ra-pa-ti (Elāpatra) who was a native of Southern India, came to a vihāra called Bhaktibala (Dad-pa'i stobs) in Southern India, and was ordained. He became a great pañdita who mastered all the branches of science. On his return to his native country, he preached the Doctrine to his mother. Once when he was walking on the roof of a house, he caused a piece of brick to fall down on his mother's

(6b)

head, which caused her death. Such an action did not represent a true murder, for as the ācārya Āryadeva had said in his Cittāvaraṇaviśodha (Tg. rGyud, No. 1804, Sems-kyi sgrib-sbyon): "A monk who had asked his aged father to go quickly, and pushing him on, caused the father's death, was not found guilty of a pārājika sin" (this passage refers to a well-known story, contained in the Vinaya-vastu: Once a monk and his father after having received ordination, proceeded to Jetavana. When they had reached the place, they heard the sound of the bell. The monk thought that this was the call for the ceremony of distributing presents, and urged his aged father to go quickly. The aged man fell on the ground, and died. The monk told the Buddha about his committing a sin which involved expulsion (pārājiko), but the Buddha told him that it was not such a sin). Since he did it amidst evil circumstances, he propitiated Amoghapāśa during six months in order to purify the sin, but no signs manifested themselves. He performed the propitiation rite for a second time, and again no signs were observed. Again he performed the rite for a third time, and again no signs were observed. While he was holding in his hand a sandal rosary and was repeating the mantra "Hri Trailokya.....", he fell asleep and the rosary fell from his hand. When he awoke, he saw that all the place was filled with shades and lights, and that a shower of flowers and scented water was falling. He gazed in all directions but failed to see anything. He then looked up the tree, at the foot of which he was sitting, and saw the five deities of the parivāra of Amoghapāśa appearing clearly on the trunk. He said: "O Ārya ! Why did you not manifest yourself? Are you small in commiseration, or am I great in defilement?" The Ārya replied: "I have never parted from you!" and he imparted to him many doctrines. Since then he was able to listen to the Doctrine at will. He then thought of going to another country and to spread there the Doctrine of Ārya (Avalokiteśvara). People, however, continued to call him the

"Sinner who had killed his own mother" (Ma-bsad-pa'i sdig-čan), and did not listen to his preaching. Many siddhas such as Śrī Virūpa and others gathered and listened to his preaching of the Doctrine. The king of that country said to the siddhas: "Though you are siddhas, how can you listen to the preaching by such a sinner?" The siddhas replied: "He is the chief of all the siddhas! All his previous actions have been miracles performed by Ārya (Avalokiteśvara)". After that the king repented and all were filled with faith. He had a servant upāsaka. At the latter's request he composed the sādhana of Amoghapaśa. Elāpatra (E-ra-pa-ti) bestowed it on a yogin of low caste in the South. This yogin attained spiritual realization (siddhi) and when a boatman refused to ferry him across the Ganges, he struck the river with his mendicant staff, and the Ganges stopped flowing. From him the Doctrine was obtained by the pāṇḍita Don-yod-rdo-rje (Amoghavajra) known as rDo-rje gdan-pa. Further, the pāṇḍita Dharmakapāla obtained it from Mahākaruṇika (The Great Merciful One). He expounded it to the great bSod-sñoms-pa (Painḍapātikā), the siddha of Samvara. The latter taught it to Don-yod rdo-rje. Don-yod rdo-rje was the name of rDo-rje gdan-pa, the Senior. He preached it to the teacher Ba-ri. Further, in the vihāra of Khasarpaṇa, Bo dGe-bsñen was worshipping Ārya Avalokiteśvara in order to invite the Ārya. After his death, there was another upāsaka of the Ārya to whom it was prophesied: "You should take up ordination!" He then appointed another upāsaka to attend on the Ārya (Avalokiteśvara) and proceeded to Vikramāśila, took up ordination, and then the final monastic ordination. His name was Śilākara. He preached the sādhana to the pāṇḍita Vairocana. The latter taught it to Ba-ri. Then again a pāṇḍita named Chos-ston worshipped Ārya Avalokiteśvara at Khasarpaṇa, and Avalokiteśvara used to preach him the Doctrine in his dreams. Later he instructed him personally. The latter preached it to the pāṇḍita Don-yod rdo-rje (Amoghavajra). The latter taught it to Ba-ri.

(7a)

Ba-ri: he was a native of Khams-pa sDom-tshañ and was born in the year Iron-Male-Dragon (lcags-pho-'brug—1040 A.D.). The Venerable Mid-la was born in the same year. A pāṇḍita from Kāśmīra having come to Khams, he heard from him the Abhidharma (mNōn-pa) and the Lesser recension of the Zal-gñis-ma (Vārahi). He had the intention of going to India. Having obtained about seventy golden srāṇi, he took the gold with him and proceeded towards dbUs. At the age of 15, he met Atīśa at sNe-thān and requested his blessing. (Atīśa) fortold him: "Go to the residence of rDo-rje gdan-pa! Accidents will not befall you". Having gone to La-stod dPal-thān, he came across about a hundred sheep which were led away to be slaughtered. He felt pity towards them and bought them off paying for each one golden žo. He presented them to the monastery on the condition that they were to be kept alive. Having come to Nepāl, (he had to choose) between the two roads (leading to India), the short but dangerous road, and the long, but safe road. His tutelary deity indicated him to proceed by the short road, and that danger would not present itself. He had a vision of Avalokiteśvara in his dream in the night preceding the crossing of the Ganges. At Kośalakrama (the ferry of Kośala) he met Tsa-mi (Saṅsrgyas grags-pa). He twice offered him a golden žo, Tsa-mi showed him an image, which had been consecrated by the Buddha and fashioned by Viśvakarman. The image proved similar to the one he had seen in his dream. On seeing the image, an excellent transic meditation was produced in him. During his stay in India, Ārya Avalokiteśvara appeared constantly, and delivered to him many discourses. He also saw the vision of a yoginī who advised him to return. He also saw Ārya Avalokiteśvara in tears and asked: "What was the affliction?" The Bodhisattva replied: "Siñ-stan-čan has captured sixty prisoners who are tormented in a prison pit by snakes and frogs, and are weeping from pain." In the morning he ascertained the fact, and having presented a golden srāṇi to the king, begged him to set the prisoners free. The

(7b)

king said: "Unless I get one golden sraṇīs for each prisoner, I shall not release them!" He freed the captives after paying the sixty golden sraṇīs. He also called a medical practitioner to treat their wounds inflicted by snakes and torture. He paid him one golden sraṇīs, and thus acquired the great fame of a Bodhisattva. Again he saw Avalokiteśvara in tears, and when he asked: "What was the affliction?" the Bodhisattva replied: "Bandits carried away the gold which belonged to rGyus lo-tsā-ba, and the latter is full of grief". Following this indication, he proceeded in the morning to the house of rGyus-lo and inquired as to what had happened. The lo-tsā-ba said: "Such is my sad fate!" He gave him two golden žos and pleased him. When he was preparing to go to Tibet, he saw in a dream numerous pretas who said to him "O great lo-tsā-ba! On your way to Tibet, dangers will not befall you ! Present an offering to us, and then go!" He then offered a gtor-ma and rice comprising eleven men's loads. With the remaining gold he entertained numerous natives of mNa'-ris (who had come to India). They said (to him): "The pāṇḍita Parahita has come to mNa'-ris and is preaching the 'Five Treatises of Maitreya' (Byams-čhos sde-lha), and the 'Six Treatises of the Mādhyamaka system' (dbU-ma rigs-tshogs-drug)." He journeyed to Guṇ-thān via Nepāl. Then from Lower Gro he proceeded to sPu-hraṇīs and obtained the "Six Treatises of the Mādhyamaka" system from the pāṇḍita (Parahita). After that he went to worship (the images) of Avalokiteśvara (Mahākaruṇīka), Mañjuśrī and Tārā, which were formerly brought by the lo-tsā-ba Rin-čhen bzañ-po. That night in a dream he was told that he should repair the big toe on the foot of the Tārā. He brought a (piece of) gor-śi-śa (<Skrt. gośīrṣa, a kind of sandal wood) with gold, and repaired the damage. After that he again journeyed to India and obtained from rDo-rje gdan-pa (Tsa-mi) numerous doctrines, such as the Cycle of Avalokiteśvara and others. Then he again returned to Tibet. He laboured for the welfare of living beings in many upper and

(8a)

lower countries. He had numerous disciples to whom he imparted the Cycle of Avalokiteśvara. In particular he preached the Cycle of Avalokiteśvara to sNubs Phag-mo luna-pa, Ne-gnas lho-pa and mKhañ-pa Thañ-pa of Guñ-thañ. The siddha Žañ-žuñ obtained (it) from the above three. sKye-ma Grags-tshul obtained it from him. The latter (preached it) to kLu-sgrub. The latter to the bLa-ma dKa'-bzi-pa. The latter to Don-žags-pa Śes-rab brtson'-grus.. The latter to Don-žags-pa Sañs-rgyas rin-chen. He became the upādhyāya of Si-tu dGe-blo-ba at 'Tshal. Because of this he became known as the mahā-upādhyāya Sañ-rin-pa. He met rGyal-tsha, the upādhyāya of sPyan-yas. At sPyan-yas he looked after disciples with the help of the Cycle of Ārya Avalokiteśvara (i.e. by preaching to them the Cycle of Ārya Avalokiteśvara). After that he travelled through the upper and lower regions. Later at the time of his passing into Nirvāṇa, he said: "Convey me to sPyan-yas, the strictest monastic college." On reaching sPyan-yas, he passed out. His remains are preserved until the present day inside a clay stūpa. The ācārya gŽon-nu smon-lam obtained from him the Cycle of Amoghapāśa. From him the mahā-upādhyāya Sañs-rgyas 'bum-dpal obtained (it). His uninterrupted Lineage exists to the present day. Again, one named Dā-Bodhisattva, who was a nephew of Atīśa, and was a Bodhisattva of this Bhadrakalpa, personally obtained (the Doctrine) from Ārya (Amoghapāśa). There was a scholar named pañdita Śridhana, who used to worship the Mahābodhi (image) during the day, and at night used to meditate in a cemetery. When he received an invitation to Nepāl, the lo-tsā-ba 'Phags-tshul of mNa'-ris, and Byan-sems zla-rgyal obtained from him the initiation and blessing, as well as the Cycle of Ārya (Avalokiteśvara). He offered seven golden stāns, having borrowed them from other people. The pañdita said: "This will do (for one journey)." He then proceeded with the lo-tsā-ba to India. From the Bodhisattva he obtained the Doctrine of the siddha Žañ-žuñ-pa. From him sKye-ma grags-tshul. From the latter the bLa-

(8b)

ma 'Jam-dpal rgyal-mtshan. From the latter Žig-po kun-grol. From the latter Lo-mo-ba Sañ-s-rgyas ston-pa. From the latter Sañ-s-rgyas dbon-po. After him gŽon-nu blo-gros. Then Grags-pa rgyal-mtshan. Then Grags-pa bzañ-po. Then the bLa-ma rDo-rje rgyal-mtshan. He called his chief doctrine Amoghapaśa. He benefitted many laymen and monks, and became famous. Again from Byañ-sems zla-rgyal—Niñ-phug-pa, sKye-ma grags-tshul, the siddha dKon-mčhog-grasg, Sañ-s-rgyas 'Jam-rgyal, Thugs-rje rgyal-mtshan, Chos-kyi rgyal-mtshan, sKyes-mčhog kLu-sgrub, dKa'-bži-pa dKon-mčhog gžon-nu, 'Jam-dbyāñ Thugs-rje šes-rab, Kun-mkhyen Yon-tan mgon-po, the Bla-ma gŽon-nu byañ-chub, and Sañs-pa Kun-mkhyen. Again, Grañ-po luñ-pa, bLa-chen-pa, 'Chims Nam-mkha'-grags, bSod-nams ye-šes, the upādhyāya Grags-pa gŽon-nu, the mahā-upādhyāya bSod-nams-grags, rGyal-sras Thogs-med-pa, the Dharmasvāmin rGya-ma-ba, Yon-tan-'od, and Kun-mkhyen Sañs-pa. The latter bestowed it on me.

(9a)

The Lineage of the Rigs-gtad (n.of an initiation ceremony) of the five gods of the parivāra of Amoghapaśa: Avalokiteśvara, Sīlakara, Vairocanarakṣita, Ba-ri lo-tsā-ba, sKye-ma grags-tshul, the ācārya Don-žags-pa of sNar-thañ, the mahā-upādhyāya sKyo, Byañ-chen-pa bSod'-phel, Bag-ston-pa, the bLa-ma Tshul-rgyal-ba, and Kun-mkhyen Sañs-pa. The latter bestowed it on me. He bestowed on me the Rigs-stad (n.of an initiation rite) and the initiation of the Eleven-faced Avalokiteśvara transmitted through this Lineage. The detailed exposition (dmar-khrid) of the Cycle of the Great Merciful One (Mahākaruṇika) according to the system of Byañ-sems zla-rgyal (Thugs-rje-chen-po'i dmar-khrid Byañ-sems zla-rgyal lugs): sKyi-tsha 'od-'byuñ having heard of the fame of Byañ-sems proceeded into the latter's presence, and perceived him as Avalokiteśvara. Again, on another occasion, he saw him as his teacher. Again, whenever a strong feeling of reverence filled him, he saw the Teacher as Avalokiteśvara. Byañ-sems said (to him): "Through your Doctrine benefit will arise for living beings", and imparted it to him. From him Žan-dbu-

dkar-ba heard it. The latter obtained the power of the Mani of the rite, and was able to command gods and demons. He obtained the power of the True Word (dben-tshig, a faculty of obtaining the fulfilment of one's own words). With the help of this doctrine he caused great benefit to others. He preached the doctrine to Žāñ lo-tsā-ba Mya-nian med-pa'i sa-dpal. In his dreams he had repeated visions of the Mahākaruṇika and was able to listen to his preaching. He imparted it to the upādhyāya Byañ-chub rin-chen. The latter was well qualified for religious studies and great was the benefit for the living beings. Among his disciples there were many who had visions of Avalokiteśvara. He preached (the Cycle of Avalokiteśvara) to lCe-sgoms Ses-rab rdo-rje. The latter preached it to the siddha Hūm'-bar. The latter had visions of tutelary deities, and amanusyas (demons) used to appear in person to accept (his) offerings. He preached (the Cycle) to the mahā-upādhyāya Byañ-chub-dpal, who had visions of Vajrapāṇi and Mahākāla (mGon-po). He was endowed with a boundless faculty of prescience. He imparted (the Cycle) to dPal rGyal-ba grub-pa, who after reciting the number of mantras prescribed for the propitiation of the five deities (of the parivāra of Amoghapaśa) at the sacred place of Thugs-rje-rdzon, acquired many merits, such as visions of the Eleven-faced One (Avalokiteśvara), etc. He imparted (the Cycle) to the mahā-upādhyāya Jims-chen-pa, who had visions of his tutelary deity and developed a yogic insight. He preached (the Cycle) to the ascetic (kun-spais) Ri-khrod-pa, who had visions of many tutelary deities. Ri-khrod-pa bestowed it on the mahā-upādhyāya gZon-nu'-bum. The latter bestowed it on the Dharmasvāmin Chu-tshan-kha-pa Ses-rab-dpal. The latter bestowed it on sKyes-mchog Nam-mkha' bzañ-po.

(9b)

The Chapter on the Cycle of Amoghapaśa. The detailed exposition (dmar-khrid) of the method of Zla-rgyal (zla-la rgyab-mtshan). The origins of the Cycle of the Great Merciful One (Mahākaruṇika), which originated with La-stod

dMar-po : The Buddha Amitābha, and the dākini Guhyajñānā (gSañ-ba ye-sé). She preached it to La-ba-pa or sPyod-pa-pa. The latter to Dur-khrod-pa or Bi-ru-pa (Virūpa). The latter to rDo-rje gdan-pa, the Senior. The latter to La-stod dMar-po. His native place was 'U-yug. He was born as son of father, the ascetic (sgom-chen) Lha-brtan and mother Ar-mo siñ-na. He belonged to the Ram clan. When he was a child, he with six children stoned to death a mad dog. Then they, imitating a homa ceremony of the Tantrics, burnt the dog's corpse inside some shrubs, and thus contacted some Nāgas. His playmates died within one year, and he himself suffered from the disease (leprosy). He learned the method of meditating on Acala (Mi-gyo-ba) from his uncle, who was a kalyāna-mitra, and repeated a few of the mantras, but had no faith in them. He used to imitate his uncle and the latter became displeased, and said to him : "How true is the saying that a relative is a poor teacher ! You had better proceed to someone else". Then a thought came to him : "Well! I shall die. I had better go to India". He had a wealthy aunt, who possessed a turquoise called dMar-rkañ-tshogs. He borrowed it from her, and told her that one of his cousins was getting married, and that she wished to wear it during the ceremony. Instead, he placed the turquoise inside a split bamboo stick and carried it away towards La-stod. He spent one day at Diñ-ri. After having gone a little distance from that place, he discovered that he had left the stick behind, and returned. Dam-pa Sains-rgyas gave him the stick. On reaching Khab Guñ-thañ, he met one named Mar-pa lo-tsā wearing a black garment and leading a black dog, who was going towards India. He requested him to guide him on the Path. Mar-pa said: "You should exchange this turquoise, which cannot be disposed off in India or Nepāl, for gold". He then returned to La-stod and sold the turquoise, realizing 46 golden strāns. This Mar-lo (Mar-pa lo-tsā-ba) was a worshipper of Mahākāla and he obtained from him the

(104)

sādhana of Mahākāla. When he had reached the Plains of India, he saw in his dream that the Sun had merged into him, and that he was holding the Moon in his hand, and was flying through space. When he awoke, he felt an apprehension rising in him. He reported the matter to Mar-lo who said: "Don't be alarmed ! The merging of the Sun into you is a sign that you will penetrate the profound doctrine. The holding of the Moon in your hand is a sign that you will be of benefit to others. The flying through space is the sign of your ability to master the minds (of others)". When he came to rDo-rje gdan-pa, he presented him half of the gold and asked him to bestow the method with which he could remove hindrances in this life, and obtain Enlightenment in the next. rDo-rje gdan-pa imparted to him the meditation mantra of the Great Merciful One (Mahākaruṇika), and (to stress its secret nature) he introduced a bamboo tube into his ear, and through it repeated "Om manī padme hūm". He thought in himself: "This mantra is repeated throughout Tibet by all old men, women and even children. This doctrine seems to be a common one". The Teacher perceived (his doubts) and gave him back the gold. His face darkened, and he related the story to Mar-lo. Mar-lo said to him: "The Teacher was displeased with you! You had better confess (your fault)! Ask the Teacher for the rite of confession". He accordingly asked the Teacher, who said: "Eat excrement and urine!" He did so. Then the Teacher bestowed on him the initiation into the method of meditation, and he practised meditation. For one month he repeated the "Six letters Formula" (Om Manī-Padme-hūm), and saw in his dream that many scorpions and snakes had come out of his body, and that his bed was filled with snakes. He felt lightness and serenity. His wounds and sores disappeared, and he began dancing up and down. Next morning he went into the presence of the Teacher and presented him with a golden stāna. The Teacher then imparted to him the Tantra of the

(10b)

Great Merciful One (there exist several Thugs-rje čhen-po'i rgyud) together with the sādhana (propitiating rite) and precepts. He practised meditation at Vajrāsana. In his dream the Tārā advised him to go to Śitavana (bSil-pa tshal). He asked rDo-rje gdan-pa, but the latter advised him not to go. Then again he had a clear vision of the Venerable One (Tārā) who again told him to go. He again related the matter to rDo-rje gdan-pa, who said : "Now you know (more than I). Go there!" He stayed at the foot of the Nyagrodha tree in the "Cool Grove" (Śitavana) and a large black snake entwined itself round him and the tree, so that he was unable to breathe. After practising meditation, he was immediately freed and the snake transformed itself into Vaīśravaṇa, who offered him his Life-mantra (sñin-po) and promised to execute all his wishes. He then held a contest in magic powers with some heretics on the banks of the Ganges. The heretics were defeated and he converted them to the Doctrine of Buddha. His doctrine consisted of the following : the teachings imparted to him by rDo-rje gdan-pa, those taught to him by dākinīs while he was staying at Śitavana, such as the Precepts ransoming death ('Chi-la bslu-ba'i gdams-ñag) in order to remove misfortunes to his physical body, the Lam-sbyor-ba-lia, with the help of which one was able to cross the five Paths simultaneously, the dBañ-bži-khug-pa (the Combination of the Four Initiations) which removed defilements from sins and helped to acquire power, and the Precepts of merging the 18 kinds of relativity (stoñ-pa bčwo-brgyad) into the essence of the Merciful One with the view of practising all the doctrines simultaneously. Following the advice of rDo-rje gdan-pa, he practised for six years secret Tantric rites and then for seven years he practised meditation in the cave of sTag-tshañ seiñ-ge (in 'Brug-yul, Bhūtān). Many signs of spiritual realization were manifested to him. He was able to cover the distance of fifteen days in half a day, and arrived in lCog-ro 'brin-mtshams. Because he was wearing a red mantle and a royal turban on

(114)

his head, he became known as Dam-pa dMar-po. He settled at rGya-ma nie-kha, and visited (the country) as far as Si-rib and gLo-bo.

When (the country) was threatened by the troops of the Gar-log (Qarluq), he shot an arrow into a large boulder and pierced it. The troops having seen it, retired. At 'Brin-mtshams, he erected a white tent on the shore of the lake during the period of fishing, and spent some time at Bre-chuin. All saw that a lake nymph offered him "water sheep" (mtsho-lug). Endowed with such powers and precepts, he laboured for the welfare of others for a long time. In the end, a disciple of his gave him some poison at Myu-gu-lui. Though forewarned, he partook of it, and died. After the cremation (of his remains) a few bones and many relics were recovered (from the ashes).

Kar-ma pa-si maintained that he had been Dam-pa dMar-po. This cannot be grasped by thought. Of his two sons—the scholar bSod-nams rin-chen, aged 12, proceeded to the residence of 'Jan-pa sTon-skyabs without his father's permission, and studied under him. After the lapse of one year, his father brought him about 16 donkey-loads of provisions, and said: "After completing your studies, you should remove all (your) doubts." He also made a long stay at the monastic college of Zañ-e-pa. From the age of 12 to the age of 32, he continued his studies, and mastered all the treatises belonging to the Tantra and Sūtra classes. The effects of his studies became manifest in mid-life, and numerous kalyāṇa-mitras appeared (among his disciples). He did not give up his studies to the very end, and throughout this time his transic meditation was perfect. Having become very learned, he wrote treatises, such as the "Mirror of Karma" (Las-kyi me-loñ), etc., and benefitted others. After the cremation (of his remains), an image of Samvara in the yuganaddha attitude (yab-yum) and many other relics were recovered (from the ashes). The youngest (son) Bha-ru: when he was 17, his father said to him: "The time for my departure has

(11b)

come! I shall impart precepts (to you)." In the cave of lCim-čhu-rdo he bestowed on him the Cycles of the Dākinīs. At Mañ-kar-mda' he bestowed on him the basic text of the Cycle of the Great Merciful One (Mahākaruṇika) together with its exposition. At gDan-sa ūe-kha he bestowed on him the propitiating rites (sādhanas), and told him: "You should mainly practise meditation. The power of benefitting living beings will arise." He practised meditation, and his yogic insight became similar to the Sky (in loftiness). He followed the practice which consisted in imitating insanity, and laboured for the welfare of living beings.

sMyon-pa lDom-čhuṇ (there exists a manuscript Life-story (rnam-thar) of sMyon-pa lDom-čhuṇ): he was the son of one named rGya-gar, the chief of Upper Myaṇ. In his childhood he went as attendant of Dam-pa dMar-po, and obtained precepts (from him). Having developed yogic insight, he lived as a beggar. He spent some time at various places in gTsān, Lha-sa and bSam-yas. Later he journeyed to Phyos, built a small hut, and settled there. Because of envy shown by the local inhabitants, he had to destroy and rebuild it several times. After that he proceeded to the monastery of Ri-bo, and there laboured extensively for the welfare of living beings. He passed away there. He bestowed the hidden precepts of dMar-po on the ācārya dKon-gner. The Lineage of Permission (lun) to read these precepts still exists.

The Chapter on La-stod dMar-po (also called sPrul-sku dMar-po).

The story of the doctrines taught by the Venerable Mitrayogin (Mitra-dzo-ki).

The Venerable Mitra: he was born in the great city of the country of Ra-dha (Rāḍha in Mayurbhañja in Orissa) in Eastern India. He was accepted (as disciple) by Lalitavajra (Rol-pa'i rdo-rje), a direct disciple of Tilli-pa. For 12 years he meditated at Kha-sar-paṇa. Avalokitesvara surrounded by his retinue manifested himself to him, and

expounded the Doctrine to him, and he attained spiritual realization (siddhi) (this is his first miracle). His name was Ajitamitragupta (Mi-pham bses-gñen sbas-pa). Ekajatī taught him the upāya-mārga, and he was able to realize all his wishes, by praying to her and placing in front of himself a wooden tray. This was (his) second miracle. There were 12,000 monks at Otantapurī, and there was discord among them. One of the parties was supported by the Buñ-siñ king who led his troops against the monastery. (Mitra) threw his mace, and the troops terror stricken decamped. No harm resulted to the monks and the vihāras. This was (his) third (miracle). During the reign of king Siñ-Itad khan (Sultān khan) troops from Vārānasī, the dust raised by (their marching feet) almost shrouding the Sun, attempted to destroy the Doctrine of Buddha in Magadha. (Mitrayogin), naked, shouted (at them) and the Earth shook, and all men and animals stood motionless. The king begged to be forgiven, and he relieved them from torpor. This was (his) fourth miracle. The king Yaśas (Grags-pa) invited the monks of the four schools (sde-bži) Mahāsthaviras, Sarvāstivādins, Mahāsañmitiyas and Mahāsaṅghikas as witnesses, and declared: "Should heretics be able to move my wooden throne, I would give them a thousand golden sraṇis and would convert all Buddhists to the doctrine of the heretics. Should they fail, I would convert all heretics to the Buddhist doctrine". In the centre of a wide plain he erected his wooden throne. (Mitrayogin exercised his powers) and the heretics were unable to move the throne even a little. Then the heretics were converted to Buddhism. This was (his) fifth miracle. King Upatra (Udbhata?) covered a pit with cloth and invited the Teacher to sit on it. The Teacher fell (into the pit). The king then covered the opening of the pit with wood and stones, but the Teacher was able to reach the market place, and said: "I should have been invited to the Palace by the king." The king felt remorse and placed the Teacher's foot on (his) head. This was (his) sixth miracle. Again

the king ordered wood to be piled up, and placed the Teacher on top of it. For three days he set fire to it, but the Teacher remained unburnt. This was (his) seventh miracle. When he was preaching the five profound ślokas to the king of Vārāṇasī, a shower-of flowers fell from the Sky, and he showed him the vision of a devaputra offering him a vase filled with nectar. This was (his) eighth miracle. When the king requested that he might be initiated, Mitra told him: "You must draw the outline of the rāja-maṇḍala with jewels." The king thought that the yogin was deceiving him, and regretted his request for initiation. Mitrayogin then showed himself sitting amidst clouds in the Sky. This was (his) ninth (miracle). Filled with shame, the king worshipped him for seven days, and the yogin came down on a pond, and sat there. This was (his) tenth (miracle). Then the king presented him a town of 1,600,000 families to support him. The Teacher built there a hospice (sbyin-gtoñgi khañ-pa), and distributed alms for three years. After the lapse of three years, he disappeared without anyone knowing where he had gone. This was (his) eleventh miracle. Then in the vicinity of the Kuru-vihāra (Ku-ru bi-ha-ra) of the South, there were two yakṣas who used to devour an old and a young man of the town each day. He subdued them and built a temple. This was (his) twelfth miracle.

In order to kindle the faith of the monks, he cast a magic glance (upwards), and all the birds of the sky came down on his hand and obeyed his words. This was (his) thirteenth miracle. Though he did not preach the Doctrine to the 84 chiefs of Vārāṇasī, by a mere mental projection he caused them to meditate on skeletons (Keñ-rus-sogs-kyi 'du-ses), etc. They proceeded to a forest, and emancipated their minds from the notions (peculiar) to worldly beings. This was (his) fourteenth miracle. Then the king Jayasena and the pāṇḍita Ānanda mistrusted him and made an attempt on his life. He placed them in the mudrā (posture) of intense mental concentration and concentrated his mind on the meaning of

(12b)

a śloka, and following this they attained emancipation without rising from their seats. This was (his) fifteenth miracle. He uttered a prophecy to a king of Vārāṇasī, which said: "Because of your doubt in me, you will not obtain spiritual realization in this life, but will obtain it in the Intermediate Stage." This was (his) sixteenth miracle. The king of Vārāṇasī thinking in himself: "I shall not let this Teacher go to another place", made him stay in a vihāra, and sealed its gate. Thereupon the Teacher was seen playing on the top of a large boulder, lying outside the vihāra, and simultaneously sitting inside the vihāra. This was (his) seventeenth miracle. Then when he was living inside the house of an ascetic (tapasvin), two monks drove away two figures resembling him which appeared outside and inside the house, and when they peeped through a hole inside the house, they saw him preaching the Doctrine to the eight classes of gods and demons. This was (his) eighteenth miracle. The above are called his "18 wonderful stories." According to the twentieth story (nineteenth?), he was admitted by Devadāki to Venudvīpa ('Od-ma'i gliñ) and there met Avalokiteśvara who told him: "Son of good family! You should bestow for the sake of the living beings of future times the initiations of the four classes of Tantras at one time." This was (his) nineteenth miracle (or story). The king of Vārāṇasī worshipped him for seven days, and was given the initiations of all the classes of Tantras in a single mandala at one time. This was (said to be) (his) twentieth miracle. When the lo-tsā-ba Byams-pa'i dpal (Khro-phug lo-tsā-ba), who was studying the Doctrine with the pāṇḍita Buddhaśrī, heard that this great siddha, endowed with such miraculous powers, had come to 'Phags-pa Siṅ-kun (Svayambhū-nātha caitya), he took with him some leaves of piper-betel (tāmbūla, tāmbo-la), and presented them to Mitrayogin, inquiring about his health. The latter gave him a friendly answer. As the yogin was sitting with his face turned towards Tibet, a thought occurred to the lo-tsā-ba: "he may perhaps go to Tibet," and he

(134)

asked the yogin to visit Tibet, but the latter did not promise. He then obtained from him a short summary of the cittotpāda rite. After that the lo-tsa-ba was attacked by fever, and almost passed out. The great siddha (Mitra) proceeded to India, and the lo-tsā-ba followed after him, as soon as his health, which was not quite restored, permitted him to do so.

He found him residing in a fort of the border country, which was guarded by fierce-looking soldiers of Tirahuti (Tirabhukti, the modern Tīrthut in Bihār), who had collected to guide (the siddha). An a-tsa-ra (ācārya) who was known to him, took him inside and he met the siddha on the roof of the fort. He again asked him about his coming to Tibet, and again (the siddha) made no promise. The lo-tsā-ba thought to himself: "Death is better, than to return to Tibet without inviting this siddha, after having met him". He then made a solemn wish to become the siddha's disciple in his next life, and without hesitation, jumped down from the top of the fort. But the mahāsiddha seized him with his hand and exclaimed: "Ha-ha! Don't do such things?" and kept him in his presence. The siddha said: "To enable me to go to Tibet, you should remove your defilements ! This fever of yours removed many of your defilements. This time you made an attempt on your own life for my sake, and this has completely removed your defilements. Now I shall go to Tibet." Having promised, the siddha proceeded to Tibet and spent 18 months in Upper gTsāñ, and preached the Doctrine to many scholars and monks. He also blessed the foundation of the chief vihāra and the great image of Khro-phu (Khro-phu Byams-chen, the large image of Maitreya at Khro-phu). The lo-tsā-ba attended on the siddha as far as the Pass of Maṇ-yul. Mitrayogin having packed the gold received by him in Tibet in two packages, hung them on his shoulder, and proceeded away, like a falcon chasing his prey. The branches of the Doctrine (the collection of his teachings is well-known by the name of Mi-tra brgya-rtsa and are used in initiation) taught

(13b)

by him were: the Cycles of the Ordinary Doctrines preached as branches of science, the Cycle of different practices taught as method of inner meditation, the Cycles of the Special Doctrine preached as an introduction to hidden initiation. The first Cycle: it was divided (into the following sections): the *bsTan-pa' gru-bo 'chiñ-ba rnam-grol* (the Boat of the Doctrine which frees from bondages), the *rNal-'byor bdun-gyi lam rnam-par-ñes-pa* (The Ascertainment of the Path of the seven Yogas), the *Yid-bzin nor-bu* (*Cintāmaṇi*), the *bSre-ba bži'i gdams-ñag* and the *Rin-čhen phren-ba* (the Garland of Jewels). The second Cycle was divided into: (1) the *Sādhana* of his tutelary deity the Great Merciful One (*Mahākaruṇika*), and (2) the methods of benefitting others and himself by it. The first (the *Sādhana*) was divided into twenty *mūla-sādhanas* (*rtsa-ba'i sgrul-thabs*) and twenty *sādhanas* of realization (*dños-grub sgrub-pa*), forty in all. The first: the *Yid-bzin nor-bu'i sgrub-thabs-lha-ñis-stoñ-sum-bču-ma* (the 2030 gods of the *sādhana* of the Wish-granting Gem), the *Ye-ses 'khor-lo-lha lñā-bču-rtsa-lñā-ma* (the 55 gods of the *Jñānacakra*), the '*Gro'-dul-lha-sum-bču-rtsa-dgu-ma* (39 gods of the *mandala* of '*Gro'-dul*), the '*Khor-los bsgyur-ba-lha-gsum-bču-rtsa-gsum-ma* (32 gods of the *Cakravartin*), the *Po-ta-la'i ri'i rtse-mo-lha-ñi-śu-rtsa-lñā-ma* (the 25 gods of the Summit of Mount Potala), the *rNa-sgra-lha-bču-gsum-ma* (belongs to the Cycle of *Amitābha*), the *Lus-kyi 'khor-lo 'bar-ba'i sgrub-thabs-lha-bču-gcig-ma* (the Eleven Gods of the *sādhana* of *Lus-kyi 'khor-lo 'bar-ba*), the *Rigs-lha'i sgrub-thabs* (the *Sādhana* of the *Dhyāni-Buddhas*), the *mKha'-spyod-kyi sgrub-pa* (the *sādhana* of *mkha'-spyod*), the *Tshad-med-bži-sgrub-pa* (the *sādhana* of the *cātvāryapramāṇāni*), the *bsKal-bzañ-gi sgrub-thabs phyag-stoñ-pa* (the *Bhadra-kalpa-sādhana* of the Thousand-Armed One), the *Zal-bču-gcig-pa* (the *Sādhana* of the Eleven-faced), the '*Jig-rtan sgron-ma Yi-ge drug-pa* (The Six Letters Formula—“The Lamp of the World”), the *Khasarpaṇa tshigs-bčad bži-pa*

(the four verses of Khasarpaṇa), the Khasarpaṇa 'Jig-ṛten dbaṅ-phyug (the Khasarpaṇa-Lokeśvara), the Don-žags (Amoghapaśa), the Señ-ge sgra (Siṁhanāda), the Drañ-sroñ-gi sgrub-pa (Rṣi-sādhana), and the Loñs-sku sku-gsum-yi sgrub-pa (the Sādhana of the Trinity of Saṃbhoga-kāya).

(14a)

The second (dños-grub sgrub-pa'i sgrub-thabs): the Loñs-spyōd mi-bzad-pa'i sgrub-pa (the Rite of obtaining inexhaustible wealth), the Nām-mkha' mdzod (Gaganagañja, the Treasury of Heaven), the dPag-bsam śiñ-čan (Kalpadru-ma, the Wishing Tree), the Cintāmaṇi (Yid-bžin nor-bu), the Bum-pa bzañ-po (Kāmaghāta, the Pot of Fortune), the 'Dod-Jo'i-ba (Kāmadhenu, the cow of plenty), the rDo-rje rin-po-čhe (Vajratatna), the gTer-čhen-po (Mahānidhi, the Great Treasure), the Ni-zla 'bar-ba (the Shining of the Sun and Moon), the Ral-gri rin-po-čhe (khadgaratna, the Precious Sword), the bDud-rtsi'i bum-pa (Amṛtakalaśa, the Vase of Nectar), the Ma-rmos lo-thog (Akr̥ṣoptatāndula-phala-śālī, Mhvpt, No. 5310), the Khrus-kyi rdziñi-bu (puṣkarini, the Swimming Pool), the sMan-gyi bčud-len (Rasāyana), the dÑos-grub til-bu (Siddhigolā, the Miraculous Pill), the Drañ-sroñ rig-byed (R̥ṣiveda, Astrology), the rDzogs-ldan-gyi sprin (Satyayuga-megha, the Cloud of Golden Age), the gSer-'gyur-gyi rtsi (Substance changing metals into gold, alchemy, Rasa), the Čañ-ses-kyi rta (Ajāneyahaya, the Wise steed), the Bałavajra-sādhana (sTobs-kyi rdo-rje'i sgrub-thabs), the ten 'preceding' doctrines (belonging) to the svārtha class (rañ-don-la sñon-'gro'i čhos-bču), the dÑos-gži'i bču-gñis (the Twelve main doctrines), the 'Chi-ba-la dgos-pa'i čhos-bdun (the Seven doctrines required at death). From among these 29 books; the first: the Dam-tshig gso-ba (Restoration of Vows), the bLa-ma sgrub-pa (the propitiation of the Teacher), the Byin-rlabs mi-bzad-pa (the inexhaustible blessing), the sToñ-ñid sgom-pa (the Meditation on Relativity), the Khro-ba spañ-ba (the Removal of Anger), the sNiñ-gi dug sbyañ-ba (the Removal of Heart poison), the Zi-gnas bskyed-pa (the Birth of

Quiescence of the Mind), the Tiñ-dzin myur-du bskyed-pa (the quick method of producing Mind-concentration), the Zuñ-brel-gyi gnad (the Main point of the yuganaddhà), and the Ye-sës 'bar-ba (Kindling of knowledge). Among the second: the "Six Books illucidating the Degree of Utpanna-krama" (bsKyed-tim gsal-bar-byed-pa'i chos-drug), the Padma-sdon-bu-čan-gyi sgrub-pa (the Sādhana of the One holding the Lotus stalk), the Me-tog-gdan-čan-gyi sgrub-pa (the Sādhana of the One Sitting on the Flower), the Me-tog-la brten-pa'i sgrub-pa (Flower Sādhana), the gZugs-brñan-gyi bsgrub-pa (the Sādhana of the Image), the Dri-ma med-pa'i sgrub-pa (the Sādhana of the Immaculate), the Ye-ge med-pa'i sgrub-pa (the Sādhana of the Unwritten). The Six Books of the Sampanna-krama degree: the 'Khor-lo-gsum bsgom-pa (Meditation on the Three Cakras), the 'Khor-lo-bciñs-grol (the Binding and the unbinding of Cakras), the Ye-sës 'bar-ba (the Kindling of Knowledge), the 'Khor-lo 'bar-ba (the Kindling of Cakras), the 'Khor-lo rnam-dag (Purification of Cakras), and the rDorje 'bar-ba'i bsrñi-ba (the Protection of the flaming Vajra). The third: Rañ-bsrñi-pa (Self-protection), the Nad-gsal-ba (Healing of Ailments), the 'Chi-ba blu-ba' (the Ransoming of Death), the 'Groñ-Jug (parakāya-praveśa, the Transference of the life-principle), the 'Pho-ba rdo-rje skar-mda' (the Shooting diamond star of the transference of the life-principle), the rMi-lam dri-med (Immaculate dreams), and the sKye-ba bsdams-pa (Restriction of Rebirth). Among the texts of benefit to others (gžan-don): the sNon-'gro'i chos-bču (the Ten preceding Books), and the Twelve Main Books (dños-gži'i chos-bču). The Seven Books especially required by a disciple: the first: the Grags-pa spel-ba (Increase of Fame), the gZi-byin bskyed-pa (Increase of Lustre), the Sems-čan'-gu-byed (Gladdening of living beings), the Nag-gi mthu-bskyed-pa (Production of the Power of Speech), the gSañ-snags myur'-grub (the "Quick realization of Mantras"), the sMon-lam dbañ-du byed-pa (the Control of Wishes), the Dregs-pa ži-ba (The Subduing of Pride); the Sems-brtan-par-byed-pa (the

(14b)

Steadying of Mind), and the *Sems hal-so ба* (the Resting of the Mind), the *Yid'-gyod-pa bsal ба* (the Removal of Mental Afflictions). Among the second (group) : the *gDug-pa 'dul-ba'i čho-ga* (the Rite of subduing demons), the *gŽan-las rnam-rgyal* (the Defeat of Others), the *gNod-pa bzlog-pa* (the Repulsion of Harm), the *sDe-gžom-pa* (the Destruction of Enemies' Troops), the *dBañ-du bya ба* (the Control of Others), the *Nag-mnon* (Causing enemies to become dumb), the *bKra-sis-kyi čho-ga* (Auspicious Rite), the *gŽan-bskyab-pa* (Protection of Others), the *Mi'-jigs-pa sbyin-pa* (the Gift of Courage), the *Nad gso ба* (the Removal of Diseases), the *kLu-nad gso ба* (the Curing of ailments caused by Nāgas), the *Tshe'-das sbyon-bar* (funeral ceremony), and the *Ro-bsreg-gi čho-ga* (the Rite of Cremation). The third: the *rMi-lam rab-brtan* (Indications contained in dreams), the *rMi-lam ūan-bzlog* (the Removal of Evil Dreams), the *Ses-rab bskyed-čhog* (the Rite of Producing Wisdom), the *Byañ-čhub sems-dpa'i byin-rlabs* (the Blessing of Bodhisattvas), the *Ran-byin-rlabs* (Self-blessing), the *Tiñ-ñe'-dzin-gyi dbañ-bskur* (Initiation into Samādhi), and the *Ye-śes dgug-gzug-gi byin-rlabs*. The 24 books required ordinarily (Thun-moñ-du *dgos-pa'i čhos*), and among them the "Twelve Merit Accumulating Books": the *sKu-gzugs-kyi čho-ga* (the rite of erecting images) named *sKu-gzugs rin-po-čhe'i las*, the *mChod-rtén-gyi bṣen-bkur* (the Worship of a Stūpa), the *bSam-mi-khyab-kyi mchod-pa* (the Unconceivable Worship), the *Mandala'i čho-ga* (the Rite of the Mañḍala), the *Čhos-spyod yan-lag-bži-pa* (the Four Branches of the Dharmacaryā), the *Čhos-spyod brgya-rtsa* (The Hundred /forms/of Dharmacaryā), the *Zas-kyi tnal-'byor* (the Yoga of taking food), the *Łus-sbyin-pa* (the Offering of one's own body), the *gTor-ma'i čho-ga* (the Rite of Offering), the *Čhu-sbyin* (Water Offering), the *Čhug-tor* (Water Libation), and the *sByin-bsreg* (homa). The five 'Gal-rkyen-spañ-ba (the Five removals of accidents): the *Chom-rkun bčin-ba* (the Binding of robbers), the *Nad-bsruñ-ba* (Protection from Diseases), the *mDze-gso ба* (Curing of leprosy).

rosy), the Char-bzlog (the Stopping of Rain), the 'Chi-ba bsruṇ-ba (Protection from Death). The five sādhanas of 'Thun-rkyen (favourable causes), the Rab-gnas (consecration rite), the bSruṇ-'khor (charms), the Sruṇ-skud (holy thread), the Sri'u gso-pa (Protection of children), and the Char-dbab-pa (the Production of rain). Thus 20 mūla-sādhanas (rtsa-ba'i sgrub-thabs), and 20 sādhanas for the attainment of siddhis, in all 40. 29 doctrines of self-benefit, 29 doctrines of benefit to others, in all 58. 22 "common" doctrines. In all 120 sādhanas of practice. The initiation of bDe-chen ral-gčig (Mahāsukha—Ekajati) and the precepts of Avalokiteśvara in 25 ślokas formed part of the Special Cycle, expounding the Introduction to the Hidden Blessing. The Chapter on the Spiritual Lineage of Khro-pu-ba.

(154)

Further, the Phyag-rgya čhen-po 'Khor-ba rgyun-gčod (The Mahāmudrā which cuts the stream of Saṃsāra): A group of five dākinīs came forth from the miraculous great Kun-snān (Samantābhāṣa) caitya of the country of Dharmaganja (Čhos-kyi mdzod) in Oddiyāna, and preached this doctrine to Śrī Saraha, who taught it to Mitra. The latter bestowed the Čhiṇs-gsum (the "There Summaries"), the "Five Specials" (Khyad-par lha), and the Twenty Commentaries ('grel-pa ūi-śū) ending with the bsNo-ba (Good Wishes), to Ma-gčig Saṇs-rgyas Re-ma. She imparted it to mTshan-lđan 'Khrul-žig čhen-pe on the Mount Don-mo. He was a native of Zaṇs-ri, and was ordained in his youth at Thel. He practised meditation in many sacred places, such as the Kailāsa (Ti-se), and others. He stayed at Jo-naṇ, and there met Ma-gčig, who bestowed on him the precepts of the rGyun-gČod (or 'Khor-ba rgyun-gčod). He also met Mitra and developed excellent merit. He lived for more than eighty years. He imparted the doctrine to the siddha Žwa-dmar-ba Grags-pa seiṇ-ge, who bestowed it on mKhas-grub-rgyal-ba. The latter on the Dharmasvāmin mKha'-spyod-pa, and wrote a Guide (on the doctrine).

Further, 'Khrul-žig-pa expounded it to mDzes-ma at 'On. mDzes-ma was born in Upper gTsāṇ. She met many sid-

dhas. In her youth she came to Gañs-dkar, čhu-kha in 'On. Being an expert in the prāṇāyāma (rtsa-rluñ), she could not be tempted. Whenever some one attempted to tempt her, she would draw all his well-being into herself, and her complexion would assume a shining appearance, while the other would look like a dying man. She composed many books on her mystic experience, and passed away at the age of about seventy. (After the cremation of her remains), her heart and both the eyes were left unburnt. One of the eyes was (preserved) at Gañs-dkar, the other at rGya-gar of Do-po-sgañ, and the heart was preserved inside the Pad-spuñs caitya at dPal-ri. mDzes-ma bestowed (the Doctrine) on Byabral čhen-po, who was a native of Yar-kluñs. Most of the time he stayed in Koñ-po. He died at 'On. In the beginning he used to be a very cleanly person, and disliked others, but afterwards he achieved emancipation independently (of others), used to eat his own excrement and applied it to his body. At times he offered it to the Ratna, at times to demons (of the rGyal-po and 'goñ-po class), and imitated insanity (smyon-spyod). He was a priest of Thel. He met Mitra at Sar-brag. He also met Lha-rje (Dags-po Lha-rje) at sGam-po. He met Mid-la at 'Ol-kha. He passed away at mTsho-phyi mañ-khañ of 'On, aged seventy. He bestowed (the Doctrine) on Sañs-rgyas Ri-pa, whose native place was Yar-kluñs. At the age of 20, he met sPyan-sñā Chos-bži-pa and followed after every good Teacher. He heard the 'Khor-ba rgyun-gčod (the doctrine of Mitra). He acted as Vajradhara for five years at Kailāsa. He became the Teacher of dbOn-po dPal-ldan-grags and of Upper Hor (sTod-Hor, Moghulistān), and received the title of "Imperial Preceptor" (Ti-śri< Ti-shih). Having come to Koñ-po he practised the 'Khor-ba rgyun-gčod at the monastery of Sar. He founded a monastery on the summit of sPe-ra in 'On, and called it dPal-ri. He had numerous visions of tutelary deities. He died at the age of 79, and was reborn in gTsañ. He bestowed (the Doctrine) on sPrul-sku bLo-ldan, who was born at Yar-kluñs rnam-rgyal.

(15b)

He was ordained by Chos-bži-gsar-ma-pa in his youth. At the age of 20, he successfully propitiated Vajrapāṇi. From the age of 20 to 24, he laboured for the welfare of others, and then proceeded to the Alakāvatī (lCān-lo-čan, the Paradise of Vajrapāṇi, originally Vajrapāṇi was believed to have been the son of Vaiśravaṇa residing in Alakāvatī on the southern slope of Mount Meru). The latter bestowed (the Doctrine) on the bLa-ma bDag-pa, who belonged to the Sud clan. He was born as the son of a Tantric. Endowed with great faith, he promised in the presence of Kar-ma-pa to recite a 100,000,000 times the Maṇi formula. Till twenty, he lived the life of a householder. Between twenty and fifty, he made a round of hermitages, and practised meditation. At the age of 22, he took up ordination under Kun-spaṇs-pa. At the age of 35, he took up the final monastic ordination in the presence of the mahā-upādhyāya bKra-śis sen-ge, and listened to about a hundred expositions (of sacred texts), such as the Doctrine of the "Great Achievement" (rDzogs-chen), and others. He visited about a hundred hermitages, including Chu-bar and others. In brief: he was born in the year Earth-Female-Sheep (sa-mo-lug—1199 A. D.). At the age of 16, he met Kar-ma-pa. At the age of 20, he took up the upāsaka vows in the presence of Lho-pa Rin-po-čhe. He died at the age of 82 in the year Iron-Dragon (lčags-'brug—1280 A.D.). There appears to exist a numerous Lineage. The Spiritual Lineage of the yoginī named Chos-ldan-'bum seems to exist in the East and West. This (doctrine) must be recognized as being profound. The Chapter on 'Khor-ba rgyun-gčod.

(16a)

Further, the mahāsiddha Mitra came to Tibet, after having performed the Yoga called Balarasa. Now the Lineage of the mKha'-spyod bsñen-sgrub preached by him (a book belonging to the Kar-ma-pa sect): The ācārya mTsho-skyes rdo-rje (Saroruha, Padmavajra) bestowed it on Pad-ma'i myu-gu (Padmāñkuravajra) who was a pāṇḍita learned in the five sciences. After having obtained these

precepts, he developed an immortal Vajrakāya (mystic body). He bestowed (the Doctrine) on the yogeśvara Mitrayogin. The latter preached to Žwa-dmar čod-paṇ-dzin-pa Grags-pa sen-ge the Cycle of Precepts of Prāṇayāma, including the Srog-thig rnam-’joms (of a book), and other texts, as well as many lesser precepts. In particular, he imparted to him the precepts of the mKha'-spyod bsñen-sgrub, its basic text, together with its initiation, branches and exposition. The latter preached all the precepts of the “Oral Tradition”, in the manner of a well-filled vase, to the hermit (ri-khrod-pa) Dar-tgyal-ba. The latter preached to dPal mKha'-spyod dbaṇ-po, and also composed a text-book. Again, Grags-sen-ba (Gras-pa sen-ge) preached it to ’Jam-dbyaṇs Chos-dor-ba, who also composed a large text-book.

The Chapter on the mKha'-spyod bsñen-sgrub.

Again, Mitra bestowed the precepts of the Six Doctrines (chos-drug) on the pandita Śāriputta. The latter imparted them to Mi-ñag Grags-pa rin-chen. His Lineage continues to exist to the present day, and its (teachings) are followed at sMyug-tshal of Lho-brag. There appear also to exist preachers (of this doctrine).

The Lineage of the Initiations known as Mitra brgya-rtsa: rDo-rJe-’čhan (Vajradhara), Avalokiteśvara (sPyan-ras-gzigs), the siddha Mitrayogin. The latter imparted it to the pandita Amoghavajra (Don-yod rdo-rJe). He came to bestow the initiation and its exposition on gČan ’Od-sruṇs mgon-po of gSar-mda’ khra-luṇ. At the time of his going to Lower Khams (mDo-Khams) he appears to have bestowed once more all the initiations at Ge-kha-brag. But in later times when the Lineage of Initiations appeared to have come to an end, several kalyāṇa-mitras from Lower Khams (mDo-khams) passed through sGyi-smad khra-luṇ in search of the Lineage. People said: “The lay-brother (upāsaka) named mGo-Khom Jo-sras, a disciple of gČan ’Od-sruṇs mgon-po who lives at ’Phan-yul rGyal, perhaps possesses the Lineage.” The kalyāṇa-mitras proceeded to ’Phan-yul in

search of him. Byams-pa sen-ge, a kalyāṇa-mitra of rGyal, came to gSañ-phu to hear the "Doctrine of Maitreya" (Byams-čhos). They met him and inquired about mGo-khom Jo-stas. Byams-pa sen-ge replied: "He was my countryman! But I doubt that he possesses the Hundred Initiations. He used to be an old Tantric, good-natured and pious. With you, I shall also ask for them." Then it is said that he obtained them. Those who did not believe the statement of Byams-pa sen-ge (about his obtaining precepts), instead met mGo-khom Jo-stas himself and obtained the initiations from him. Byams-pa sen-ge and Ba-lam-pa Rin-sé exchanged the Initiation and the Vajramālā (rDo-rje 'phren-ba) of Ābhaya. gYun-ston rDo-rje-dpal obtained it from Ba-lam-pa Rin-seat-mTshur-phu. rDo-rje-dpal bestowed it on Bag-ston gZon-tshul. The latter imparted it to the bLa-ma Tshul-rgyal of sNar-thān. The latter bestowed it on the bla-ma mGon-po-drug. The latter on the Pañ-chen 'Jam-dbyans ral-gri. The latter on Kun-mkhyen 'Dzam-glin Ni-śar. The latter on the Dharmasvāmin sTang-čig-pa Ses-rab bzañ-po. I gave here an account of only one Lineage, but (the teaching) was handed down through many other Lineages also.

The Chapter on the system, which originated from the Mahāsiddha Mitra.

The doctrine known as the "Clear Exposition of the Siddha Tshem-bu-pa" (Grub-thob Tshem-bu-pa'i dmar-khrid) also belongs to the Cycle of the Great Merciful One (Mahā-karuṇika). Nairātmā bestowed it on the siddha gNan Tshem-bu-pa named Dar-ma 'od-zer. He was born at Sad-sgo-dar. He did not accept the monastery of sTon-mo-luñ, and others which were offered to him by rNog bTsun-dkar-mo, practised meditation only on the mountain of gYas-ru, and attained spiritual realization. He had six disciples to whom he imparted precepts. He bestowed them on a kalyāṇa-mitra of 'Briñ-mtshams lčim-luñ and on the scholar of the Yul-la monastery. These two also attained spiritual realization, and later sent on three occasions offerings to him. He also

(17a)

bestowed (precepts) on his younger brother sPyil-po dBań-phyug-grags and on his attendant Čhe-brag-pa, as well as on rNog bTsun-dkar-mo. These also attained spiritual realization with the help of this doctrine. sPiy-bo-lhas-pa Byań-čhub-'od studied many sūtras and śāstras, but he did not know how to practise them combined. He therefore went to Lha-sa to pray to the Lord (Jo-bo), and there he met gNan Tshem-bu-pa, and understood him to be a siddha. He made his request to him, and the Teacher understood him to be a suitable vessel (snod-ldan) and bestowed on him the Phyitheg-pa Lam-rim spuñs-kyi don-khrid and the Nań-gsań-snags-kyi dmar-khrid. He practised according to them, and attained spiritual realization.. He imparted them to Byań-čhub tshul-khrims, the upādhyāya of sTag-bde brag-dmar. The latter bestowed them on the Bodhisattva Lha-btsun-pa, the upādhyāya of Phyi'-brum dgon-gsar. The latter on Žań Kun-spań-pa. It became one of the great guide-books of the Jo-nań-pas. This (Doctrine) spread in all directions, and great was the benefit. Some of the methods of exposition appear to agree with those of Mahāmudrā. In other texts it was described as agreeing with the pratyahāra (restraining the organs, sor-sdus) of the Śadāṅga-yoga. Also there existed a Lineage of the dmar-khrid (detailed exposition) of the Cycle of the Great Merciful One (Mahākaruṇika). The nun Lakṣmī (dGe-sloñ-ma dPal-mo) imparted it to dPal-gyi bzań-po (Śribhadra). The latter on Rin-čhen bzań-po (Ratnabhadra), who imparted it to Atīśa. The latter bestowed it on Yol Chos-dbań. The latter on Rog-ston. The latter on rTse-ston Jo-sras. The latter on Žań-ston Chos-dbań. The latter on Phra-ston Žig-po. The latter on rNal-'byor skyabs-se. The latter on Rin-po-čhe Ne-mig-pa. The latter on the upādhyāya Rin-byuń. The latter on the upādhyāya Sań-gžon. The latter on the bla-ma Kun-brsod-pa. The latter transmitted it to mKhasgrub Chos-dpal, father and son. The Chapter on the dmarkhrid (detailed exposition) of the method (lugs) of Tshem-bu-pa. The Chapter on the Cycle of the Great Merciful One (Mahākaruṇika).

(17b)

Among the lCags-ri-bas and the sNan-čhad-pas there was a precept called Nar-mkha' skor-gsum. It represented a pratyāhāra precept which served as a Path (of spiritual development), based on the doctrine of Śūnyatā. It was an excellent precept transmitted from the ṛsi Sūryaratha (Ni-ma'i śin-rta, a ṛsi of Śambhala) to Kālacakrapāda, the Senior and Junior, Abhiyukta, the Nepalese Kāyaśrī, the ācārya Kan-pa-ba, and others. The Lineage of the great rite-of the mandala called Kṛyāsamuccaya (Vajrācāryakṛyā-samuccaya, Tg. rGyud, No. 3305), composed by the siddha named Dar-paṇ (Darpaṇa-ācārya), whose teeth had changed twenty times and who had lived for a thousand two hundred years, through which the initiation was transmitted: Vajradhara (Do-rje'-chañ), Jñānaḍāka (Ye-śes mkha'-gro), Darpaṇa-ācārya, Samantabhadra, Jñānajyoti, Śrī Hanumat, Śrī Mañjubhadra, Śrī Lakṣmībhadra, Dharmajyotirbhadra, Manojivabhadra, Śo-tram Śrībhadra, Śrī Vijayabhadra, Śrī Madanabhadra, Śrī Lakṣmībhadra, Gaganabhadra, Udayajīvabhadra, Śrī Harṣabhadra, Abhāgabhadra, the Nepalese paṇḍita of Yerāñ—Jagadānandajīvabhadra, his son the paṇḍita Mahābodhi, Sabzañ 'Phags-pa gŽon-nu blo-gros (also known by the name of Ma-ti paṇ-čhen), the Dharmasvāmin Kun-dga' bzañ-po, and (thus) to the Dharmasvāmin dMar-ston rGyal-mtshan 'od-zer.

The origin of the Doctrine: Since in former times there did not exist translations of it into Tibetan, 'Jam-dbyāns Don-yod rgyal-mtshan of dPal-l丹 Sa-skya obtained the Sanskrit text of the Samuccaya from a Nepalese merchant (this very copy is preserved at the Nor monastery in gTsāñ. Verbal communication by Rev. dGe-dun Chos-phel). This book was then found in the possession of Kun-spāns Chos-grags-dpal-bzañ-po. It was translated at the latter's request and with his assistance by Mañjuśrī, a great paṇḍita of Vikramāśila, and the Tibetan translator (lo-tsā-ba) Sa-bzañ-pa bLo-gros rgyal-mtshan. While they were unable to find any one from whom they could obtain its initiation and "permission" (luñ) to read it, they heard a report that mNa'-ris-pa

(18a) rDo-rje-dpal had obtained the initiation of the Samuccya at Ye-rañ (Kāthamāndu). 'Phags-pa gZon-nu blo-gros with his disciples, seven persons in all, proceeded to Ye-rañ in Nepāl, and there obtained the complete initiation and "permission" (luñ) to read the Text from the pāṇḍita Mahābodhi. It spread widely. Again, the Blessed gŚin-rje mthar-byed (Yamāntakṛ), Virūpa, Dombhī-pa, the brāhmaṇa Śridhara (dPal-'dzin), Matigarbha, Darpaṇa-ācārya who bestowed on gLo-bo lo-tsāba the gŚin-rje gśed-dmar-po'i gzūn with its exposition and precepts. The lo-tsāba bestowed it on bLo-chen Sañs-rgyas. The latter on the lo-tsāba mChog-ldan. The latter on bKa'-bču-pa gZon-nu señ-ge. Also following another Lineage, it was practised by Bu-ston Rin-po-čhe and others, and numerous living beings were nourished by it. The Chapter on Dar-paṇ (Darpaṇa-ācārya).

The ācārya Abhaya who was endowed with a mind free of illusions in regard to any of the systems of the Prajñāpāramitā or Tantra, from the Lesser sciences (rig-gnas phra-mo) to the Anuttara-yoga-Tantra. Because he had recited the mantra of Vajra-yoginī in his former life, in this life Vajra-yoginī in the form of an ordinary woman appeared before the ācāryā Abhaya. Because of his steadfast attitude of a strick monk, he did not admit this woman. (His) great teachers, such at Kā-so-ri-pa and others, told him that he had acted wrongly by not availing himself of the method through which one could realize the sahaja-jñāna. On many occasions he prayed to Vajra-yoginī. The goddess appeared to him in a dream, and said: "Now, in this life you will not be united with me. But, if you were to compose many commentaries on profound Tantras and many rites of Maṇḍalas, you would soon become a fortunate one." Following her instructions, he composed the Śrīsamputatantrarājātikāmṇāyamañjari-nāma (Tg. rGyud, No. 198), the Śrī-Buddhakapālamahātantrarājatikā-abhayapaddhati-nāma (Mi-'Jigs-pa'i gzūn-'grel, Tg. rGyud, No. 1654), and the Vajrāvali-nāma-maṇḍalasādhana (dKyil-'khor-gyi čho-ga rDo-rje phren-ba, Tg. rGyud, No. 3140). Now, it is said (18b)

that when the mahā-paṇḍita from Kāśmīra (Śākyasribhadra) bestowed on three occasions the initiation of the Vajrāvali (rDo-rje phren- ba), on the first two occasions he performed all (the mandala rites) accompanied by rites of the Anuttara-Tantra (only), and on the last occasion he said: "The Tibetans are very suspicious! Had I not divided (these mandalas) according to the different classes of Tantras, they would not accept the initiations (through their suspicious nature)." Therefore he divided them according to the classes of Tantras and thus bestowed the initiations.

Chag lo-tsā-ba Chos-rje-dpal¹ heard it from Ravīndra. He maintained the point of view, that by being initiated into the twenty-eight maṇḍalas one could obtain (the initiations) of all the others. The lo-tsā-ba Grags-pa rgyal-mtshan (the Yar-kluis lo-tsā-ba) obtained it from Bhūmiśrī, the mahā-paṇḍita of Kāśmīra. He used to bestow initiations, having arranged them into 45 maṇḍalas. His Holiness Śrī Vanaratna, the mahā-paṇḍita of Eastern India, bestowed on two occasions the initiation of Vajrāvali at the royal palace of sNe'u-gdon. He used to bestow all these initiations according to the system of the Anuttara-Tantra. Some remarked that it was not proper to initiate according to different classes of Tantras, but he replied: ("It would be good to divide them". They again inquired:) "Well then why did you not perform them in accordance with this method?" He replied: "Did I not bestow on you the initiation according to the method of Abhaya? Abhaya did not divide the initiations according to the different classes of the (Tantras), why should I do so?". The Vajrāvali having been translated by many lo-tsā-bas, there exist many differ-

¹ A famous Tibetan pilgrim to the Sacred Places of India. The author of a well-known description of Mahābodhi. Born 1197 A.D., died 1265 A.D. A well-known Sanskrit scholar. His biography (nam-thar) exists in Tibetan. His description of the Mahābodhi is found in the Tibetan collection in the Patna Museum.

ent versions (of it). Nowadays most people favour the translation by Čag (lo-tsā-ba). Now, the ācārya Abhaya composed a maṇḍala rite belonging to the Sampannakrama-yoga, basing himself on the Tantric text (Guhyasamāja) which said: "One should know the three classes of Yoga, that of blessing, that of imagination (Yoñs-brtags) and that of the complete manifestation of form." There were many who used to think: "If one would not propitiate according to the methods of different sādhanas, preached by various teachers, and (expounded) in different Tantras, the propitiations would not be complete. If so, a fully-enlightened (Buddha) cannot propitiate even a single maṇḍala, because he is free of constructive thought. Can you avoid this contradiction! Such people should be initiated according to different rites, and not according to the Vajrāvali belonging to the system of Abhaya. Similarly also one should not speak slightlyingly of those who bestowed initiations according to the 'Ocean of Sādhanas' (sGrub-thabs rgya-mtsho), transmitted through Abhayākaragupta, Puṇyākaragupta (dGe-ba'i 'byuñ-gnas sbas-pa), the siddha gLoñ-žabs, the pāṇḍita Kīrticandra, and the lo-tsā-ba Grags-pa rgyal-mtshan, because one is unable to establish whether one is fit or not to enter into this great mystic sphere (dkyil 'khor čen-po). One should class similarly the sGrub-thabs brgya-rtsa ("Hundred Sādhanas") and other texts transmitted by rDo-rje gdan-pa to Ba-ri lo-tsā-ba. The Chapter on the origin of Vajrāvali (rDo-rje phreñ-ba) and other texts. I have written the above account of Tantric and Sūtra doctrines, basing myself on that which had been seen by me, heard (by me) from my Teachers, obtained (by me) in the biographies of other (teachers), and read in histories, but, because of my feeble mind, I was not able to relate it all. There have been countless books, some of them believed to have been imparted by gods, such as the many profound doctrines taught by the guhyapati Vajrapāṇi to the mahā-upādhyāya Las-kyi rdo-rje, and the numerous teachings bes-

(194)

towed by the Venerable Mañjughoṣa on the teacher dbU-ma-pa.¹ Some of these books have been composed in the style of the Tantras by those endowed with the Yoga of the Ultimate Essence (Tattvatā, bdag-nid de-kho-nid). There exist also numerous psalms expounding (mystic) practices. One should not speak slightlying of them, because of their faulty composition, etc., unless they contradict the three moral precepts (śikṣā ; higher morality, higher thought and higher learning).

(19b)

Because, as stated in the Vimalaprabhā :

"Even through spoken idiom and broken words,
One, possessed of Yoga, is able to grasp the meaning,
Just as a swan knows how to suck out milk mixed
with water.

Great Ones often place no confidence in words,
When investigating the foundation of the Absolute.
If one is able to grasp the meaning with the help of a
spoken language,

What use is there of a classical language (i.e. Sanskrit)?"

I have also heard that the inmates of Ri-bo-čhe possessed the exposition of many sādhanas and the Hevajra-Tantra preached by one called the siddha Jñīna to sTag-luṇ Saṃs-rgyas-dbon. During the period preceding the coming of Atīśa to mNa'-ris, a certain a-tsa-ra dMar-po (the "Red One") also named Ses-rab gsaṇ-ba, a pāṇḍita from Oddiyāna, who had become the disciple of Ratnavajra, the Kashmirian, propagated the Tantras belonging to the Cycle of Thig-le (Tilaka), such as the Phyag-rgya čhen-po thig-le and others, together with their commentaries and branches, and these were of benefit to the Tibetans (Śrī-Mahāmudrātilaka-nāma-mahāyoginitantra-rājādhipati, Kg. rGyud-'bum, Nos. 420-422; A-tsa-ra dMar-po was held responsible by some historians for the corruption of certain mystic practices belonging to the Anuttara-yoga-

1. dbU-ma-pa was the teacher of rJe Tsöñ-kha-pa. He was said to have been the transmitter of Mañjughoṣa's commands and teachings to Tsöñ-kha-pa.

Tantra. Atīśā came out with a condemnation of these practices. rGyal-ba lha-pa'i rgyal-rabs, fol. 48b :] “But Las-čhen Kun-rgyal-ba/a famous historian of the Sa-skya-pa sect, author of a large history of Buddhism in Tibet/says: ‘The ‘Red’ ācārya who had translated the gSañ-snags Thig-le skor, and compelled many monks to become laymen, was a preacher of a heretical doctrine’. It is true, that some monks who were not his equals in understanding, misunderstood the essence of the Tantras, thus defiling their morality. But who would dare to call such a great siddheśvara as the pandita Ses-rab gsañ-ba/in the text Gsañ-ba śes-rab/, a heretical teacher, thus causing himself to fall into the bottomless Hell ? Therefore all wise men should abstain from it.”) This pandita having again visited Tibet in a later period, became the teacher of the Sa-chen. Though it is known that the precepts of the sampannakrama degree transmitted through him, continue to exist to the present day, I have not seen books on them. An excellent practice of mystic trance, named gCig-śes Kun-grol (Knowledge which reveals all), which was imparted by a tutelary deity to the Great Venerable Man-luñs-pa, who had obtained a great Light in the Doctrine, was bestowed by the latter on the Yar-kluñs lo-tsā-ba Grags-pa rgyal-mtshan. He bestowed it on sNé-mdö-ba Kun-dga' don-grub. The latter bestowed it on the bKa'-bču-pa gŽon-nu sen-ge. The latter bestowed it on Hūm-čhen Nam-mkha' rnal-'byor. It was then handed down to the Guñ-thāñ rab-'byams-pa Ses-rab rgyal-mtshan of the present day. The Cycle of the Tārā transmitted by Ravigupta (Ni-ma sbas-pa). It is said that in the country of Kāśmīra there had been an image of the Ta'u Tārā endowed with miraculous powers (siddhi) in the Temple of Rañ-byuñ lha-lia. Lepers after worshipping the image were cured of their ailment. About that time the ācārya Ravigupta (Ni-ma sbas-pa), who was learned in the five sciences and especially in the Tantra, was attacked by leprosy (klu'i gnod pa). He built a hut for himself to the west of the vihāra, and prayed for three months. Then the

temple's gate moved (by itself) westwards, and the Tārā said: "What is your wish?" and the ācārya replied: "I wish to be cured of leprosy." In that very moment his entire body, except for a small sore on his forehead, assumed its former appearance. He asked: "What was the reason for not curing the sore on the forehead?" The Tārā replied: "Formerly you were born as a hunter, killed animals and in the end set fire to a forest. In consequence of this, you were reborn in Hell and this is your last rebirth of the 500 rebirths in Hell", and saying so, she bestowed on him the sādhana, accompanied by a stotra (which was recited as mantra). The Tārā said "With their help, one may perform any kind of magic rite. I shall grant you miraculous powers (siddhi)". After that the ācārya composed a magic rite which corresponded to the twenty-one sādhanas, as well as general rites and their branches. He taught it to Candra-garbha. The latter to Jetāri. The latter to Vāgīśvara (Nagi-dbañ-phyug). The latter to Sraddhākara. The latter to Tathāgararakṣita. The latter to Dānaśila, who bestowed it on Mal-gyo lo-tsā-ba. In the translation by Mal-gyo the sādhanas and the magic rites were arranged in separate sections, but in the translation by the Khro-phu lo-tsā-ba the magic rites were added in the end of each of the propitiation rites (sādhana).

Its Lineage: the Tārā, Ānanda (Kun-dga'-bo), the arhat Madhyantika (dgra-bcom Ni-ma-guñ-pa), Sūnavāsin (Sā-na'i gos-čan), Kṛṣṇavāsin (Kṛṣṇa'i gos-čan), the Kashmirian Ravigupta (Kha-čhe Ni-ma sbas-pa), Rāhulaśrī, Vindaśrī, Pan-čhen Sākyāśrī (bhadra). The latter bestowed it on Khro-phu lo-tsā-ba, bla-chen bSod-dbañ, Rin-po čhe-pa, Tshad-ma'i skyes-bu and Bu Rin-po-čhe. Mal-gyo preached it to Sa-čhen.¹ The latter to tTse-mo (one of the five great Sa-skyā-pa bla-mas). The latter to the Venerable One (tJe-btsun—one of five Sa-skyā-pa bla-mas), who composed many

20b

¹ Kun-dga' snyiñ-po, b. 1092 A.D., d. 1158 A.D.

text books on the system, and taught it to 'Chims Chos-sen, the Dharmasvāmin Jam-gsar, Roñ-pa rGwa-lo, Ses-rab sen-ge, dPal-Idan sen-ge, the bLa-ma Dam-pa bSod-nams rgyal-mtshan, the mahā-upādhyāya Ses-rdor-pa, Chos-sgo-ba Chos-kyi rgya-mtshan, and rGod-phrug Grags-pa 'byuñ-gnas. I obtained it from the latter. In general, the cycle of the Tārā (transmitted) through different Lineages filled Tibet. The Chapter on miscellaneous doctrines.

The sTeñs-pa lo-tsā-ba Tshul-khrimis 'byuñ-gnas whose benefit was great for the Lineage of the Recitation of the Sūtras in Tibet: He was born in the year Fire-Female-Hog (me-mo-phag—1107 A.D.) as son of father sTeñ-pa Tog-'bar and mother mDa'-mo Bu-skyid. At the age of six he peeped through a hole in the Wall and saw numerous countries (filled) with caityas. Later when he came to India, he discovered it to (be the same country seen previously by him). At the age of ten, he recited some mantras of Acala and was able to cure the ailments of others by blowing on the patient. From his childhood he placed confidence in the Ratna. At the age of 13, he proceeded to Dags-po, because of ill-treatment by his step-mother. He conveyed to his father's house all presents received by him for reciting sacred texts, but his father scolded him. He became sad, and again returned to Dags-po. There he cut his hair in the presence of sKan-mo gnas-brtan, and assumed the appearance of a monk. He had auspicious dreams. At the age of 15, he took up ordination in the presence of rGya-'dul in Upper Myan. He learnt the "Domain of Practice" (sPyod—phyogs) from Āchims, the "All-knowing". He received the final monastic ordination, bTsun-Śul-rgya acting as upādhyāya, dGe-'dun-skyabs of gNal acting as ācārya, and Tshul-phags of sKyi acting as Secret Preceptor (gsañ-ston, gsañ-ste ston-pa, raho'nuśāsaka, Mhvpt, No. 8730). Desirous of going to India, but having no gold (to take with him), he copied two volumes of the Śatasāhasrikā Prajñāpāramitā. For this he received 12 golden žos, which he took with him. When

he reached Diñ-ri, Ārya Avalokiteśvara in the guise of an old man, showed him the road. When he reached Nepāl, he prayed for a safe journey to 'Phags-pa 'Ja'-ma-li (at Kāthamāndu/Nepāl). Nowadays called by Tibetan pilgrims 'Dzam-glin dkar-mo) and other images. Then without regard for his life, he journeyed to India and met in Magadha Tsa-mi Sañ-srgyas grags-pa. He spent ten years with him and then fell ill with malaria. The Tātā prescribed him an ablution, and he was cured. About that time his younger brother Chos-'bar sold the field, and realized much gold. He left Dags-po and went inquiring about his brother, and thus arrived in Vajrāsana. He said: "The father has died. I have completed the funeral rites. This gold is your share. Now I shall return to my native place." But (sTeñs-pa lo-tsā-ba) persuaded him to take up study and he became a learned pāṇḍita, but died of fever. About the time of his death, he said: "You should take my bones to dGe-ri". Thrice he made him swear: "I shall proceed to Tibet." After that (sTeñs-pa lo-tsā-ba) returned (to Tibet) and erected a caitya (a relic holder—gduñ-khañ) for his remains. He completed the copying of twenty volumes of the Prajñāpāramitā begun by (his) father. Then taking with him about fifty golden stanzas, he again journeyed to India and found that the Teacher Tsa-mi was no more. He offered presents to his mortal remains. He studied extensively the Tantras and Sūtras under thirteen scholars: the mahā-pāṇḍita Sam-ga-ta virwa (Samgatavīra), Daśabalaśrī (in the text Dā-sa-bhā-la-śrī), Candrakīrti, Sudhanagupta, Silacandra, Vitmalarakṣita, Jayagupta, Simhahara, Bhāskara, Silāśrī, Vasantatilaka, Ānandacieva, and the Nepālese pāṇḍita Nayaśrī. He invited the pāṇḍita Alaṅkadeva (Alamkāradeva), a descendant of the Kasmirian Trilocana (sPyan gs̄um-pa, a famous grammarian). He collected many man-loads of Indian books (many of his books are still preserved in the monastery of Nor. The words "books of Silākara" /Tshul-Khrims 'byuñ-gnas/ are inscribed on the manuscripts. Verbal communication by Rev. dGe-'dun-čhos-'phel). He made

(21b)

numerous translations and revised existing translations: the sGrub-thabs bsdus-pa čhen-po, the 'Dul-ba rāñ-gi rnam-bśad (Vinayasūtravṛttiyabhidhāna-svavyākhyāna-nāma, Tg. rGyud, No. 4119), the Ni-khri gžuñ-grel (Ārya-Pañcavimśatisāhasrikā-Prajñāpāramitopadeśāśāstra - abhisamayālamkārakārikā -vārtika, Tg. Ser-phyin, No. 3788), the Jātakamālā composed by Āryaśūra (Tg. No. 4150), the Kālacakramūlatantra (Dus-khor rtsa-rgyud. Probably the Kālacakra-nāma-tantrarāja, Kg. rGyud-'bum, No. 362), and the Cycle of Nāgārjuna (the Guhyasamājā), according to the method of the pāṇḍita Alamkāradeva. At that time he spent five years in India. Then having again come to India, he studied for three years the Mahāvibhāṣā (Bye-brag bśad-pa čhen-po; there exists a report that half of the Bye-brag bśad-pa had been translated during the reign of Khri-stoñ lde-btsan). He brought to Tibet the Sanskrit text of this book. After that he and Alamkāradeva translated it, but after finishing two thirds of the text, the pāṇḍita passed away.

Instead of a funeral rite, they held a great religious assembly of 48 religious chairs. In general, he possessed a clear vision of the maṇḍala of the sixty-two deities of the Sañvara parivāra, and of many dharmapālas. He became the teacher of great scholars, such as Gro-luñ-pa čhen-po and others, and the Master of the Doctrine. He passed away at the age of 84, in the year Iron-Male-Dog (lčags-pho-khyi—1190 A.D.). 82 years had passed since the death of the great lo-tsā-ba bLo-l丹 Ses-rab. Many relics and images were recovered (from the ashes).

His disciple Chag dGra-bčom: he was born in the year Water-Female-Hen (čhu-mo-bya—1153 A.D.) in the village of Chag as son of Mes bKra-śis-dga', when sTeis-pa lo-tsā-ba was 47. He was ordained by Gu-rub čag-ston, the Great, named Rin-chen tshul-khrims, the direct disciple of Gro-luñ-pa. He studied Sanskrit Grammar and the work of a translator with sTeis-pa lo-tsā-ba. He also listened to (the exposition) of the Guhyasamājā-Tantra according to the method of Nāgārjuna,

the Kālacakra and other systems. He requested his Teacher (to be given the power of conjuring) the dharmapāla Phyag-bži-pa, and this Religious Protector followed after him. He took up the final monastic ordination before Ma-gro 'Dul-'dzin, a disciple of Byan-sems zla-rgyal, and his disciple the upādhyāya Dar-brtson. He attended on 15 Tibetan teachers, who included the kalyāṇa-mitra Śāk-grub of gTsāñ, gTsāñ-dkar, the Ćog-gru lo-tsā-ba Mya-nān med-pa'i dpal, Zañ lo-tsā-ba, and others. In order to remove dangers during his journey to India, he propitiated Khasarpana (a form of Avalokiteśvara) and observed signs. Then having left Nepāl, he journeyed towards India. Every day he used to buy flowers from the market place, and strew them over the Mahābodhi (image) of Vajrāsana, and the flowers remained (hanging) on the ears of the image. Following this, images of flowers appeared miraculously on the ears of a golden image which he erected in later times as substitute for the Mahābodhi image. He attended on Maitrīcandra, rDo-rje gdan-pa, the Junior, Niṣkalaṇīka, Śilākara, Śīkyāśī, and Buddhaśī. He was particularly indebted to Maitrīcandra, who had foretold him that after meditating inside a small gandhola (temple) at Nālandā, he would obtain the vision of the sixty-two gods of the Samvara parivara above the initiation vase. When he caught fever at gLo-bo-rin, and was laying in the shade of a Nyagrodha tree, he heard a faint sound of bracelets, and looking up he saw a woman of brown complexion, who was sprinkling some holy water (bum-čhu) over his heart, and the ailment's root was destroyed. He understood the woman to be the Tārā. He also visited eighty self-evolved sacred images of India. On his way to Tibet in company of dPyal lo-tsā-ba, he was attacked by brigands of Si-skyid (meaning "better death, than meeting such brigands") on the banks of the Ganges. He cast at them his magic glance, and the brigands grew stiff. On his arrival in Tibet, he was offered Chu-mig, rGyal lha-khañ, Than-po-čhe, and other monasteries. He spent some time in them, but chiefly he

(224)

resided at rTe'u-ra. This (monastery) was first founded by sKor-čhen-po, a disciple of sNe'u-zur-pa. After him the succession (of abbots) seems to have been interrupted for a time. After that Čag lo-tsā-ba took it over. Having invited Buddhaśrī, he translated the Jinamārgāvatāra (rGyal-ba'i lam-'Jug, Tg. dbU-ma, No. 3964) and other texts. He attended on Sākyāśrī, Thams-čad mkhyen-pa'i dpal, Ratnaśrī, and others, and with their help made many translations. When the Kha-čhe pan čhen (Sākyasribhadra) was bestowing the final monastic ordination on others, Čag lo-tsā-ba recited in the Sanskrit language the rite, and pleased the great pandita.

(22b)

His outer appearance: He had a shaven head, (walked) barefoot and abstained from meat. Being endowed with a perfect fragrance of morality, is fragrance spread far and wide. He died at rTe'u-ra at the age of 64, in the year Fire-Male-Mouse (me-pho-byi-ba—1216 A.D.). At that time Čag, the "Junior" (Chos-rje-dpal), was 20. This was the Fire-Male-Mouse year (me-pho-byi-ba—1216 A.D.) during which the Venerable Grags-rgyal died. During the cremation of his remains, all the gods of the parivāra of Saṃvara appeared on his skull, and the Ā-li Kā-li (signs) on his jaw. They are now preserved in the caitya containing relics which are shown to worshippers (phyi-ten). Ravindra had indicated to Čag, the "Junior", that the caitya had fallen in ruins and that he had to build four supports (glo'-bur). He did so. The rite of its consecration was performed by Ravindra from Nepāl. At rTe'u-ra at the time of the consecration rite, a shower of rice grains fell (i.e. the consecration rite was performed in Nepāl, and during it, a shower of rice grains fell at rTe'u-ra in Tibet). Then lightning struck the caitya, but was flung away, and the caitya became known as Thog-brdugs dkar-po (the "White (caitya) lightning-proof"). After his cremation an image of Khasarpaṇa was recovered from the ashes, and is now preserved (inside) a golden image of Sākyamuni. He had many disciples in India, among them the mahā-pandita Dharmāśrī and others.

His nephew Chag Chos-rje-dpal: he was born in the year Fire-Female-Serpent (me-mo-sbrul—1197 A.D.) as son of the ācārya Dharmā 'byuñ-gnas and (mother) Chos-'bum. This Fire-Serpent year (me-sbrul) is the 26th year of Khro-phu lo-tsā ba. He studied the Sanskrit and Tibetan scripts, the vocabulary, the "Royal Commands" (bka'-bčad, i.e. the Mahāvyutpatti/Tg. sNa-tshogs, No. 4346/and the sGra-sbyor bam-po gñis-pa/Tg. sNa-tshogs, No. 4347/), drawing, and the science of measurements of mandalas and images, etc.

From the age of eleven to the age of 20, he stayed continuously with Chag dGra-bčom, and obtained (from him) many precepts of the basic texts of the Tantras and Sūtras. On five occasions he attended the cittotpāda rite. In general, from the age of 17 to the age of 45, he made the vow of not separating from his pen and ink (snag-smyug-dāñ mi-bral-ba). At the age of 14-15, he recited 26,000,000 mantras of Acala and obtained a vision of the god. At the age of 20, his predecessor (the "Elder" Chag) fearing that his nephew would proceed to India, advised him to study the Abhidharma. After the death of Chag dGra-bčom, he made preparation to go to India. He obtained many doctrines from the Sa-skya lo-tsā-ba (Sa-lo) in gTsāñ, Khro-lo (Khro-phu lo-tsā-ba), Myāñ-stod lo-tsā-ba, Gro-ston bDud-rtsi-grags, and others. He obtained from Lha-btsun-pa mGon-po-dpal of Guñ-thāñ the Abhidharmasamuccaya and the Guhyasamāja-Tantra according to the system of Nāgārjuna, following the method of rNog. He spent ten years with him. At Siñ-kun in Nepāl he met Ratnarakṣita. He acted as translator when Khams-pa sTon-grags and others were being initiated by (Ratnarakṣita). He also obtained the initiation into the Sañvara Cycle and others. He then studied with the mahā-paṇḍita Ravīndra who was an upāsaka, the Nāgārjuna system (the Guhyasamāja-Tantra), the Vajrāvali, the mDo-rgyud rtog pa bsdus-pa, and other texts. He was given the prophecy which said that benefit would arise for many living beings. In Nepāl he spent eight full years. After

(234)

that he proceeded to India. He visited Vaiśālī (Yāñi-pa-čan) via Tīrthut (Bihār). In ancient times the name rGya-gar applied to Magadha/Bihār/only). In a dream he had a clear vision of Vajrāsana. On reaching Vajrāsana, he found that there was no one there, all having fled from fear of Turuṣka troops. For a long time he was unable to see the Mahābodhi image (for the doors of the vihāra were blocked with bricks). Later he saw the image, made offerings to the Mahābodhi, and examined the sacred place. At Nālandā he met the pāṇḍita Rāhula Śribhadra and obtained from him many doctrines. The Gar-log troops (Qarluq; here the name designates Muhammedan troops) arrived there, all the natives and their king fled away. Rāhula said to Čag: "I, being 90 years old, am unable to flee away. But you, fool, why don't you go away?" Čag replied: "Even if murdered, I couldn't separate from my Teacher!" Rāhula having found him to be a trustworthy person, became pleased from the bottom of his heart. Having taken his Teacher on his back, he carried him to a temple of Mahākāla (mGon-po) which was feared by the Gar-log troops, and the latter did not harm them. In Magadha he caught fever, and when the fever left him, (his body) became covered with sores. He again caught fever in Tīrthut (Tīr-hu-ti). Slowly he journeyed to Tibet. In general, he studied the Doctrine (at the feet) of twelve pāṇḍitas, four Tibetan lō-tsā-bas, 21 learned monks, and others. He was praised by the Sa-skya paṇ-čhen (Kun-dga' rgyal-mtshan) as tha most learned of the translators after the lō-tsā-ba Rin-čhen bzañ-pó. He was earnestly requested to occupy the abbot's chair of Nag-tsho lō-tsā-ba and spent there four years. He received the keys of eighty monasteries, such as Harimaṇḍa and others. He also received about 300 volumes of sacred scriptures. After that he proceeded to rTe'u-ra. Later at the age of 62, he came to Than-po-čhe. About that time he visited the residence of the pāṇḍita Dānaśila of sTag-tshäl, and pronounced many blessings in Sanskrit. The

(23b)

pandita trembled and the hair on his body stood erect (from amazement). When he was preaching the Doctrine during the summer recess at 'Khot-lo, numerous scholars gathered round him, including Rig-pa'i ral-gri, a famous scholar in the Tibetan language. There were also about a hundred monk-students who had brought their own books. Every day he sounded the conch thirteen times (to gather students for the classes). Then he preached the Doctrine in many monasteries of 'Ju and 'Phyos of Yar-kluñs, and spent five years in the region of Yar-kluñs. When the invitation of the Mongol Emperor arrived, the great men of Mongolia and Tibet held a consultation between themselves, as a result of which he was permitted to remain (in Tibet) because of failing health. He was invited to Sa-skya and installed as Teacher by Sar-pa Ye-ses rgyal-mtshan and the dPon-chen Kun-dga' bzañ-po. He became the Master of the assembly of monks (tshogs-dpon) as well as preached the Doctrine. After that he proceeded to rTe'u-ra and held there a great religious council. He passed into Nirvāna at the age of 68, in the year Wood-Male-Mouse (Sīn-pho-byi-ba—1264 A.D.). After him dBañ-phyug šes-rab of gTsañ carried on the burden of abbotship for many years, without being nominated abbot. After him, the bla-ma bsTan-'dzin-dpal, son of Čag Ni-ma-dpal, the youngest brother of the "Junior" Čag, and his younger brother Zla-ba acted as abbots for a short period. In the time of Zla-ba the Sa-skya state (sKya-srid) attacked rTe'u-ra. After the bla-ma Rin-čhen 'byuñ-gnas, son of mNa'-bdag-dpal, the youngest brother of Zla-ba, occupied the chair for 13 years. After him the chair was entrusted to bLo-gros-dpal an official of the bLa-bran (Ecclesiastical Palace), aged 74. In the same year he nominated to the abbot's chair Sākya-dpal, an official of the Palace. The year of the death of the bla-ma Rin-čhen 'byuñ-gnas and of the nomination of Sākya-dpal is a Fire-Female-Hare year (me-mo-yos—1327 A.D.). Thirteen years later, Sākya-dpal died in the year Earth Female-Hare

(24a)

(sa-mo-yos—1339 A.D.). Since Chos-rje-dpal's death to this Fire-Female-Hare year (me-me-yos—1327 A.D.) of the nomination of Sākya-dpal 64 years have passed. After him the bLa-brañ-pa bzañ-po-dpal. After him Chag Chos-dpal, nephew of Rin-chen 'byuñ-gnas, acted as abbot, but soon died. After him the bLa-brañ-pa bZañ-po-dpal again became abbot. After that for five years—the Dharmasvāmin Ni-ma-ba. After him Sākya-dpal acted as abbot for 13 years, and then died. After him the Dharmasvāmin Yeses dpal-bzañ-po, born in the year Fire-Female Sheep (me-mo-lug—1367 A.D.), came to the abbot's chair at the age of 25. He occupied the chair for 18 years till the year Earth-Male-Mouse (sa-pho-byi—1408 A.D.). After that, having appointed to the chair the bLa-ma bSam-grub dpal-mgon, he passed away in the year Wood-Male-Dog (Sīñ-pho-khyi—1454 A.D.) at the age of 88. bSam-grub dpal-mgon occupied the chair for 25 years, from the year Earth-Mouse (sa-byi—1408 A.D.) to the year Water-Mouse chu-byi—1432 A.D.). After him bSod-blo (bSod-nams blo-gros), born in the year Water-Serpent (chu-sbrul—1413 A.D.), came to the chair at the age of 20, and occupied it for nine years, from the year Water-Mouse (chu-byi—1432 A.D.) to the year Iron-Ape (lčags-spre—1440 A.D.). In this very year bLo-bzañs, born in the year Iron-Ox (lčags-glañ—1421 A.D.), was nominated to the chair, aged 20. He (bSod-blo) died at the age of 56 in the year Earth-Mouse (sa-byi—1468 A.D.). bLo-bzañs having occupied the chair for 21 years, an Iron-Male-Dragon year (lčags-pho'-brug—1460 A.D.), gave up the chair. He died at the age of 42 in the year Water-Horse (chu-rta—1462 A.D.). After that Rin-chen chos-rgyal, born in the year Fire-Female-Hare (me-mo-yos—1447 A.D.), came to the chair in the year Iron-Dragon (lčags'-brug—1460 A.D.), aged 14. Till the present Fire-Male-Ape year (me-pho-spre'u—1476 A.D.) 17 years have passed.

The Chapter on rTe'u-ra.

At gÑal-toñ-liñs there was a student of the Kālacakra

system, a disciple of Abhaya, named Roñ-liñ lo-tsā-ba rDo-
rje rgyal-mtshan. His vihāra called Sags-kha stands un-
damaged even now. I have not seen his biography, and
am therefore unable to go into details.

BOOK XV.

The origin of religious schools, such as the four Tshogs-sde, and others. Queries and replies (concerning the "Blue Annals"; zu-lan). The story of the printing of this edition.

I have already given in brief the story of the origin of the Holy Doctrine in the "Abode of Snows" (Tibet). Now (the story) of the monastic community, which practised this Doctrine: all the Vinayadharas of Tibet belong to the school of the Sarvāstivādins. Among them (one finds) the so-called "Lower" Lineage of the mahā-upādhyāya Sāntarakṣita, handed down by the great bLa-čhen-po (dGoṇs-pa Rab-gsal), the so-called "Upper" Lineage of the East Indian pāṇḍita Dharmapāla, who had ordained the three Pālas and others in mNa'-ris, and the Lineage handed down by the Kashmirian pāṇḍita Śākyāśrī (bhadra). Of these three Lineages, the first two have already been mentioned by me. Now I shall ascertain the year in which the great Kashmirian pāṇḍita Śākyāśrībhadra, who was destined to become the future Third Buddha Pradyota (Rab-gsal), was born and the year in which he came to Tibet, as well as the manner of his labours for the welfare of living beings. Now the great pāṇḍita himself had established the Buddhist Chronology at Sol-nag Thañ-po-čhe in the year Fire-Female-Hare (me-mo-yos—1207 A.D.), in which he said: "In the first half of the Kārttika month (October-November), exactly at midnight of the 8th day, when the Moon had set behind the mountains, Munindra passed into Nirvāṇa. Since then, a thousand seven hundred and fifty years, two and half months and five days have passed:" After dividing these years by sixty, a remainder of ten years is left over. Hence the first (year) of the Buddhist Chronology (as calculated by the mahā-pāṇḍita)

must have been the Fire-Female-Serpent year (me-mo-sbrul—1197 A.D.).

(One should remember that this calculation was made) three cycles of sixty years after the year Fire-Female-Hare (me-mo-yos—1027 A.D.), which is the first of the period of “current” (*das-lo*) years of the Kālacakra scholars. This means that 180 years had elapsed (since the year 1027 A.D.). From the Fire-Hare year (me-yos—1207 A.D.), which had been calculated (by the mahā-paṇḍita) at Thāñ, to the present Fire-Male-Ape year (me-pho-spre—1476 A.D.) four cycles of sixty years and 30 years have elapsed. Thus (this Fire-Ape year) is the 2020th year after the Nirvāṇa of the Muni. Such being the Chronology of the Doctrine, the birth-year of the mahā-paṇḍita must be the year Fire-Female-Sheep (me-mo-lug—1127 A.D.). For in a stotra composed by the Khro-phu lo-tsā-ba (in honour of the Kha-čhe paṇ-chen), it is said:

“A thousand six hundred and ninety-two years after the Nirvāṇa of the (Buddha),

the Saint was born as chief of the yellow-garbed monks,
who are the life of the Doctrine of Sākyā (the text refers
to the pravrajyā or ordination of Sākyāśribhadra)

Salutation to his feet!” Now, after dividing 1692 by sixty, a remainder of 12 (years) is left over. The 12th year (i.e. the 1692nd year) is an Earth-Male-Dragon year (*sa-pho-brug*—1148 A.D.). The word “after” (in the text of the above stotra) means the next year, an Earth-Female-Serpent year (*sa-mo-sbrul*—1149 A.D.), which is the 23rd year of the mahā-paṇḍita (during which he received his pravrajyā ordination). The above being very clear, the mahā-paṇḍita’s 25th year was without doubt an Iron-Female-Sheep year (*lcags-mo-lug*—1151 A.D.). In this connection it is found stated in the works by sPyi-bo Lhas-pa and others that the mahā-paṇḍita had come to Tibet in his 65th year. However this is a mistake. For the lo-tsā-ba (Khro-phu) has stated that the year of the mahā-paṇḍita’s coming to

(14)

Tibet was the Wood-Male-Mouse year (śin-pho-byi-ba—1204 A.D.). This Wood-Male-Mouse year was the 78th year of the mahā-paṇḍita. He spent ten years (in Tibet), till the year Water-Female-Hen (čhu-mo-bya—1213 A.D.). He left Tibet in the year Wood-Male-Dog (śin-pho-khyi—1214 A.D.). In the year Wood-Female-Hen (śin-mo-bya—1225 A.D.) of the next Cycle of Sixty Years (lo-skor) he reached the age of 99. He passed into Nirvāṇa on Saturday, the 5th day of the sGrog-zla (Satabhīṣā, Aquarii).

The same was stated as follows: "Aged a hundred years, less one, in the year of the Hen (bya-lo—1225 A.D.), in the month of sGrog (Satabhīṣā), in its first half, on Saturday, the fifth day, the Sun of living beings manifested (his) setting". This Saturday could be clearly calculated with the help of the astrological tables called "lNa-bsdus" composed by the mahā-paṇḍita himself. In short, the mahā-paṇḍita was born in the year Fire-Female-Sheep (me-mo-lug—1127 A.D.). He was ordained in the year Earth-Female-Serpent (sa-mo-sbrul—1149 A.D.). He came to Tibet at the age of 78 in the year Wood-Male-Mouse (śin-pho-byi-ba—1204 A.D.). He spent ten years in Tibet, till the year Water-Female-Hen (čhu-mo-bya—1213 A.D.). He left Tibet in the year Wood-Male-Dog (śin-pho-khyi—1214 A.D.), and laboured extensively for the welfare of living beings in Kāśmīra. He passed into Nirvāṇa at the age of 99, in the year Wood-Female-Hen (śin-mo-bya—1225 A.D.).

The story of his invitation to Tibet and that of his labours for the welfare of living beings: The holy man named Khro-phu lo-tsā-ba (Byams-pa'i dpal) proceeded towards Nepāl and India in order to study the work of a translator, and stopped at sKyi-roṇi. One day he offered one and-half silver sraṇi to one named Don-žags-pa čhen-po, a disciple of Rīn-po-čhe rGyal-tsha, and requested him to examine the omens of the following three (possibilities): "If I go to India and Nepāl, would accidents befall me? Shall I be able to benefit living beings? Will the good work which I intend doing, be successful?"

(24)

Don-žags-pa said: "I couldn't tell whether the three will be successful. I shall examine (the omens) addressing myself to Amoghapāśa". Then the lo-tsā-ba himself having arranged a large offering, examined the dreams. At dawn he saw in his dream an a-tsa-ra (ācārya) with teeth similar to a conch. He inquired: "Who was it?" In reply he heard: "Look at the writing on the back?" He saw the letters Dvi-bhā-śi (Dvi-bhāśin). Again the a-tsa-ra gave him a leaf of the Bodhi tree on which he found an image of a pāṇḍita with a bird-like face. On the back he read: "Mahāmaitri" Again the a-tsa-ra handed him a mirror in which he saw a pāṇḍita who was similar to a god and an inscription which read: "Mañjuśrī". Then (he saw) the image of a white man, made from the outside of rough woollen cloth, and from the inside of silk, inscribed "Manipadme". These four objects influenced his mind greatly, and he thought of keeping them in a temple. He took them there but the a-tsa-ra exclaimed: "Give them back! I shall reverse the order", and added: "Let the lion made of conch run towards all directions! You may leave the leaf and mirror, but take the image of the man made of silk. After you may take the mirror. After that you may take the leaf also." On awakening, he could not understand the dream, though he felt that it was auspicious. At that time he did not understand the meaning of the four inscriptions. But later he found out that the lion made of a conch indicated the lo-tsā-ba himself, the white man—the Lord Mitra, the pāṇḍita seen in the mirror—Buddhaśrī, the pāṇḍita drawn on the leaf—the Kashmirian pāṇḍita. (Following these indications) the lo-tsā-ba at first proceeded to Nepāl and the border-country of India. Afterwards he invited the Lord Mitra to Tibet. After that the mahā-pāṇḍita Buddhaśrī was invited. On the 7th day of the month of mChu (the Sixth month) of the year Wood-Male-Mouse (śin-pho-byi-ba—1204 A.D.) of the Chinese chronology the lo-tsā-ba proceeded to invite (the mahā-pāṇḍita). He met a kalyāṇa-mitra named rGya who had been a direct disciple of the bLa-ma Žan,

(2b)

residing at rGyañ-ro Guñ-chuñ. Though the latter was staying in seclusion, on hearing about the lo-tsā-ba's coming, he suddenly broke his retirement and went out to receive him. From him the lo-tsā-ba obtained the Cycles of the Doctrine of Zañ.

Zañ said: "To invite the mahā-pandita it won't do to act humbly and irresolutely! Behave in a noisy manner! The Sun may rise from the West, but you will surely succeed in your purpose." (Journeying) by stages, he (Khro-phu lo-tsā-ba) reached Gro-mo (Chumbi). The natives of Gro-mo showed reverence to him and his provisions increased in quantity. Though he intended going to the Indian market-place of Be-dur (<Vidūra?), he lost the road and wandered about in the forests, which were full of brigands, poisonous snakes, wild beasts, and spirits (mi-ma-yin). Without being harmed by them, he reached the market-place of Be-dur, and sent two Indians, the junior pandita Jayaśri and Vārāṇasi-pa, accompanied by two Tibetans—Jo-sras Ni-ma and Khams-pa Byan-grags, as messengers to convey the invitation to the mahā-pandita at Jagattara (Jagattala) of the East. With them he sent the following letter written in Sanskrit:

(34)

"Salutation to the Buddha Amoghasiddha! To the one who has been born as son of Sākyā, in the Doctrine of Sākyā, bearing the name of Sākyā, the crown of the heads of those who have mastered the five (sciences) and firmly observe the immaculate vows of morality, etc." As presents to accompany the letter he sent a Prajñāpāramitāhṛdaya written in gold, five golden stāns, a pair of silk garments and a canopy (bla-re) made of good quality silk of Ju. When the messengers reached a place called La-drug, after a journey of 34 days, the mahā-pandita and his retinue, having been forewarned of the Tibetan invitation, came there in advance. Having failed to find the messengers, they were preparing to return, and were packing their luggage, when the Tibetan messengers arrived and presented to the mahā-pandita the letter and the presents. The mahā-pandita said: "When having had a pre-

monition after that an invitation was due to arrive from Tibet, I came here well in advance of time, we found that the messengers had not arrived and were preparing to return. Didn't I tell you to stay on for a while, for the invitation was surely to come? Now you must advise us what to do," said the mahā-pandita addressing himself to the Junior panditas. The Junior panditas replied: "The Dharmasvāmin should himself decide the matter! How are we to understand it with our minds?" The mahā-pandita then said: "I have one to whom I can put a question". He then stayed in seclusion for five days, and asked the Venerable One (Tārā). Then numerous great sthaviras of Eastern India came to beg the mahā-pandita not to proceed to Tibet. They brought with them the images of the Great Merciful One (Mahākaruṇika, Avalokiteśvara) and the Tārā consecrated by the ācārya Nāgārjuna as solicitors (no-chen). (The Tibetans) bribed the Kashmirian who was in charge of the images, and he pulled out the box of the chariot's wheel and made the images face backwards (in order to create the semblance of a bad omen), and thus helped the Tibetans. The lo-tsā-ba (Khro-phu) having come from Be-dar met the Dharmasvāmin at Vanesvarā. The Dharmasvāmin said: "I thought the lo-tsā-ba knew many doctrines, and was an elderly man endowed with the ability of erecting large images, but he is young. Most probably he will be unable to act as a translator. After I had bestowed on him the cittotpāda rite and several sādhanas, are we, Teacher and disciples, to return?" The pandita Jayaśrī told (the lo-tsā-ba): "The Teacher and (his) disciples despise you, because of your age. You should take measures, and put questions on the Doctrine." At the request of Jayaśrī, the mahā-pandita permitted the lo-tsā-ba to ask questions on the Doctrine. Then the lo-tsā-ba put two questions to each of the nine Junior panditas (of the mahā-pandita's retinue), and they discussed them throughout the evening till midnight. The Dharmasvāmin was pleased, though it interrupted his usual meditation and said: "It

(3b)

is wonderful that in Tibet there should exist such speakers on religious subjects!" Then a border king closed the road, and as the Junior pāṇḍitas also required litters (doli<=doli), this caused great hardships. On arrival at Phag-ri, countless Tibetan monks and laymen gathered there from the four quarters, and attended on the mahā-pāṇḍita in every possible way, begged for religious instructions, and the mahā-pāṇḍita preached to them numerous kinds of precepts. From rGyañ-ro as far as mGur-mo his religious preaching spread and his wealth increased immeasurably. From Tshoñ'-dus as far as Chu-mig numerous monks gathered round the mahā-pāṇḍita, so that laymen had difficulties in seeing his face. The inmates of Khro-phu arrived in great state at Chu-mig to receive them. After they had reached Khro-phu, many thousands of learned monks gathered there. The mahā-pāṇḍita spent his summer retreat there. There were more than 800 voters (tshul-siñ len-pa). In connection with it, the mahā-pāṇḍita preached the Aṣṭasāhasrikā-Prajñāpāramitā, as well as the Prātimokṣa and the Sūtrālaṃkāra (Mahāyāna-sūtrālaṃkāra-nāma-kārikā, Tg. Sems-tsam, No. 4040). After that the mahā-pāṇḍita proceeded to kLas-mo-čhe of sNar-(thai). There he preached the Commentary on the Pañcavimśatisāhasrikā (Prajñāpāramita). When he reached the chapter of the Tathatā-pariccheda, his book of the Aṣṭasāhasrikā-Prajñāpāramitā was taken away by the Tārā who made many offerings to it and proceeded towards the East. The mahā-pāṇḍita said: "This indicates that I am to go towards dbUs." (It was said that when the mahā-pāṇḍita was reciting the text, a crow, a manifestation of Tārā, snatched away some of the pages of the palm-leaf manuscript, and took them away towards the East. These leaves, believed to have been brought by the crow, were discovered at sPo-khañ, and are now preserved in the monastery of sPo-khañ). When he had come to the last chapter of the Prajñāpāramitā, he saw a goddess, worshipping this book which was placed inside the mandala of the offerings, and then the goddess proceeded

towards the West. The mahā-paṇḍita said: "This indicated that in my old age I was to go to Kāśmīra. After that the mahā-paṇḍita spent his summer retreat at kLas-mo-čhe of sNar, and spent some time there. After performing the ceremony (dgag-dbye—pravārāṇa) of the end of the rainy season (performed at the end of the annual summer retreat), many sthaviras invited him to Chu-mig riñ-mo. There he preached the Mādhyamaka-ratna-mālā (dbU-ma ḥin-čhen phreñ-ba, Tg. dbU-ma, No. 3901) and the dPe'i-rgyan (Drṣṭāntamālya, Tg. sPriñ-yig, No. 4196). After that he was invited by the inmates of Srin-po-ri (near Gyangtse), and then proceeded to 'Tshur-phu and Lha-sa via Upper gZu-sñe. The mahā-paṇḍita made large offerings to the two images of the Lords (of Lha-sa). Then the mahā-paṇḍita reached Srin-po-ri escorted by numerous horsemen of 'Tshur-phu. The mahā-paṇḍita said to the escort: "At the time of my visit to your monastery, I discovered there were three images of divinities which were mentioned in the Tantra of Sañis-rgyas thod-pa (Sañis-rgyas-thod-pa'i rgyud, Śrī-Buddha-kapāla-nāmayoginītantrarāja, Kg. rGyud-'bum, No. 424). Your former Teachers knew them, but had no faith. If I were to introduce you to these gods, and preach to you their precepts, numerous yogins would later appear (among you)." These three gods were: Sañvara and (his) Sakti in the yuganaddha posture, Śākyamuni in the aspect of Nirmāṇa-kāya with his Sakti Vajra-dākinī, and Vajra with the bell (ghaṇṭa) as his śakti (rDo-rje dril-bu mñam-sbyor). He spent the summer retreat at Srin-po-ri, and translated the commentary on the Abhidharmasamuccaya by the ācārya Jñānamitra (Ye-śes gšes-gfiен; Abhidharmasamuccayavyākhyā-nāma, Tg. Semis-tsam, No. 4054). As general doctrine, he preached the Ārya-Āśokadattavyākaraṇa-nāma (Mya-ñān-med luñ-bstan-pa'i mdo, Kg. dKon-brtsegs, No. 76), the dPe-brgya-pa (Gañ-po-la sog-s-pa'i rtogs-pa-brjod-pa brgya-pa, Pūrṇapramukhāvadānaśataka, Kg. mDo-sde, No. 343), the Las-kyi 'khor-lo bstan-pa (Karmaśātaka, Kg. mDo-

(44)

sde, No. 340), as well as the Analysis of the Five Treatises of Maitreya and the Six Treatises of the Mādhyamaka (dbU-ma rigs-tshogs). The exposition of the Five Treatises of Maitreya was bestowed by him at the request of the Abbot of Srin-pori. gÑal-zañs-po-čhe-pa and others practised the rGyal-sras Lam-rim. The mahā-pañdita was then invited to bSam-yas by Lha Ži-ba-’od. He journeyed to bSam-yas and ’Chims-phu. There he met dbOn-ston Rin-čhen-sgañ-pa. When the mahā-pañdita came to Srin-po-ri, he received an invitation from the inmates of ’Tshur-phu, rGya-ma and ’Bri-khuñ. Twice he failed to meet ’Bri-khuñ-pa. On two occasions he visited rGya-ma Rin-čhen-sgañ and Rwa-sgreñ. After that he journeyed to gÑal, Lo-ro and Lho-brag, as well as to ’U-gu-do and Thañ-po-čhe. He especially spent a considerable time at Thañ-po-čhe, and preached there numerous sermons. Up to that time, in order to test the faith of the lo-tsā-ba (Khro-phu), he acted as an avaricious man; but later he gave away most of his wealth towards the erection of the image of Maitreya at Khro-phu. In the year Water-Male-Ape (čhu-pho-spre'u—1212 A.D.), when the time had come to consecrate the image, they found themselves short of funds, and because of this, the mahā-pañdita proceeded again towards dbUs and gYo, gÑal and Lo, and Lho-brag (to gather funds). His entire income was presented to the great image of Maitreya. From the 3rd day till the 13th day of the Dre month (Dre'i zla-ba) of the year Water-Male-Ape (čhu-pho-spre'u—1212 A.D.) the Dharmasvāmin performed the consecration rite of the great image of Maitreya, and numerous wonderful signs accompanied (the rite). After that numerous priests begged him to stay on in Tibet, but he did not agree to that, saying that he had important work to do in Kāśmīra. After that he journeyed through Southern La-stod and benefited many disciples. The presents received by him, were distributed among the monks of each monastery. On his arrival at Guñ-thañ, he presented 130 golden srañs (to Khro-phu lo-tsā-ba), and said: "Give them as remuneration to the

(4b)

image-makers". After that the lo-tsā-ba escorted him to gLo-bo. One morning he (the mahā-pandita) dismissed his entire retinue, and did not admit any one into his presence, but said: "Lo-tsā-ba come," The lo-tsā-ba having hurried into his presence, the mahā-pandita said to him: "Open your hand!" and then gave him a big package of gold, the lo-tsā-ba's hand almost reaching the ground under its weight. The lo-tsā-ba said: "You have already given me many presents for the image. You had better take this much with you to Kāśmīra." An attendant then told him: "It is better for you to accept the siddhi when given. You may feel regret if this gold gets into the hands of Kashmirian rogues." So he accepted it, and escorted the mahā-pandita to the foot of the mountain pass. On his way to Kāśmīra, the mahā-pandita was twice attacked by robbers, but as he had no gold with him, nothing harmed him. Then he reached Kāśmīra. Though the Doctrine had spread in Kāśmīra, the priests were few in numbers. The Dharmasvāmin increased the number of priests, and established the right path of the method of the Tantras and Sūtras. The king who had become a heretic, was again established in the Doctrine. The mahā-pandita repaired ruined vihāras and images. Amidst such labours he spent 12 years in Kāśmīra, and passed away in the year Wood-Female-Hen (śiñ-mo-bya—1225 A.D.) amidst wonderful signs. This great pandita preached numerous doctrines which belonged to the Āgamas and Sciences, Sūtras and Tantras. Great was the number of those whom he established in the vows of the Pratimokṣa, but the two men, who had taken the final monastic ordination in the presence of the mahā-pandita and had taken the vow of a "single mat" (stan-gčig-gi brtul-žugs-'dzin-pa), were rDo-rje-dpal and Byañ-čhub-dpal.

(54)

Namo Maitrīnāthāya ! Munīndra, Śāriputra, Rāhula, the kṣatriya, Rāhula, the brāhmaṇa, Nāgārjuna, Guṇamati, Ratnamitra, Śrī Dharmapāla, Guṇasāgara, Dharmapāla, Ākarakupta, the mahā-pandita Sākyāśrī, Vajraśrībhadra (rDo-rje-dpal-bzañ-po), Byañ-čhub-dpal-bzañ-po (Bodhiśrībhadra). The last two

seem to be the two disciples of the mahā-pandita: rDo-rje-dpal and Byañ-čhub-dpal. The rest of the Teachers of the Lineage must be Tibetans), 'Od-zer-dpal (Rásmíśrī), Chos-kyi rgyai-mtshan (Dharmadhvaja), Sañs-rgyas rin-čhen (Buddharatna), bSod-nams-dpal (Puṇyaśrī), Ses-rab mgon-po (Prajñānātha), Señ-ge rgyal-mtshan (Simhadhvaja), bSod-nams dbañ-phyug (Puṇyeśvara), bKra-śis tshul-khrims (Mañgālaśīla), Tshul-khrims rin-čhen (Śilaratna), Sañs-rgyas blo-gros (Buddhamati), Byañ-čhub rgyal-dbañ (Bodhijayendra), bKra-śis señ-ge (Maṅgalasimha), Yon-tan rin-čhen (Guṇaratna), Byañ-čhub bzañ-po (Bodhibhadra), bLo-gros rgyal-mtshan (Matidhvaja), Don-grub dpal-'byor (Siddhārthaśribhūti), Byañ-čhub grags-pa (Bodhikīrti), and bKra-śis byañ-čhub (Maṅgalabodhi). (The above list seems to represent the Lineage of Ordination transmitted by Śākyāśribhadra. After Vajraśribhadra it corresponds to the mkhan-rgyud of sNar-thañ.)

From the departure of the mahā-pandita from Tibet in the year Water-Female-Hen (chu-mo-bya—1213 A.D.) to the present Fire-Male-Ape year (me-pho-spre'u—1476 A.D.) 264 years have passed.

The abbots of Tshogs-pa Bya-rdzoñ :

dKon-mčhog rgyal-mtshan, Thugs-rje-dpal-pa, Dar-ma dpal-pa, Kun-dga' dpal-pa, gŽon-nu bzañ-po-pa, Tshul-khrims dpal-pa, the mahā-upādhyāya Kun-dga' dpal-pa, Sañs-rgyas gžon-nu-pa, Dar-ma bzañ-po-pa, Tshul-mgon-pa, bSod-nams 'od-zer, Rin-tshul-pa, bSod-nams ses-rab, Ser-mgon-pa, Grags-bsod-pa, Ser'-phags-pa, Ses-tshul-pa, Rin-še-pa (Rin-čhen ses-rab), Chos-dpal-pa, Ses'-od-pa, Kun-še-pa, Grags-rgyal-ba, dPal-tshul-pa (dPal-'byor tshul-khrims), Rin-grub-pa (Rin-čhen -grub), dBañ-še-pa (dBañ-phyug ses-rab), and Zla-rin-pa (Zla-ba rin-čhen).

The abbots of dGe'-dun-sgañ :

Lho-brag Byañ-čhub-dpal, gTsāñ-pa dBañ-phyug-grags, gŽon-nu byañ-čhub, 'Dul-tshad-pa Byañ-čhub-bzañ-po, 'Jam-dbyañs Don-grub-dpal, Yon-tan rgyal-mtshan, dPal-grub-pa, sNag-phu-ba, Yon-tan blo-gros, brTson-rgyal-ba, Señ-ge dpal-

(5b)

pa, Chos-grub-pa, bLo-gros rgyal-mtshan, Yon-tan lhun-grub, Nam-mkha'-dpal-bzañ, and dPal-yon-pa. Also Nám-mkha' dpal-bzañ, Nam-mkha'-lhun-bzañs, and Rab-'byor seiñ-g-

The abbots of Chos-luñ (sPos-khañ near Gyantse):

dbU-mdzad bSod-nams-stobs, after him the mahā-upādhyāya bDe-ba-dpal, Grags-pa gžon-nu, Byan-sems .bsod-grags, bSod-nams bzañ-po, gžon-nu mgon-po, Grags-pa rgyal-mtshan, Grags-pa bses-gñen, Nam-mkha' rgyal-mtshan, Rin-čhen rgyal-mtshan, bSes-gñen rgyal-mčhog, rGyal-dbañ grags-pa, Zla-ba blo-gros, rGyal-ba Phyag-na, bSes-gñen bzañ-po, mGon-po bkra-śis, and Ni-ma rgyal-mtshan.

The Chapter on the Lineages of Abbots of the four monasteries which belonged to the Lineage of the Kashmirian mahā-paṇḍita, and about the mahā-paṇḍita himself.

More than seven hundred and twenty years after the birth of the religious king Tsōñ-btsan sgam-po, the All-knowing bLo-bzañ grags-pa'i dpal appeared in this World, having been born in the year Fire-Female-Hen (me-mo-bya—1357 A.D.), in the region of Tsōñ-kha (nowadays the district is called Tsōñ-thar). A famous mountain near sKu-'bum is still called Tsōñ-kha'i skyes-ri). In his youth he was introduced into the gates of the Pratimokṣa and Tantra by the great kalyāna mitra Don grub rin-čhen (he was a native of Amdo and studied in Central Tibet. He founded the famous monastery of Bya-khyuñ dgoñ-pa in Amdo /near Pa-yen/, which is considered to have been the first of all the dGe-lugs-pa monasteries), who said: "In the provinces of dbUs and gTsāñ study this and that" (the Biography/rNam-thar/, fol. 9a, of ūJe Tsōñ-kha-pa contains the following passage: "His Teacher wrote down his instructions in ślokas, but when Tsōñ-kha-pa reached Tibet, he lost the piece of paper /on which the verses were written/ and though he searched for it, he did not find it again. Later he forgot most of the verses, but those which he remembered, were as follows:

"O youthful bLo-bzañ grags-pa ! You are under the influence of your virtuous works performed in your former lives,

(64)

Verily you were endowed with the faculty of imbibing the nectar of the Good Law in your former lives !...

You will first study earnestly the *Abhisamayālamkāra* which is the ornament of three "Mothers" (the Large, the Middle and the Abridged versions of the *Prajñāpāramitā*). If you become learned in it, you will be able to master all the Scriptures.

Keep this advice in a corner of your mind !

Then, as a branch subject, you should study the *Mahāyāna Sūtrālamkāra* which expounds the Path and Practice of the Bodhisattvas, the *śāstra Dharmadharmatāvibhaṅga* (Tg. *Sems-tsam*, No. 4023) which describes the *Saṃsāra* as the foundation of *Nirvāṇa*, and the treatise entitled *Madhyāntavibhaṅga* (Tg. *Sems-tsam*, No. 4521) which preaches the Middle Path, which is without beginning or end, and the *Mahāyāna -Uttara-Tantra* (Tg. *Sems-tsam*, No. 4024) which expounds the existence of the Pure Nature of the Mind present in all living beings, and describes it as the *Tathāgata-garbhā*.

You must use these Five Treatises of Maitreya as your "Armour of Knowledge". After that you should study :

The Three body-like *śāstras* (*lus-dai'-dra-ba'i bstan-b'cos gsum*): the large *śāstra Pramāṇavārtika*, the *Pramāṇaviniścaya*, the middle-sized, the *Nyāyabindu*, the Abridged. And the (four) so-called "Lamp-like" treatise ('phros-pa yan-lag lta-bu) comprising the *Hetubindu* (Tg. *Tshad-ma*, No. 4213), the *Sambandhaparīkṣaprakaraṇa* (Tg. *Tshad-ma*, No. 4214), the *Santānāntarasiddhi-nāma-prakaraṇa* (Tg. *Tshad-ma*, No. 4219), and the *Vādanyāya-nāma-prakaraṇa* (Tg. *Tshad-ma*, No. 4218). These "Seven Treatises on Logic" composed by Dharmakīrti are the Light of the Buddha's Doctrine in Jambudvīpa, and are famed as Sun and Moon".

Several verses were forgotten by *Tson-kha-pa*. Further he remembered the following :

"You wise one, should feel devotion towards the theory of the absence of Extremes.

You should study the Six Treatises of the *Mādhyamaka*

composed by Ārya Nāgārjuna and the Treatises based on them.”)

At first Tsōn-kha-pa attended on many kalyāṇa-mitras at sKyī-śod. Later he attended on the Venerable gZon-nu blo-gros. He studied most of the Piṭakas. He was of the opinion that except for the practice of wisdom (prajñā), there was no other path of emancipation. Since this doctrine was based on the śāstras of the Mādhyamaka school, he studied it diligently. In the field of Tantras, he found the Śrī-Guhyasamāja-Tantra to be the chief of all the Tantras. He searched for its Essence. In his opinion the All-knowing Bu-ston was the Master of a great number of Tantras (Yoga-Tantra). He studied this class of Tantras with Gon-gsum bDe-čhen-pa Chos-kyi dpal-pa and Khyuṇ-pa Lhas-pa. He held the opinion that the Vinaya of the Holy Doctrine was the basis of the entire Doctrine of Buddha, and studied earnestly the system of the Vinaya under the mahā-upādhyāya sKyor-luṇ-pa. While he was staying among fellow-students of philosophy, though endowed with perfect understanding of the Scriptures (Āgamas) and Sciences (Logic), he avoided such practices, as abusing others, shouting, running, jumping and dancing, and felt very sad and downcast. So I have been told by my Teachers (Some of the ancient Teacher disapproved of the postures and exclamations accompanying debates). After that he chiefly benefitted others by expounding to them the Doctrine. Once, when many wise men had gathered, similar to geese on a lotus pond, among them there was a teacher named dbU-ma-pa (a native of Amdo), who in his childhood had a fleeting vision of the Venerable Mañjuśrī. Later, while engaged in meditation, he obtained a clear vision of the Bodhisattva, and used to inquire about his daily work from the Bodhisattva. Tsōn-kha-pa obtained from him the initiation of the Venerable One (Mañjuśrī) and recited mantras. Within a short time he obtained a clear vision of the Bodhisattva, and was able to put questions to the Bodhisattva, in the manner of a disciple to his teacher, and obtained

(6b)

answers. Most of the time he beheld the Bodhisattva, and obtained his instructions. The Venerable One foretold him that should he lead the life of an ascetic he would be able to benefit the Doctrine greatly, more so than in the present state. He did accordingly, and in the company of several companions he proceeded towards 'Ol-kha. There he practised meditation in hermitages, as far as Bum-thān in Mon (Bhūṭān). About that time he studied with the mahā-upādhyāya Chos-skyabs bzañ-po, whose mind had reached the lofty stage by the practice of the bKa'-gdams-pa precepts, and the mahā-upādhyāya Lās-kyi rdo-rje (Karma-vajra), who never abandoned the practice of Bodhisattvas, assisted by the manifestation of the Body, Speech and Mind of Guhyapati, the Lam-rim (Degrees of the Path) composed by Śrī Dipañkarajñāna, and practised it. He spent one day at the foot of the Mo-la Pass of gNal. There he received a prophecy, which said: "You will become a Buddha in this World. Know it!" His Tutelary deity also prophesied to him that he could benefit others by following the vows of the Vinaya. Following these indications, the Teacher and his disciples wore religious garments which were cut according to the Vinaya rules, as well as the patra and the mat (niṣadana), and other articles (prescribed by the Vinaya). When others saw them, they felt that this was the very manner of ordained priests. Later he introduced to the Vinaya the disciples who wanted to hear from him the Doctrine during a year or a month. And not only that, for (it was said) that the mere hearing of his name from a distance, caused the hair of the body to stand erect. His fame enveloped all quarters and he became a matchless one. Not being satisfied with the mere vows of the Pratimokṣa, he developed in his disciples a mental yearning towards Enlightenment which consisted of a solemn wish and practice (of Bodhisattvas) ('Jug-pa, prayoga). He also composed a śāstra expounding the observance of the vows of the above (the mDo-rtsa'i zin-bris, rje Rin-po-čhe'i bKa'-bum, vol. II. /kha/, fol. 98a). In

his opinion one could practise the vows of Bodhisattvas for tens of millions of Kalpas (Cosmic Period) but, if one did not possess the wisdom intuiting the Absolute, one would not be able to cross over the Ocean of Phenomenal Existence (*Samsāra*). Therefore he composed a treatise expounding the precepts of the degrees of the Path of the three kinds of individuals, which expounded clearly the above system [the Lam-rim čhen-mo, bKa'-bum, vol. XIII (pa), fol. 481a. Lam-rim čhuñ-ba, bKa'-bum, vol. XIV(Pha)]. In his opinion the degrees of the Path of Enlightenment were almost complete in the above system (expounded in the Lam-rim), but that it was necessary to be initiated into the system of Tantras which enabled one to obtain Buddhahood in this very life. Thus he wrote many śāstras describing the degrees of the Path (of Tantra) (the sNags-rim čhen-mo, vol. III /Ga/, fol. 441a: How to first attend on a /Tantric/ Teacher, then how to practise Tantric vows and precepts bestowed by the Teacher, and how to practise having obtained initiation of the two degrees of meditation of the utpannakrama and sampannakrama degrees). Especially, he composed precepts and commentaries on the Śri-Guhyasamāja-Tantra basing himself on the texts by the ācārya Nāgārjuna and the latter's disciples (the sGron-gsal rgya-cher bśad-pa, bKa'-bum, vol.V /ča/, fol. 138a; the sGron-gsal-mčhan-gyi yañ-grel, bKa'-bum, vol.IV /na/, fol. 476a; the Rim-lha gsal-sgron, bKa'-bum, vol.VII /Ja/, fol. 312a). At first he laboured for the welfare of others and visited many different countries. In the beginning of the year Earth-Female-Ox (sa-mo-glañ—1409 A.D.) he held the Great Prayer Assembly (sMon-lam čhen-mo), and brought down the light of the Doctrine on those who had gathered. In the same year he founded the monastery of dGe-l丹 tnam-par rgyal-ba'i gliñ. Then in the year Wood-Female-Sheep (śin-mo-lug—1415 A.D.) he proceeded towards bKra-sis Do-kha of 'On, and revolved the Wheel of the Doctrines of the Tantras and Sūtras. He gathered a few Tripitakadharas and classified the difficult points

of the Doctrine. He spent over two months there. After that having come to dGe-lدان, he built the outer chapel (Phyi'i mchod-khaṇ), and inside it erected a Tantric mandala made of precious stones (the mandala can be still seen at dGe-lدان). One of the images of the mandala became famous as the "rainbow" image, Khaṇḍa-pa 'Ja'-tshon-ma). In the year Earth-Female-Hog (sa-mo-phag—1419 A.D.) he went to the hot springs of sTod-luṇs (a well-known resort in Tibet). When he was preaching the Śrī-Guhyasamāja-Tantra to numerous kalyāṇa-mitras, who had gathered in the vihāra of dPal 'Bras-spūṇs, he placed his preacher's chair facing dGe-lدان. After completing the exposition of the ninth chapter (of the Guhyasamāja-Tantra), he proceeded to dGe-lدان. On his way there he performed the consecration rite at gSaṇ-snags-mkhar. He received an invitation from Lha-spur Gru-bži-pa. While he was residing there, a loud sound of a divine bell (gandī, a piece of wood used to gather inmates of a monastery, according to the Vinaya of the Sarvāstivādins. The gandī and the khakkhara or staff are peculiar to the Sarvāstivādins) resounded from the Sky, and following it he proceeded to the mansion (gzims-khaṇ) of dGe-lدان. On arrival there, he presented to the Dharmavāmin rGyal-tshab Rin-po-čhe a hat and a mantle which symbolized his appointment to the abbot's chair. When he sat meditating, his face shone like that of a sixteen-years old boy, and this was seen by his disciples. Immediately after it, he passed into the Immaculate Sphere (Dag-pa'i dbyiṇs). The above is a brief story of the deeds of the Venerable All-knowing. By the grace of this Venerable One, even those of the monks who had not seen his face, and were residing at distant places, wore the religious robe (cīvara, čhos-gos) and kept with themselves the (meditative) mat, the alms-bowl (pātra) and the other articles (prescribed by the Vinaya). They discarded the wearing of the hood (sdud-ma) as a cloak, and instead wore the mantle (zla-gam), and changed the colour of their hats to that of gold.

(7b)

The above is an account of his greatness as seen by ordinary human beings. Now his intrinsic greatness:

In the story about the instructions given by the guhyapati Vajrapāṇi to the mahā-upādhyāya Las-kyi rdo-rje (Karmavajra), it is said: "Even I, Vajrapāṇi, was unable to grasp the measure of the merit of Sumatikirtiśrī (bLo-bzañ grags-pa-dpal) (rJe Rin-po-čhe'i bKa'-bum, vol. I (ka), Žu-lan sman-mi-chog bdud-rtsi'i 'phreñ-ba, fol 1ob:—kho-bo Phyag-na rdo-r̄jes kyañ 'di'i yon-tan dpag-par mi-nus-sin). In the above reliable text (it is stated): "After that he will become the Bodhisattva Mañjuśrīgarbha (Jñi-dpal sñiñ-po) in the Heaven of Tuṣita" (See Žu-lan, fol. 12b: dGa'-ldan-du Byams-pa'i druñ-du Byañ-čhuñ sems-dpa' Jñam-dpal sñiñ-po žes-bya-bar skye). In future he will become the Tathāgata Simhāsvara (Sen-ge'i na-ro)." From the above quotations one understands that He has been a being with a straight forward Mind, dwelling on a lofty stage (of spiritual evolution), who had come here for the welfare of living beings. His Regent (rGyal-tshab) was one filled with aversion towards the entire World, endowed with an enlightened Mind, unhindered (in the understanding) of all the systems (expounded) in the basic texts of the Tantras and Sūtras. He possessed a personality bound by pure undefiled morality, even in case of the smallest transgressions. He showed perseverance in meritorious deeds without abandoning them even for a single moment. He acted as abbot for 13 years till the year Iron-Female-Hog (lčags-mo-phag—1431 A.D.). In this year he handed over the abbotship to mKhas-grub dGe-legs-dpal, and himself embraced a solitary life, and departed to Potala (i.e. died) in the year Water-Male-Mouse (čhu-pho-byi-ba—1432 A.D.) at the age of 69. mKhas-grub dGe-legs-dpal occupied the abbot's chair for eight years till the year Earth-Male-Horse (sa-pho-rta—1438 A.D.), and then passed away. The Dharmasvāmin Legs-pa rgyal-mtshan (an incarnation of this abbot exists in Amdo, and is known by the name of Žwa-lu-pa) was born in the year Wood-Hare (sñiñ-yos—1375 A.D.).

(84)

and became abbot (of dGe-l丹) in the year Earth-Female-Sheep (sa-mo-lug—1439 A.D.), at the age of 65. He died at the age of 76 in the year Iron-Male-Horse (lčags-pho-rtta—1450 A.D.). Drun bLo-gros-pa was born in the year Earth-Female-Serpent (sa-mo sbrul—1389 A.D.), and became abbot in the year Iron-Male-Horse (lčags-pho-rtta—1450 A.D.), at the age of 62. He remained abbot till the year Water-Female-Sheep (čhiu-mo-lug—1463 A.D.), during which he appointed to the chair Ba-so-ba, aged 62, and himself became an ascetic. After that they asked the Dharmasvāmin bLo-gros brtan-pa to occupy the chair.

He is still alive performing meritorious deeds.

The Chapter on dGe-l丹.

(The above are the first six abbots of the 'Jam-dbyāns gtsañ-pa bdun-brgyud).

sMra-ba'i sen-ge Röñ-ston čhen-po (he was the first scholar who opposed the dGe-lugs-pas):

He was a Bodhisattva endowed with the power of solemn wish (smon-lam-gyi mthu-čan). He was born as son of a Bon-po family at the rGyal-mo röñ (rGyal-roñ in Eastern Khams) in the year Fire-Female-Sheep (me-r lug—1367 A.D.). In his youth he proceeded to dBus and gTsañ. He studied the sciences at gSañ-phu. At the age of 20, he mastered the Pramānaviniscaya and became matchless in philosophical debates (Rigs-pa smra-ba). He took the vows of Pratimokṣa at Gro-sar before dMar-ston čhen-po. He attended on different teachers, and mastered all the Piṭakas. Between his studies he preached the Piṭakas to many wise men in fulfilment of their wishes at many localities in South and North La-stod, in Upper and Lower gTsañ, and at dbU and gYor. He constantly preached the Abhisamayālamkāra and its commentary, following mainly on the method (mdzad-srol) of the mahā-upādhyāya Sañs-rgyas-dpal. He, held in high esteem the "Later" Lineage of the Zi-byed doctrine which included hidden precepts of the above. He, being endowed with the power of solemn wish (smon-lam), nothing is said

(8b)

about his clashes with local deities, or about the Teacher and his disciples suffering from epidemics. Thus he did not suffer from any kind of accidents. He did not possess even the slightest attachment towards wealth and property. He used to say: "It is improper for a kalyāṇa-mitra to count the prie of one or two measures (of grain) received from his disciples. A kalyāṇa-mitra should know how to establish a concomitance (khyab-pa, vyāpti)." He used to say to his disciples who had purified their Inner Self, that "this bond which has no beginning, is enough for us (meaning that they should not be bound by theories). You may follow any kind of theories conforming to your mind." Outwardly he seems to have concentrated on the preaching of the Doctrine only. Inwardly he practised constantly Yoga, and was able to recognize the different shades of the pañca-prāṇā (rlun-līṇā).

When the nail of his big toe fell off, it transformed itself into a pearl shell. In the year Wood-Female-Hare (śin-mo-yos —1435 A.D.) he founded the monastery of Nālandā ('Phan-yul. The monastery maintains a school of philesophy), and said: "At Byān-čhub ye-śes died while preaching the Prajñāpāramitā. I shall also make my disciples remove my corpse from the preacher's chair (chos-khri)." Once the Piṭakadhara dGe-ba rgyal-mtshan told him that he had seen in a dream that a serious accident was to befall him during that year and that he should recite mantras and perform rites (in order to remove the evil influences). He replied: "I am not the subject of the ācārya dGe-rgyal's prophecy. Let any kind of accidents take place! I shall live till the age of 83 ! True to his words he passed away at the age of 83 in the year Earth-Female-Serpent (sa-mo-sbrul—1449 A.D.). According to his instructions, his corpse was not to be removed from the preacher's chair. Not more than two days must have passed between his last preaching and his death (i.e. he had passed away on the chair). In his usual conversation he used to say: "I shall not become a boorish Khams-pa like (the present one). I shall become a devaputra drinking nectar in the heaven of

(94)

Tuṣita!" Therefore now he must be surely residing in Tuṣita. Before his passing into Nirvāna, he appointed to the Abbot's chair the Dharmasvāmin bKra-śis rnam-rgyal. This one also laboured extensively for the benefit of the Doctrine, preached, erected large images, etc. He was born in the year Earth-Male-Tiger (sa-pho-stag—1398 A.D.) and passed away at the age of 61. The Dharmasvāmin dGe-ba rgyal-mtshan was born in the year Water-Male-Dog (čhu-pho-khyi—1382 A.D.). He came to the chair at the age of 77 in the year Earth-Tiger (sa-stag—1458 A.D.), and lived till the year Water-Horse (čhu-rta—1462 A.D.) for five years, when he died. bDag-po rGya-gar-ba was born in the year Earth-Female-Sheep (sa-mo-lug—1439 A.D.), and became abbot in the year Water-Horse (čhu-rta—1462 A.D.), at the age of 24. He acted as abbot for five years, till the year Fire-Male-Dog (me-mo-khyi—1466 A.D.). He entrusted (the abbacy) to gLāñ-thāñ Rin-po-čhe, who appointed to the abbot's chair the Dharmasvāmin Guñ-ru, and himself became an ascetic.

The Chapter on the monastery of Nālandā (in 'Phan-yul).

This great monastery of dPal tTses-thāñ (on the gTsāñ-po in Lho-kha) was founded in the year Iron-Female-Hare (lčags-mo-yos—1351 A.D.) by Ta'i Si-tu Byāñ-chub rgyal-mtshan famed in all quarters. A ruined octagonal upper structure (dbu-rtse) erected in the time of kLu-mes stood there. Having begun work in the autumn, (Byāñ čhūb rgyal-mtshan) built the court-yard facing this upper structure. To the West of it, inside the court-yard, he built a temple with its door facing East. The octagonal structure having fallen in ruin, he thought that it might have a bad effect on the prognostication of the omens of the locality (sa-dpyad), and therefore removed it towards the western mountains. He also built about forty large houses to accommodate monks, as well as a high wall. After this, in the year Water Male Dragon (čhu-pho-'brug—1352 A.D.) he invited there numerous priests from various monasteries in order to give a start to the study of the Doctrine. He endowed (the monastery) with property for the upkeep of preachers. He

also established the distribution of food, tea and soup to the common monks. He appointed to the abbot's chair 'Jampa'i dbyañs Sākyargyal-mtshan, aged 13, who was able to recite by heart four of the famous series of five volumes ('Dul-ba, dBu-ma, Tshad-ma, Phar-phyin, and mDzod). For four years he maintained a class (of students). At the age of 26, he retired to the Palace (rtse). Then rGyal-sras Grags-pa rin-chen, who was born in the year Earth-Female-Ox (sa-mo-glan—1349 A.D.), aged 17, came to the abbot's chair in the year Wood-Female-Serpent (śin-mo-sbrul—1365 A.D.). He passed away at the age of 19 in the year Fire-Female-Sheep (me-mo-lug—1367 A.D.). After him the ācārya 'Jam-sñon-pa acted as teacher (bla-čhos gsuñ-ba) in the year Earth-Male-Ape (sa-pho-spre'u—1368 A.D.). At the end of this year, Riñ-po-čhe bSod-nams grags-pa, born in the year Earth-Female-Hog (sa-mo-phag—1359 A.D.), aged 10, came to the chair. He occupied the chair till the year Iron-Ape (lčags-spre—1380 A.D.), and held a religious assembly in Lha-sa. In the year Iron-Female-Hen (lčags-mo-bya—1381 A.D.) he retired to the Palace (rtse). He was replaced by Grags-pa rgyal-mtshan, born in the year Wood-Male-Tiger (śin-pho-stag—1374 A.D.), aged 8, who came to the chair in the year Iron-Female-Hen (lčags-mo-bya—1381 A.D.), and preached the Pramāṇavārtika. At the age of 12, before the end of the year Wood-Female-Ox (śin-mo-glañ—1385 A.D.), he retired to the Palace (rtse). In this Wood-Female-Ox (śin-mo-glañ—1385 A.D.) he retired to the Palace (rtse). In this Wood-Ox year (śin-glañ—1385 A.D.) one named Druñ Byañ-čhub rdo-rje, born in the year Fire-Female-Serpent (me-mo-sbrul—1377 A.D.), came to the chair, aged 9. He occupied the chair for 44 years till his death in the year Earth Male-Ape (so-pho-spre'u—1428 A.D.). During that time he made the monastery prosperous and wealthy. From the winter retreat of this year, 'Jampabyañs grags-pa 'byuñ-gnas-pa, born in the year Wood-Male-Horse (śin-pho-rta—1414 A.D.), aged 15, acted as abbot. In the sixth

month of the year Wood-Male-Mouse (čhu-pho-byi-ba—1432 A.D.) he retired to the Palace (rtse). Then during 12 years there was no abbot, but he supervised the monastery from the Palace (lit. “looked at the monastery out of the corner of his eye”). He built a great image (lha-čhen), a great vihāra and prepared a bKa'-gyur written in gold, and placed it inside (the vihāra). He did not allow women and wine within the precincts of the monastery, as well as cared well for the teachers and student-monks. After that, beginning with the Wood-Male-Mouse (śin-pho-byi-ba—1444 A.D.), Drun Kun-dga' legs-pa'i 'byuñ-gnas was appointed civil official (nañ-so) of rTses-thān. In the year Fire-Male-Tiger (me-pho-stag—1446 A.D.) he ('Jam-dbyañs Grags-pa 'byuñ-gnas) preached a new exposition (bśad-gsar). In the summer of the year Earth-Male-Dragon (sa-pho-'brug—1448 A.D.) he retired to the Palace. From this Earth-Dragon year the Čhe-sa Sañs-rgyas rgyal-mtshan acted as civil official (nañ-so) for ten years, without occupying the chair, and passed away in the winter of the Fire-Female-Ox year (me-mo-glañ—1457 A.D.). After him rDo rje rin-chen dbañ-gi rgyal-mtshan occupied the chair in the seventh month of the year Fire-Female-Hog (me-mo-phag—1467 A.D.). This great monastery was a place filled with different monks belonging to different sects, whose preaching and study continued without interruption, as well as a place producing all the wishes of living beings. It was a self refuge for preachers, who wandered about countries. This great monastery was founded in the year Iron-Female-Hare (lčags-mo-yos—1351 A.D.), 126 years having passed since then till the year Fire-Male-Ape (me-pho-spre'u—1476 A.D.). The Chapter on rTses-thān.

Now I shall reply to questions put in connection with the “Blue Annals”. There exists a disagreement between the (different) accounts of the “Later” Propagation of the Doctrine. I also find it difficult to make up my mind. I have compiled this chapter basing myself on ancient accounts. In regard to the

(104)

teacher from whom kLu-mes received ordination, and the story of his labours in dbUs and gTsāñ, I believe (the account) composed by Pa-sí gNas-brtan to be (nearest to truth). I followed exclusively on his version, because the author was a direct disciple of kLu-mes. In that chapter I have mentioned his name. As regards the story that these two had different preceptors, I have merely repeated his (Pa-sí gNas-brtan) words. The two (preceptors) seem to have been sBa and Rag, since they belong to one group. I have written about the (group) of the "Ten men of dbUs and gTsāñ" (dbUs-gTsāñ mi-bču) basing myself on accounts by Bu-ston and others. (In this question) it is difficult for me to express my own opinion. According to Bu-ston these "Ten-Men" were: from dbUs—the Five: kLu-mes, Sum-pa, Rag-śi, sBa and 'Briñ; from gTsāñ: the Two—Lo and Tshoñ, the two brothers 'O-brgyad and U-pa-de-dkar. Again according to others there have been eight only: from dbUs—kLu-mes, Sum-pa; from gTsāñ—Lo and Tshoñ; from mNa'-ris—Pa-sí rDzi-dkar-ba—six in all; then sBa and Rag. Again there are some who are of the opinion that 'Briñ has been 'Bri rDzi-dkar-ba because of the absence of any mention of the existence of written works by 'Bri rDzi-dkar-ba in mNa'-ris. Thus I have based my account on statements made by others, and I do not give them as my own opinion. It is a fact that in dbUs, kLu-mes, Sum-pa and 'Briñ have founded monasteries and monastic communities. Ka-ba Śākyā dbañ-phyug was an able disciple of sBa and Rag, who were mentioned in a group. It is also true that in gTsāñ the number of monasteries increased thanks to Lo and Tshoñ. (These facts) I accept. Having compiled numerous accounts, I have mentioned the authors' names, for the sake of investigation. The story that the lo-tsā-ba Rin-čhen bzañ-po, aged 13, had been ordained by the upādhyāya Ye-śes bzañ-po in mNa'-ris proper, is found in the biography (rnam-char) of the lo-tsā-ba composed by one named Khri-thāñ Jñāna. According to it, the lo-tsā-ba had been ordained in the year Iron-Male-Horse (lcags-pho-rta—970

(10b)

A.D.). The third year after this event, the Water-Female-Hen (čhu-mo-bya—973 A.D.) is the first year of the Period of the “Later” Propagation of the Doctrine, as stated in the History of the Doctrine by Bu-ston Rin-po-čhe who based (his account) on a story told by an old woman (Bu-ston Chos-'byuñ, gSūñ-'bum. vol XXIV. / Ya/, fol. 136a; “History of Buddhism,” translated by E. Obermiller, II, p. 221).

The year Earth-Male-Tiger (sa-pho-stag—978 A.D.), which was the fifth year after the Water-Female-Hen year (čhu-mo-bya—973 A.D.), is the first year of the Period of the “Later” Propagation (of the Doctrine) according to 'Brom-ston-pa. Again in later times Atīśa became the Master of the Doctrine, and all bKa'-gdains-pas agree that the year of Atīśa's coming was a Horse year (rta-lo), but there exists a disagreement as to the element (dbañ-thain) of the year. After thoroughly examining the biographies of rGya-ma-pa, uncle and nephew, sNe'u-zur-pa, sPyan-sñia and sPu-to-pa, one can state that Atīśa came (to Tibet) in the year Water-Male-Horse (čhu-pho-rta—1042 A.D.). This was the 61st year of Atīśa. After a minute examination of ancient chronicles, I consider the above account, as well as the history of the Lineage from rJe Mar-pa to rNog, and that of Mid-la to sGam-po-pa, to be reliable accounts. Similarly there is no mistake in the number of years after mKhon dKon-mchog rgyal-po in the Lineage of the Sa-skyā-pas. There exist also many other (accounts) in which there are no mistakes in the number of years. Further, some of the other accounts were narrated by me according to the statements of other (authors). Again there are other accounts written by me without investigating them, basing myself on statements made by others. In short, I consider the date of the religious king Sroñ-btsan sgam-po, and the dates of Atīśa, 'Brom and others, as well as that of rNog, Master of the Doctrine, to be correct. This must be kept in mind. Now I shall give a chapter on the one who has laboured most for the sake of the present work. The patron (of his work)

(114)

was the khri-dpon (officer-in-charge of 10,000 families, corresponds to the Mongol tümen-ü noyan) of Bya named bKra-sis dar-rgyas, endowed with the power of extraordinary fortune, adorned with wisdom, faith and generosity. Now I shall relate his story:

In general, in this country of Tibet, people call a country by the name of the clan which occupies the greater part of the region. For instance Rog-pa-sa (a country populated by the Rog clan), dGyer-pa-sa (the country populated by the dGyer clan). The borderland of Ma-yul-rdzon in Lower Yar-kluñs was called Bya-sa because most of its inhabitants belonged to the clan of Bya. In this country, filled with all kinds of wishes, lived two brothers—named Āchos-kyi ka-ba, “Pillar of Religion” and his younger brother Thod-pa gYu'i smin-ma-čan, “One with turquoise eyebrows”. The younger brother had two sons—the upādhyāya Yon-tan-mčhog and Bya Ša-ka. The one named the upādhyāya Yon-tan-mčhog was ordained at 'Briñ-sde, and acted as upādhyāya to others. He rebuilt the Gañs-par lha-khañ and took over the four monasteries: kLogs in gYe, Sa-mtha' in Bya, Dro-mda' in Dags-po, sTin-mo-mig in dMyal, and called them the “Four Sons of Gañs-par” (Gañs-par-gyi bu bži). Bya Ša-ka had two sons: rDo-rje legs-pa and rDo-rje dbañ-phyug. In their lifetime they came to dMyal, and founded rGya-mtsho groñ-mkhar. The Son of rDo-rje dbañ-phyug was Rin-čhen'-od, the great teacher of Bya-nag (the bLa-ma Bya-nag čhen-po). At the age of 41, he met the mahā-paññita of Kāśmīra (Sākyāśrībhadra), and obtained from him many doctrines, such as the twelve mañḍalas of the Tantra (sByoñ-rgyud, a branch of the Yoga-Tantra), and others. He also followed on many holy men, such as rGyal-ba Thog-dugs-pa, sKyo 'Od-'byuñ, gŽaiñ rTa-rmig-pa, and others, and was learned in all branches of Science. He was adorned with spiritual realization. In particular, he was able to employ as his attendants the religious protectors of the Tantras, such as sPu-gri bskor-gsum (three deities of the

(11b)

rNin-ma school), and others. His fame encompassed the entire Snow Land (Tibet). He had four spiritual sons: in Lower Bya—mTshal-sgom Chos-la dga'-ba; at Lo-ro—Rab-dga'-ba chen-po; at Dags-po—Ba-tsho ras-pa; at gTań—'U-yug-pa, the Great.

The four "original monasteries" (rtsa-ba'i sde-bži): at dMyal—Chos-sgro gaoñ-nkhar; at gYe—Se-bo; at Dags—Na-mo śud; at Bya—rGya-mtsho lhug-tshań.

The son of A-mi Bya-nag chen-po—Bya Jo-sras. His son (was) Bya mNa'-bdag who had three sons: gČen-pa dGe-sloñ-pa, Bya Rin-čhen, and Chos-rgyal-dpal-bzań. These three were known as the Bya-rigs-gsum mgon-po (the "Three Lords of Bya").

dGe-sloñ-pa's sons were: Rin-čhen-dpal, dBań-phyug rin-čhen, Rin-čhen bzań-po, and Dags-po-pa, gYe, Dags. dMyal, Bya, and Lo-ro were his dependencies, and he owned much landed property. Bya Rin-čhen ruled over gYe, dMyal, Bya, Dags, and Lo-ro. He repelled the Mongol troops, and was recognised as chief of all the above localities. He and the mahāsiddha Ur-brgyan-pa became priest and supporter. His son was Kun-dga' rin-čhen. His descendants were numerous, and owned much landed property. This Kun-dga' rin-čhen met the great official (dPon-čhen) of Sa-skyá—Kun-dga' bzań-po. Bya Chos-rgyal-dpal-bzań made peace with the Mongols. At the age of 12, he met 'Gro-mgon 'Phags-pa. He requested Sar-pa Kun-bsod-pa to become his teacher, and heard from him all the three Tantras (rGyud-gsum) together with hidden precepts, etc. He built the vihāra of Yain-rtse, and prepared a copy of the bKa'-gyur written in gold. He gathered the tax which consisted of the produce of the kingdom, and kept it at mDzod-nag. He laid the foundation of the Royal law, and introduced perfect order in both religious and secular affairs, which excelled that of other (kings). His sons were: Kun-dga' rgyal-mtshan-dpal-bzań-po, the mahā-upādhyāya sPyil-bu-pa, mNa'-bdag Chos-señ'-od, Bya lKug-pa-dpal, and others. Kun-dga' rgyal-

(124)

mtshan proceeded to 'Dam (near Tengri-nūr or gNam-mtsho) and requested the dPon-čhen 'Od-zer seiṅ-ge to grant him an official title. The latter bestowed one on him. The official Chos-rgyal-dpal-bzañ of sGu-rab-pa also revered him. The incident of rTa'u-ra-pa also took place in his time. After him dPal-mgon rdo-rje and his son Druñ bLo-gros ruled over the region. After them, the son of Kun-dga' rgyal-mtshan—rGya-ma-pa Kun-dga' bsod nams ruled over his and the monasteries' subjects. After him mNa'bdañ Chos-señ, son of Chos-rgyal-dpal-bzañ and the queen of 'Bri-khuñ, was appointed official of Bya and Dags by 'Bri-khuñ-pa. His son was the mahā-upādhāya Tshul-khrimis bzañ-po. When he was acting as abbot of Zañs-po-čhe, at the unanimous request of the local inhabitants he mounted the throne of Yañs-rtse, and laboured for the good of the Doctrine, and the welfare of living beings. He took under his protection all the monasteries, their serfs and the local inhabitants. After him, his son dKon-mčhog bzañ-po, the holder of the religious and secular domains, was appointed official by his father. His son bKra-śis dpal-bzañ studied in his youth at rTses-thañ. He held a perfect festival of preaching. Chos-rgyal Grags-pa rgyal-mtshan appointed him as khri-dpon (official in charge of 10,000 families) of Bya-pa. His sons were: rGyal-ba bKra-śis, Säkyä dpal-mgon, Thub-pa rgyal-mtshan, and others. rGyal-ba bKra-śis proceeded to sNe-gdon. He became an attendant of the superior Grags-pa (Goñ-ma Grags-pa 'byung-nas). From sNe-gdon he was appointed khri-dpon of Bya-pa. His younger brother Säkyä dpal-mgon was ordained by the mahā-upādhāya Yon-dbañ, and conducted studies. Since the time of his appointment as abbot of Zañs-po-čhe, he continued to perform virtuous deeds of benefit to the Doctrine of Buddha. The sons of rGyal-ba bKra-śis were: Bya bKra-śis dar-rgyas, Pad-ma blTams-mičhog rgyal-po (also rTa-mčhog rgyal-po), the incarnation of sGo-čig-pa, Bya Tshe-dbañ rgyal-po, bsKal-bzañs Chos-kyi rgya-mtsho bSod-nams mañ-thos dbañ-po'i sde, and Bya Nor-bu rgya-mtsho. Bya bKra-śis dar-

(12b)

rgyas married the Princess named rDo-rje Gos-dkar-ma. Chos-rgyal Nor-bu bkra-sis mi-gyur dban-po'i sde and his brother Grags-pa rgyal-mtshan dpal-bzañ-po were born to them. ByabKra-sis dar-rgyas legs-pa'i rgyal-po Phyogs-thams-čad-las rnam-par rgyal-ba dban-po'i sde; He was appointed khri-dpon of Lho-rgyud (the Southern Region) after (the death) of his father by order of the king rDo-rje Rin-čhen dban-gi rgyal-po of rTses-thain. Again, from sNe-gdon (name of the palace of the Tibetan kings) he obtained the official title (bkos) of 'Ja'-sa (< Mongol JasaV) and the official robe. He ruled over the Bja-pas. His deeds and fame were great in both the religious and secular spheres. Each of the khri-dpons of Bja-pa were endowed with great fame. The king (sa-skyon), who enjoyed both the religious and secular spheres, as he would a summer stream, at the suggestion of the dPal-ldan lo-tsā-ba čhen-po bSod-nams rgya-mtsho'i sde, who was a great and all-knowing Lord endowed with a perfect vision before which all the scriptures of the Jina were revealed, a siddheśvara who had realized the sahaja-jñāna, arranged for the paying of expenses and labour in a way which did not contradict the Doctrine. In the beginning the copyists (par-yig) were paid by dPal rDo-rje bde-ma who patronized impartially different religious sects. In Lhun-grub Lha-rtse, a district of dbUs, the holy kalyāṇa-mitra dPal Chos-kyi rgyal-mtshan, who was a follower of the teaching of the Venerable One (bSod-nams rgya-mtsho'i-sde) and the mahā-sthavira dGe-legs dpal-mgon, endowed with wisdom and characterized by strictness and propriety, corrected (the text), as desired by the Venerable great lo-tsā-ba. Sar Dags-po-pa dPal-phyogs thams-čad-las rnam-par rgyal-ba'i lha who was endowed with the faculty of giving a logical and free interpretation of all the vehicles of the Tantras and Sūtras, supervised the proper execution of the work.

The head copyist (yi-ge'i rig-byed-pa) was Ni-sar bKra-sis, a native of Dol, which was a source of knowledge (rig-pa'i 'byuñ-gnas). The chief block-maker (brkos-kyi rig-byed-pa)

(134)

was one named Grag'-pa rgyal-mtshan. The dexterity of his and his disciples' hands showed itself in this virtuous work. They started the work in the year Iron-Female-Ox (lčags-mo-glañ—1481 A.D.), and completed it at the great Palace called Chos-rgyal lhun-po in a district of dMyal, which was the essence of the land and a place where the streams of most excellent prosperity had merged into each other.

By virtue of this may the Precious Doctrine of the Jina live long!

May the Holy Men, holders of the Doctrine, live long!

May the monastic community observe the Holy Doctrine by day and by night!

May the supporters and their retinues rule according to the Doctrine!

May the kingdom live without internal strife!

May we in our next lives meet the Holy Men and the kalyāṇa-mitras!

May we labour extensively for the Doctrine of the Buddha! The Chapter on the execution of the block-print edition (of the "BLUE ANNALS").

Resting on the golden foundation (gser-gyi sa-gži) of the blessing of the Great Merciful One (Avalokiteśvara),

Surrounded by majestic snow mountains,

Where eternal streams of monks flow from the Anavatapt (Ma-dros-pa) Lake of Morality,

Which had removed the heat of defilement and is filled with jewels of preaching and meditation,

Where the Mount Aśvamukha (n. of an iron range) of scholars is sounding the mighty blast of the Doctrine,

Where lies the source of all goodness,

This Land of Snows (Tibet), similar to a great ocean, deserves to be praised by scholars.

The story of the Immaculate Precious Doctrine of the Jina, handed down from Holy Men to Holy Men,

I have thread on a string of letters,

in order that they may be seen by people endowed with the eye of Wisdom.

By virtue of this, may all living beings drink the nectar of the Doctrine of the Jina!

May the eternal deeds of the Jewel of the All-Knowing, the Treasury of all Merits, enter into them!

As an image of the Buddha, even if made of stone, wood or clay, ought to be an object of devotion,

Even so, the Doctrine, which had become a mere shadow, because of the Iron Age, ought to be worshipped by all living beings (this verse is evidently a paraphrase of the well-known second verse of Nāgārjuna's Suhṛllekha: "As an image of the Sugata, even if only made of wood, is honoured by the wise, so also my poem, even if humble, is worthy to be listened to, based on the exposition of the Good Law". Tg. Phrin-yig, No. 4182; translated by H. Wenzel in the JPTS, 1886, pp. 2-32).

May this cause the Precious Doctrine of the Jina to spread by every means, in all directions, and may it live long !

This History of the spread of the Doctrine and that of the preachers in Tibet was compiled by the monk gZon-nu-dpal, the preacher, in the year Earth-Male-Dog (sa-pho-khyi—1478 A.D.), the 850th year since the birth of the religious king Sroṇ-btsan sgam-po (here again 'Gos-lo-tsā-ba considers the year 629 A.D. to be the year of Sroṇ-btsan sgam-po's birth) in the (monastery) of Chos rdzon, the Abode of Happiness, where natural amṛta flows near to the grove of dPal Kun-tu bzañ-op (Samantabhadra).

Salutation to the Three Jewels!

Of those things which spring from a cause
the cause has been told by the Tathāgata;

And their suppression likewise
the great Śramaṇa has revealed.

(Ye dharmā hetuprabhavā hetun teṣān Tathāgato hy avadat/
teṣān ca yo nirodho evamvādī mahāśramaṇah//
Subham astu sarvajagatam)

May the Whole World be happy!
Om svasti.

This treasury of good words (containing) the history of the great systems of the impartial Doctrine in Āryāvarta and Tibet, the origin of the Doctrine and that of men who followed it, was compiled by the excellent scholar 'Gos-lo gŽon-nu-dpal. This necklace of all wise fortunate ones, is called the "BLUE ANNALS" (Deb-ther sñon-po).

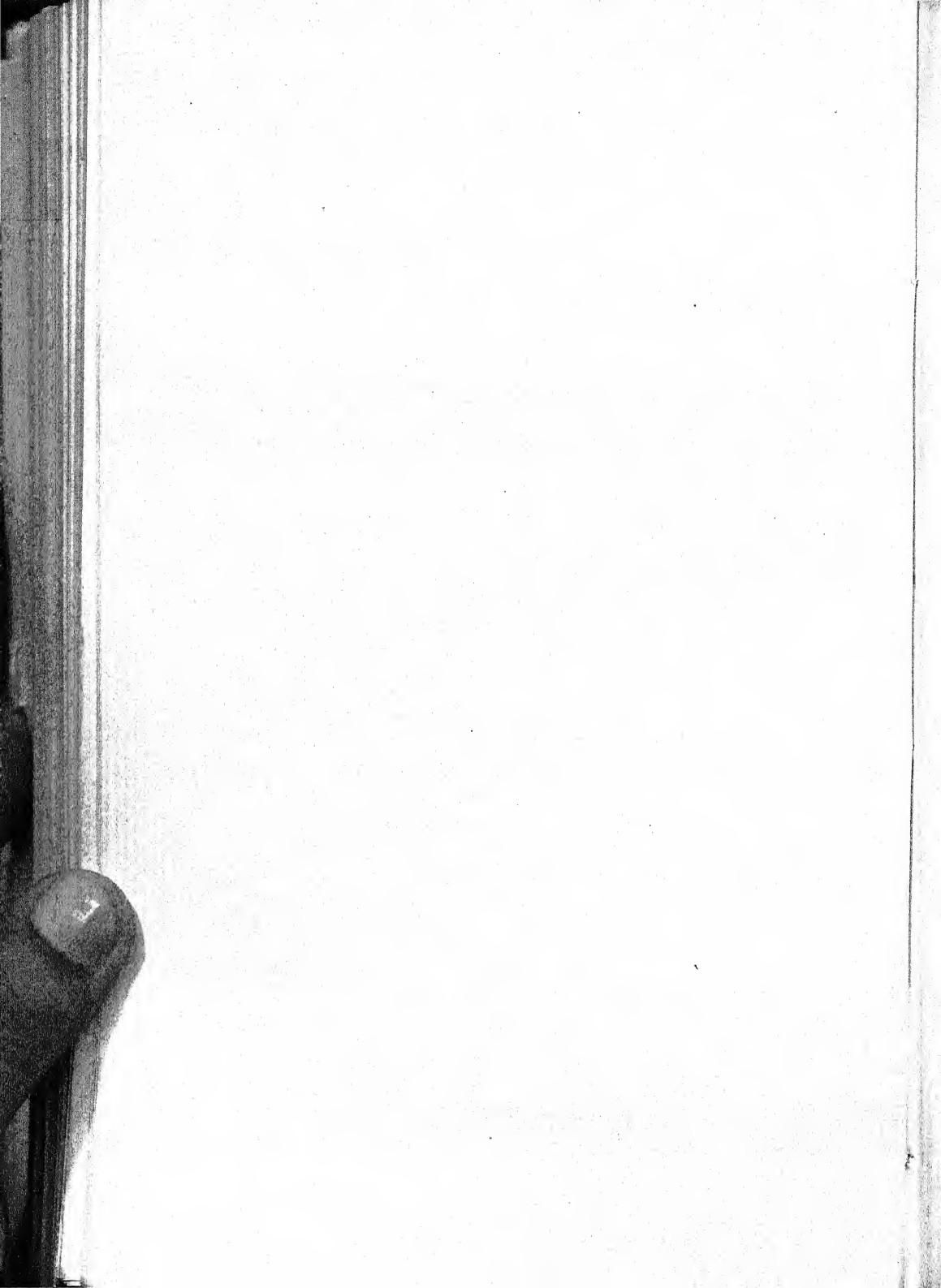
The printing blocks are nowadays kept at the (monastery) of dGa'-ldan brtan-bžugs čhos-'khor, better known by the name of dbUs-gTsañ Kun-bde-gliñ (One of the four chief gliñ/gliñ-bži/of Lha-sa), (situated) in the vicinity of the Government seat to Lha-sa.

May the deeds beneficial to living beings increase till the end of the World.

May the inexhaustible virtue, encompassing a wide area, increase perpetually according to the wishes (of living beings).

The ancient block-print edition of the History, called the "BLUE ANNALS", was preserved at Yāñs-pa-čan. At the time of the Tibetan-Nepalese War (the War of 1792 A.D.), some of the printing blocks having been lost, we have prepared new ones to replace them. We also replaced by new ones those which had become unclear, in the interest of living beings, and deposited the printing blocks at the (monastery) of dbUs-gTsañ Kun-bde-gliñ. This colophon and the words of the solemn wish (prañidhi) were composed by rTa-tshag-pa Ye-ses blo-bzañ bsTan-pa'i mgon-po.

The total of pages (in this volume)—485.



INDEX

SŪTRAS AND SĀSTRAS

SANSKRIT

- Advayasamatāvijayākhyā-kalpa-mahārāja, II, 418, n. 4.
Advayasiddhisādhana, II, 856.
Anāvila-tantrarāja, II, 865.
Anāvilanāma-tantrapāñjikā, II, 865.
Abhidharmaśāstra, I, 280, 346; II, 490, 698, 793, 808, 982, 993, 1012.
Abhidharmatīkālakṣaṇānusāriṇī, I, 342.
Abhidharmaśamuccaya, I, 149, 233, 344, 345; II, 490, 534, 698, 808.
Abhidharmaśamuccayavākhyā, II, 1009, 1012, 1069.
Abhidhāna-uttaratantra, I, 163; II, 533, 729, 825.
Abhiṣekanirukti, II, 855.
Abhisamayālaṁkārakārikāvṛttiśuddhamati, I, 207.
Abhisamayālaṁkāra-nāma-prajñāpāramitopadēśāsttrakārikā, II, 534, 899.
Abhisamayālaṁkāra-nāma-prajñāpāramitopadēśāstravṛtti, I, 180.
Abhisamayālaṁkāra - nāma - prajñāpāramitopadēśāstravṛtti-duravabodhāloka
nāma-ṭikā, I, 70.
Amanasikāroddeśa, II, 833.
Āśokadattavyākarana, II, 1069.
Āśtasāhasrikā-prajñāpāramitā, I, 70, 209, 249, 364, 377, 379; II, 899, 902,
903, 938, 1068.
Āśtasāhasrikāprajñāpāramitāvākhyābhisamayālaṁkārloka, I, 70, 209, 236, 249
249, 349.
Ātajñāna, II, 865.
Ātmasādhanāvata, I, 370.
Ātyamūlasarvāstivādiśrāmaṇerakārikā, I, 85, 277.
Āryamūlasarvāstivādiśrāmaṇerakārikāvṛttiprabhāvati, I, 32, 85; II, 736.
Ārya-Yamantaka, I, 40.
Udānavarga, I, 268; II, 810.
Upadeśakāyapradipa, II, 905.
Oḍḍiyānatārbhīsamayakrama, II, 845.
Oḍḍiyānāvinirgataguhyamahāguhyatattvopadeśa, II, 856.
Karmaśataka, I, 63; II, 1069.
Kalāpasūtra, II, 786, 798, 974.
Kālacakra-tantra, II, 636, 638, 753-838, 1017, 1054.
Kālacakratantrottarantrahṛdaya, II, 534, 640, 838.
Kālacakrasādhanagarbhaṁkāra, II, 764.

- Kālacakropadeśasūryacandrasādhana, II, 533, 640.
 Kāvyādarśa, II, 534, 786.
 Kulalokanāthapañcadāśaka, II, 1007.
 Kulalokanāthasādhanāloka, II, 1007.
 Kusumāñjaliguhyasamājanibandha, I, 415.
 Kṛṣṇayamāritantrarājatrikalpa, I, 373.
 Kṛṣṇayamāritantrarājaprekṣaṇapathaprādipa-nāma-ṭīkā, I, 377
 Kṛṣṇayamāritumukhaṣṭacakrasādhana, I, 377.
 Kotinīṣṭhaphalapradipa, II, 906.
 Kosalālamkāratvavasamgrahaṭīkā, I, 353.
 Kriyāsamgraha, II, 974.
 Khadiravaṇitārāsādhana, II, 485.
 Khasama-tantrarāja, II, 832, 848.
 Guṇapurnī-nāma-ṣaḍāṅgayogatiṣṭpanī, II, 764.
 Guruparamparakramopadeśa, II, 857.
 Guhyajambhalasādhana, I, 370.
 Guhyagarbhatattvaviniścaya, I, 103, 104; II, 534.
 Guhyatattvaprakāśa, I, 358.
 Cakrasamvaraguhyācintya-tantrarāja, I, 142, 208.
 Caturaṅgasādhanasamantabhadri, I, 168, 370.
 Caturaṅgasādhanasamantabhadri-nāma-ṭīkā, I, 168.
 Caturmudrāniścaya, II, 857.
 Caturyoginisampuṭatantra, I, 228.
 Catuśpīhatikā, II, 640.
 Catuhśatakasāstrakarikā, I, 343; II, 808.
 Candravyākaranasūtra, II, 786, 792.
 Caryāmlāpakapradipa, I, 362; II, 736.
 Cittakoṣājavajragiti, II, 865.
 Cittaguhyapradipa, II, 905.
 Cintāmanīdhāraṇī, I, 38.
 Jātakamālā, I, 268; II, 533, 636, 810, 1054.
 Jñānacakṣusādhana, II, 640.
 Jñāna+ilakayoginitantrarājaparamamahādbhuta, I, 361.
 Jñānavajrasamuccaya, II, 832.
 Jñānasiddhināmāsādhana, II, 844, 856.
 Dākārṇavatantramaṇḍalacakrasādhanaratnapadmarāgaṇidhi, I, 388
 Dākārṇavamahāyoginitantrarāja, I, 388, 390; II, 497, 549, 813, 825.
 Dākārṇavamahāyoginitantrarājavyāhīkā, I, 388; II, 497.
 Dākinivajrapāñjara-mahātantrarājākalpa-nāma, I, 209, 363, 400; II, 667.
 Dākinisarvacittādvayāciṣṭyajñānavajravarāhyabhībhavatantrarāja, I, 188, 375.
 Tattvajñānasiddhi, I, 393.

- Tattvadaśaka, II, 977.
 Tattvadaśakaṭikā, II, 725, 857.
 Tattvapradipa-nāma-mahāyoginitantratāja, I, 361.
 Tattvasaṁgrahakārikā, I, 355.
 Tattvasaṁgrahapañjikā, I, 293.
 Tattvasārasaṁgraha, I, 205.
 Tattvāloka, I, 353.
 Tattvāvatārākhyāsaṅkalasugatavācasamīkṣiptavyākhyāprakaraṇa, II, II, 725.
 Tañtrarājaśrigulhyasamājaṭikā, I, 103.
 Tarkamūḍgarakārikā, I, 334, 343.
 Trikāyastava, I, 1.
 Trīśatakārikāvākhyāna, I, 86; II, 808. (Trīśatikā).
 Trisamayarājasādhana, I, 312.
 Trī amayavytiharāja, II, 832.
 Triskandhaka, II, 713.
 Trailokyavijaya-mahākalparāja, II, 355.
 Dr̥ṣṭāntamālāya, II, 1069.
 Dohākoṣa, I, 72, 142.
 Dohākoṣagiti, I, 228; II, 533, 865.
 Dohākoṣa-nāma-caryāgiti, II, 865.
 Dvīkramatattvabhbāvanā-nāma-mukhāgama, I, 168, 373.
 Dharmadharmaṭāvibhaṅga, I, 233.
 Dharmadharmaṭāvibhaṅgakārikā, I, 220, 347; II, 1074.
 Dhyānottamapaṭalakrama, I, 351.
 Nāmasaṅgiti, I, 354.
 Nitīśāstrajantupoṣaṇabindu, II, 930.
 Nairātmyāprakāśa, II, 857.
 Nyāyabindu-nāma-prakaraṇa, I, 201; II, 1012, 1074.
 Nyāyasaṁuccaya, II, 195.
 Nyāyālaṅkāra, I, 70.
 Pañcakrama, I, 284, 367.
 Pañcarakṣa, I, 107.
 Pañcavimśatisāhasrikā-prajñāpāramitā, I, 233, 236, 377; II, 899, 902-940, 1068.
 Pañcavimśatisāhasrikāprajñāpāramitopadeśāstrībhisamay laṅkāra-kārikā-vārtika,
 II, 1054.
 Pañcavimśatisāhasrikāprajñāpāramitopadeśāstrībhisamyālaṅkāravṛtti, I
 209,
 249.
 Pañcaskandhaprakaraṇa, II, 808.
 Pañcasikātiṣṭepaṇi, II, 1007.
 Padmajālodbhavasādhana, II, 1007.
 Paramādibuddhoddhṛtaśrikālacakra-nāma-tantrarāja, I, 204; II, 502.

- Paramārthasamgraha-nāma-sekoddeśatīkā, II, 974
 Paramārthasevā, II, 527, 640, 766, 779, 838.
 Piṇḍikṛtasādhana, I, 366.
 Pūrṇapramukhāvadānāśataka, II, 1069.
 Prajñājnānaprakāśa, II, 857.
 Prajñā-nāma-mūlamādhyamakakārikā, I, 334; II, 679, 808, 809.
 Prajñāpāramitākōśatāla, II, 859.
 Prajñāpāramitāsañcayagāthā, I, 331, 367, 377; II, 525, 712, 899, 910, 941, 981,
 1010.
 Prajñāpradipamūlamādhyamakavṛtti, I, 341.
 Prajñāśataka-nāma-prakaraṇa, II, 638.
 Prajñopāyaviniścayasiddhi, II, 856.
 Pratipattisātaka, I, 803, 811, 824.
 Pratimokṣa, I, 79.
 Pratimokṣasūtraṭaṇkāvīnayasamuccaya, I, 77, 192, 238.
 Pradipoyotana-nāma-ṭīkā, I, 228, 342, 357, 363, 364, 367, 400; II, 810, 891.
 Prabhāvati, I, 70.
 Pramāṇavārtikakārikā, I, 70, 201, 220, 346; II, 698, 773, 807, 1012, 1074.
 Pramāṇavārtikavṛtti, I, 70.
 Pramāṇavārtikālāṇkāra, I, 325.
 Pramāṇaviniścaya, I, 155, 201, 236, 386; II, 532, 542, 698, 1012, 1074.
 Pramāṇaviniścayatīkā, I, 326.
 Pramāṇasamuccaya-nāma-prakaraṇa, I, 220; II, 532, 808.
 Pramāṇasamuccayavṛtti, I, 220.
 Pratimokṣa-sūtra, II, 808.
 Buddha-avataṃsaka-nāma-mahāvipūlya-sūtra, II, 654, 825.
 Buddhapāla-nāma-yoginītantrarāja, I, 209; II, 832, 1069.
 Buddhapālāmahātantrarājatīkā-abhayapaddhati, II, 1046.
 Bodhicaryāpradipa, II, 906.
 Bodhipathapradipa, I, 248, 268.
 Bodhisattvacaryāvatāra, I, 268, 332, 33; II, 527, 532, 554, 636, 637, 741,
 809, 810, 994.
 Bodhisattvabhūmi, 64; II, 1012.
 Bodhisattvāvadānakalpalatā, II, 506, 532, 785.
 Bhagavati-prajñāpāramitā-hṛdaya, II, 192.
 Bhagavadabhisamaya, I, 144; II, 735.
 Bhāṭṭārakamāñjuśriyamāripūjākramavidhī, I, 377.
 Bhāṭṭārakārtyajanbhalajalendrasādhana, I, 370.
 Bhadracaryāprañidhānarāja, II, 770.
 Bhāvanākramasaṅkā, II, 865.
 Bhiksuvartśāgrapīcchā, I, 30, 86

- Māñjuśrīnānasattvaya-paramārthanāmasaṅgiti, I, 69, 187.
 Māñjuśrināmasaṅgitiгуhyavadvaidhivṛttijñānadipa I, 356; II, 667, 712.
 Māñjuśrināmasaṅgitiवृत्तिनामरथप्रकासाकरणा, I, 204.
 Māñjuśrināmasaṅgitiśādhana, I, 160; II, 987.
 Māñjuśrimūlatantra, I, x, 34, 36, 44; 84; II, 791.
 Mādhyamakahṛdayavṛttitarkajvālā, I, 29, 258, 311, 324.
 Mādhyamakārthaśaṁgraha, I, 334.
 Mādhyamakālaṁkārakārikā, I, 338; II, 548.
 Mādhyamakāloka, I, 333.
 Mādhyamakāvatāra, I, 236, 280, 342; II, 535, 808, 809, 993, 994.
 Mādhyamakāvatāraṭikā, I, 334.
 Mādhyamakāvatārabhāṣya, I, 334, 344.
 Mādhyamakopadeśa, I, 259, 325.
 Madhyāntavibhaṅgakārikā, I, 233; II, 1074.
 Mahāmāyā-tantrarāja, I, 209, 293, 364.
 Mahāmudrātilaka-nāma-mahāyoginitantrarājādhipati, II, 1049.
 Mahāmudrāvajragiti, I, 974.
 Mahāyānasamgraha, I, 233.
 Mahāyānasamgrahabhāṣya, I, 257.
 Mahāyānasutrālaṁkāra-nāma-kārikā, I, 233, 268, 293, 348; II, 502, 1068, 1074.
 Mahāyānottaratantrasāstra, I, 347, 350; II, 502, 843, 844, 1074.
 Mahāyānottaratantrasāstravyākhyā, II, 502, 844.
 Mahāvairocanābhisaṁbodhi-tantra, I, 351.
 Mahāvyutpatti, I, 43.
 Mahāsaṇvaraodaya-tantrarāja, II, 824.
 Māyājālamahātantrarāja, I, 352.
 Māyājālamahātantrarājāṭikā-ākhyā, I, 352.
 Muktitilaka, I, 370.
 Muktitilaka-nāma-vyākhyāna, I, 169.
 Mukhāgama, I, 169.
 Munimatālaṁkāra, I, 32; II, 534, 636, 637, 830.
 Mūlāmādhyamakavṛtti prasannapadā, I, 236, 280, 334, 342, 344; II, 993, 994.
 Yamārikṛṣṇakarmasartvacakraśiddhikara, II, 442.
 Yamāritantrapāñjikāsahajāloka, I, 374.
 Yamāriyantrāvali, II, 755.
 Yānavākpradipa, II, 905.
 Yuktiṣaṭṭhikākārikā, I, 236, 342, 343, II, 548.
 Yuktiṣaṭṭhikāvṛtti, I, 342.
 Yogacāryābhūmi, 233.
 Yogacāryābhūmiviniścayasaṁgraha, I, 233.
 Yogacāryābhūmivyākhyā, I, 233.

- Yogacaryābhūmau paryāyasamgraha, I, 233.
 Yogacaryābhūmau bōdhisattvabhūmi, I, 233, 268.
 Yogacaryābhūmau bodhisattvabhūmivyākhyā, I, 233, 268.
 Yogacaryābhūmau vastusamgraha, I, 233.
 Yogacaryābhūmau vinayasamgraha, I, 233.
 Yogacaryābhūmau vivaraṇasamgraha, I, 233.
 Yogacaryābhūmau śrāvakabhbī mi, I, 233.
 Yogapathapradipa, II, 906.
 Yogamālā, II, 735.
 Yogaratnamālā-nāma-hevajrapañjikā, I, 228, 364.
 Yogaśadāṅga, II, 639.
 Yoganusārini-nāma-vajrayoginiñikā, I, 375.
 Yoginisañcārya, I, 384, 385, 388; II, 549.
 Raktayamāntakasādhana, I, 379.
 Raktayamārī-tantrarāja, I, 379.
 Ratnakarañdodghāṭa-nāma-mādhyamakopadeśa, I, 259.
 Ratnapradipa, II, 906.
 Ratnamālā, II, 808, 1069.
 Ratnamegha, I, 140.
 Rājaparikathāratnamālā, I, 343.
 Lañkāvatāra, I, 22.
 Lañkāvatāra-nāma-mahāyānasūtravṛttitathāgatahṛdayālaṁkāra, I, 23.
 Lañkāvatāravṛtti, I, 23.
 Lalitavistara, I, 17.
 Lokaprajñapti, I, 12, 13, 14, 17.
 Vacanamukhāyudhopama, I, 426.
 Vajrakilayamūlatantrakhāṇḍa, I, 106.
 Vajracandacittaguhya-tantra, II, 845.
 Vajradāka-nāma-uttaratantra, II, 825.
 Vajraḍāka-nāma-mahātantrarāja, I, 228.
 Vajradhātumahāmāṇḍalavidhisarvavajrodaya, I, 234, 352, 359.
 Vajrapada, II, 857.
 Vajrapāñyabhiṣeka, I, 351; II, 832.
 Vajrapādaśarasamgrahapañjikā, II, 830, 974, 994.
 Vajrabhairavakalpa-tantrarāja, I, 165.
 Vajramanṭḍeśāśāmkaṭaramahātantrapañjikā, II, 534.
 Vajramanṭrabhirūsandhimūlatantra, I, 103.
 Vajramahābhairava-nāma-tantra, I, 163, 375, 377; II, 442.
 Vajrayoginiḥomavidhī, I, 393.
 Vajravidāraṇā, I, 128; II, 529.
 Vajravīśiñi-nāma-yajravarāhīsādhana, II, 824.

- Vajraśekhara-mahāguhyayogatantra, I, 227, 354, 355; II, 534.
- Vajrācāryakryāsamuccaya, II, 1045.
- Vajrāmṛta-tantra, I, 127.
- Vajrāvali-nāma-maṇḍalasādhana, I, 228, 321; II, 1046.
- Vākkoṣarucirasvaravajragiti, II, 865.
- Vādanyāya-nāma-prakaraṇa, I, 201; III, 1012, 1074.
- Vigrahavyāvartanikārikā, I, 236; II, 548.
- Vinayakārikā, I, 79, 82, 87, 277; II, 541.
- Vinaya-kṣudraka-vastu, I, 77
- Vinayapraśnaṭikā, II, 798.
- Vinayavibhaṅga, I, 26.
- Vinayavastu, II, 490.
- Vinayavastuṭikā, I, 77.
- Vinayasamgraha, I, 85.
- Vinayasūtra, II, 542, 555, 640, 808.
- Vinayasūtraṭikā, I, 77, 79.
- Vinayasūtravṛtti-abhidhānasvavyākhyāna, II, 1054.
- Vimalaprabhā, I, 358; II, 502, 639, 753, 766, 768, 769, 773, 776, 785, 789, 793, 794, 795, 802, 1049.
- Vistarajambhalasādhana, I, 370.
- Vyaktabliṅvānugata-tattvasiddhi, II, 857.
- Śatasāhasrikā-prajñāpāramitā, I, 64, 378; II, 899, 902.
- Śatasāhasrikāvākyā, II, 859.
- Sikṣasamuccaya, I, 268; II, 535, 549, 741, 747, 810, 830.
- Śīmyatāsaptatikārikā, I, 342; II, 548, 994.
- Śūnyatāsaptativṛtti, I, 342.
- Śrāmaṇera-kārikā, I, 86.
- Śrāmaṇeravarsaṇgrapucchā, I, 31, 86.
- Śrāmaṇeraśikṣāpada-sūtra, I, 87.
- Śrīguhyasamājatantrapāñjikā, II, 415.
- Śrīguhyasamājatantrarājatikācandrāprabhā, I, 370, 373.
- Śrīguhyasamājavivaraṇa, II, 415.
- Śrīguhyasamājamaṇjuśrisādhana, I, 373.
- Śrīguhyasamājamaṇḍalavidhi, I, 370, 416.
- Śrīguhyasamājalokeśvara-sādhana, I, 250, 373, 374.
- Śrīguhyasamājasādhana-siddhiśaṁbhavaṇidhi, I, 168.
- Śrīguhyasamājastotra, I, 250.
- Śricakrasaṁvara-pañcakramavṛtti, I, 384; II, 803.
- Śricakrasaṁvara-sādhana-sarvaśālā-nāma-ṭikā, I, 380,
- Śricatuhpīthamahāyoginītantrarāja, I, 204, 210, 364; II, 400, 403, 475, 532.
- Śri-Tattrajñānasiddhi, I, 377.

- Śri-tattvavivāśada-nāma-śrisaṁvaravarṇti, II, 824.
 Śri-paramādīvivaraṇa, I, 353.
 Śri-paramādyā-nāma-mahāyānkalparāja, I, 352, 353, 354.
 Śrimadraktyayamātri-tantrarāja, II, 993.
 Śrimahāsaṁvaraodaya-tantrarāja-nāma, I, 388.
 Śrīvajradāka-nāma-mahātantrarāja, I, 364; II, 846, 888.
 Śrīvajrasattva-nāma-sādhana, I, 375, 377.
 Śrisaṁputatantrājatikāmnāyamañjari, II, 974, 983, 1046.
 Śriherukasādhana, I, 370.
 Śrihevajrasādhana, I, 143.
 Śadaīngayoga, II, 640.
 Śadaīngayoga-nāma-śikā, II, 640.
 Śadaīngaśatraṇa, I, 191.
 Sakalatantrasambhavasañcodaniśriguhyaśiddhi, I, 363; II, 856.
 Sakṛtpṛaveśikānirvikalpaśābhāvanārtha, I, 192.
 Sañcayagāthāpañjikā, I, 367.
 Sañskṛtasāñskṛtaviniścaya-nāma, I, 21.
 Satyadvayavibhaṅgakārikā, I, 322.
 Saddharmapañdarika, II, 473, 490.
 Samāntāntarasiddhi-nāma-prakatapa, I, 201; II, 1012, 1074.
 Samādarśanapradipa, II, 906.
 Saptāīga, II, 763.
 Samatāvastupradipa, II, 906.
 Samantabhadra-nāma-sādhana, I, 370.
 Samayabhedyūhacakra, I, 30.
 Sampuṭa, I, 364, 375, 393; II, 832, 848.
 Sañibandhaparikṣāprakarana, I, 201; II, 1012, 1074.
 Sañivarakhasama-tantrarāja, II, 661.
 Sarvatathāgatakāyavākcittakṛṣṇayamāri, I, 163, 200, 228, 374, 375.
 Sarvatathāgatakāyavākcittarahasyaguhyasamāja-nāma-mahākalparāja, I, 205,
 209, 353, 356, 358, 359, 363 ff., 367; II, 891, 1075, 1077, 1078.
 Sarvatathāgataguhyatantrayogamahārājadvayasamatāvijaya-nāma-vajrasri-
 varamahākalpādi, I, 417, 426.
 Sarvatathāgatattvasaṁgraha, I, 227, 352, 353; II, 753, 812.
 Sarvatathāgatattvasaṁgrahamahāyānābhisaṁmaya-nāma-tantratattvālokaśakari-
 -nāma-vyākhyā, I, 352, 355.
 Sarvadurgatipariśodhanatejorājasya Tathāgatasya Arhato Samyaksambuddhasya
 kalpa, I, 165, 354, 355.
 Sarvadurgatipariśolhanatejorājasya Tathāgatasya Arhato Samyaksambuddhasya
 kalpakadeśa, I, 354; II, 485.
 Sarvadharmaśvabhāvasamatāvīpañcitasamādhiraja, II, 451, 825.

- Sarvabuddhasamāyogaḍākinimāyāsambaratantrāthodaraṭikā, I, 103.
 Sarvabuddhasamāyogaḍākinijālasambara-nāma-uttaratantra, I, 165.
 Sarvarahasya-nāma-tantrarāja, I, 352.
 Sarvarahasyanibandhaharahasyapradipa, I, 352.
 Sarvārthaśiddhisādhana, I, 393; II, 832.
 Sahajasamvarasādhana, II, 735, 754.
 Sahajasiddhi, I, 363; II, 856.
 Sahajasiddhipaddhati, I, 362, 363.
 Sādhanasamuccaya, II, 845.
 Siddhikavita-mahātantrarāja, II, 845.
 Sukusuma-nāma-dvikramatattvabhāvanāmukhāgamavṛtti, I, 371
 Subāhupariptccchā, I, 351.
 Sumagadhāvadāna, I, 25.
 Suhrilekha, II, 470, 808, 1092.
 Sūtrasamuccaya, I, 272.
 Sūtrālambākārvyākhyā, II, 502.
 Sekanirdeśa, II, 857.
 Sekanirdeśapañjikā, II, 842, 857.
 Sekaprakṛtyā, II, 758.
 Sekoddeśa, II, 533, 640, 758, 768, 838.
 Sekoddeśatikā, I, 1; II, 764, 814, 838.
 Sekoddeśapañjikā, II, 794.
 Sthaviropanimantrāṇa, II, 814.
 Sthitisamuccaya, II, 857.
 Svapnanierdeśa, I, 31.
 Hādūhatjārakamīśa, II, 533.
 Hetubindu-nāma-prakaraṇa, I, 201; II, 1012, 1074.
 Herukābhuyuda, II, 846.
 Hevajra-tantrarāja, I, 187, 207, 209, 358, 363; II, 533, 638, 667, 764, 797, 980,
 1009, 1049.
 Hevajrapindārthīśīkā, II, 765, 824, 838.
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PERSONAL NAMES

SANSKRIT

- Aksobhyavajra, II, 809.
Ajita, I, 4, 16.
Ajitagupta, I, 38.
Ajitajit, I, 14.
Ajitamitrugupta, II, 1031.
Aṅgaja, I, 269.
Atūśa, I, iii, 25, 61, 68 ff., 83, 88, 93, 105, 161, 204, 220, 233, 242 ff., 350, 360, 364, 374; II, 420, 440, 455, 629, 665, 697, 732, 739, 843-4, 849, 869, 984, 1001, 1044, 1050, 1086.
Atulyadāsa, II, 437.
Atulyavajra, I, 227-8, 325; II, 729, 843.
Advayavajra, II, 731.
Anaṅgavajra, I, 372; II, 856, 869.
Anantajaya, II, 757.
Anāthapiṇḍika, I, 21.
Anutāpagupta, II, 849.
Anupamarakṣita, II, 761, 764, 800.
Aparājita, I, 12.
Abhaya, I, 226, 342, 371; II, 760, 761, 765, 795-6, 800-1, 1043, 1046.
Abhayākara, II, 760, 763, 801.
Abhayākaragupta, I, 32, 219, 371; II, 846, 1048.
Abhāgabhadra, II, 1045.
Abhāva, I, 14.
Abhijñā, I, 360-1.
Abhiyukta, I, 396; II, 761, 843, 1045.
Amṛta, I, 22.
Amṛtā, I, 12.
Amṛtodana, I, 12, 13.
Amoghavajra, I, 163, 396; II, 729, 1042.
Aruna, I, 15.
Arna, II, 843.
Arhat, I, 22.
Alamkāradeva, II, 1053-4
Avadhūti, I, 243, 390-1.
Āśoka, I, 15, 24-5, 35.
Aśtaratha, I, 16.

- Āśvaghoṣa, I, 22.
 Āśvajit, I, 20, 33.
 Asaṅga, I, 34, 35, 67, 234, 344; II, 490, 810, 869, 938.
 Asita, I, 5-8.
 Ākaraṇgupta, I, 34; II, 1071.
 Ākarasiddha, II, 792, 868, 868.
 Ākāśagarbha, II, 842.
 Ājāneya, I, 33.
 Ādarśamukha, I, 15.
 Ānanda, I, 12, 15, 20, 22, 346; II, 869, 1032, 1051.
 Ānandakīrti, I, 347.
 Ānandagarbha, I, 352, 355, 373; II, 869.
 Ānandadeva, II, 1053.
 Ānandavajra, II, 552.
 Āraṇyaka, II, 758.
 Āryadeva, I, 22, 360 362-3, 365; II, 603, 731, 803, 811, 830, 869, 938, 9401
 Ālokī, I, 368.
 Ikṣvāku, I, 8, 9, 13, 16.
 Ikṣvāku-Virūḍhaka, I, 8, 9.
 Indranāla, I, 103.
 Indrabuddhi, II, 553.
 Indrabodhi, I, 159, 385.
 Indrabhūti, I, 359, 361, 362, 363, 385, 390; II, 553, 856, 869
 Iṣvarasena, I, 346.
 Udaya, I, 45-7.
 Udayajivabhadra, II, 1045.
 Udbhaṭa, II, 1031.
 Upakuṣa, I, 13, 14.
 Upagupta, I, 23-4, 32.
 Upacāru, I, 4, 12, 14.
 Upacārumant, I, 4.
 Upabhoja, I, 15.
 Upavāmaka, I, 14.
 Upāyaśīmitra, I, 163.
 Upāsakabodhi, II, 758.
 Upoṣadha, I, 3, 12, 14.
 Ulkā-mukha, I, 8, 11, 13, 16.
 Auduṣṭa, I, 23.
 Kanakaśri, I, 382, 384.
 Kanaśri, II, 729.
 Kaniska, I, 25.

- Kapāla, I, 13.
 Kapijjit, I, 21.
 Kapila, I, 10.
 Kamalakuliśa, I, 372.
 Kamalaśīla, I, 41, 192.
 Kamalaśrī, II, 907
 Kambala, II, 753.
 Kambalapāda, I, 362; II, 731.
 Karakarnaka, I, 8, 11, 13, 16.
 Karṇa, I, 342.
 Karṇaputra, I, 368.
 Karṇika, I, 5.
 Karmavajra, II, 869, 1079.
 Kalyāṇa I, 3, 12, 14.
 Kalyāṇamati, II, 803.
 Kalyāṇaśrī, I, 241.
 Kasori, II, 401.
 Kāmadhenu, II, 474.
 Kāyaśrī, I, 395; II, 1045.
 Kālacakrapāda, I, 219; II, 755-6, 758-9, 761-6, 789, 802, 1045
 Kālarātrita, I, 231.
 Kāśyapa, I, 5, 12, 20, 22, 25-8, 39, 43.
 Kukuri, II, 869.
 Kukkurarāja, I, 159.
 Kumārakalaśa, I, x, 314.
 Kumārada, I, 22.
 Kumārarāja, I, 198; II, 529, 533, 696.
 Kumārasthira, I, 16.
 Kumudā, II, 869.
 Kulika Viṣṭaya, II, 802.
 Kuśa, I, 13, 14.
 Kuśalabhadra, II, 847.
 Kuśalaśrī, I, 242.
 Kusali, I, 243, 361.
 Kūrmapāda, II, 754, 803.
 Kr̥kin, I, 16, 17, 26
 Kṛṣṇa, I, 22, 24, 163, 358; II, 803, 843, 847.
 Kṛṣṇapādā, I, 161, 243; 372, 384; II, 869.
 Kṛṣṇavāsin, II, 1051.
 Kṛṣṇasamayavajra, I, 360.
 Kṛṣṇācārya, I, 256, 360, 385; II, 639.

- Koṭali, II, 869.
 Koṣa, II, 869.
 Kaṇḍinya, I, 20, 33.
 Kaurava, I, 13.
 Kauśika, I, 4.
 Kṣitigarbha, I, 262.
 Kṣetravajra, II, 729.
 Kṣemadeva, II, 868.
 Khavajra, II, 843.
- Gaganapati, I, 5, 16.
 Gaganabhadra, II, 1045.
 Gaṅgādhara, II, 731.
 Gaṅgābhadrī, II, 869.
 Gandhamādana, I, 23.
 Gayādhara, I, 112, 207.
 Gayābodhi, I, 159.
 Gayā-Kāśyapa, I, 20.
 Guṇapāla, I, 69, 84.
 Guṇaprabha, II, 868, 1011, 1016.
 Guṇamati, I, 34; II, 1071.
 Guṇarakṣita, II, 845.
 Guṇaratna, II, 1072.
 Gunasāgara, I, 34.
 Guha, I, 11.
 Guhyapartī (Guhyaparta), I, 363.
 Guhyaratha, I, 16.
 Gopā, I, 11.
 Gomīśra, I, 360.
 Goṣṭha, I, 13, 16.
 Gautama, I, 5-7, 16.
 Gautamaśri, II, 802.
 Ghaṇṭā, I, 389.
 Ghaṇṭāpāda, II, 754, 811.
 Ghalaśa, I, 22.
- Candaniprabhava, I, 372.
 Candrakirti, I, 298, 335, 342, 344, 360; II, 882, 909, 910, 1053.
 Candragarbha, I, 241.
 Candragomin, I, 297; II, 792.
 Candradhvaja, II, 1008-9.

- Candraprabhākumāra, II, 451-2.
 Candrarāhula, I, 360; II, 758.
 Candrākṣaprabhāvati, II, 847.
 Caryā, II, 809.
 Cāru, I, 4, 12, 14.
 Cāruka, I, 12.
 Cārumant, I, 4, 12, 14.
 Cittavajra, I, 362; II, 553.
 Citraratha, I, 16.
 Cintā, II, 857, 869.
 Celuka, II, 755-6, 761-2.
- Jagatpāla, II, 843.
 Jagadānanda jīvabhadra, II, 1045.
 Jagadāśvāsa, I, 362.
 Jagadratha, I, 14.
 Jayaka, I, 13, 14.
 Jayagupta, II, 1053.
 Jayasena, I, 5, 14, 231-2, 388; II, 1032.
 Jayākara, I, 87; II, 845.
 Jayānanda, I, 272, 343.
 Jālandhara, I, 385.
 Jālandharapāda, II, 754, 803.
 Jina, I, 12, 227.
 Jinaśabha, I, 16.
 Jinadatta, I, 391-2; II, 415.
 Jinamitra, I, 344.
 Jinālamkāra, II, 802.
 Jīṣṇu, I, 45-6.
 Jihnu, I, 45.
 Jetāri, I, 243.
 Jñāna, I, 35; II, 1049.
 Jñānakirti, II, 725.
 Jñānagarbha, I, 34; II, 400, 417, 868.
 Jñānaguhya, II, 871.
 Jñānajyoti, II, 1045.
 Jñānadāka, II, 1045.
 Jñānadhara, II, 803.
 Jñānapāda, I, 168, 170, 353, 367, 372, 373-4; II, 416, 441, 869.
 Jñānaprajña, I, 91.

Jñānabhadra, II, 1008.
 Jñānaśrī, I, 70, 85, 206, 347, 355.
 Jñānaśrīmati, I, 243.
 Jñānaśrīmitra, I, 346, 372
 Jñānakata, I, 260-1, 361.
 Jyotiskara, I, 14.
 Jvāla, I, 14.
 Jvālāmālin, I, 14.
 Jvālin, I, 14.

Dākisumati, II, 731.
 Dēngi, I, 385.
 Dombhi (Dombī), I, 243; II, 869, 1046.
 Dombhiheruka (Dombiheruka), I, 206; 856

Tathāgatarakṣita, II, 1051.
 Tanujit, I, 14.
 Tapaskara, I, 5, 15.
 Tilli (Tūlipāda), I, 361, 385; II, 401, 520, 751, 754, 764, 803, 869.
 Trilocana, II, 1053.
 Thagana, I, 372; II, 847.

Damstrāsena, I, 67.
 Darpaṇa-ācārya, II, 1045-6.
 Daśadhanvar, I, 16.
 Daśabalaśri, II, 801, 1053.
 Daśaratha, I, 12, 13.
 Dānaraksita, I, 105.
 Dānaśīla, II, 729, 758, 962, 1051, 1058.
 Dānaśrī, I, 243; II, 458.
 Dārikā, I, 167; II, 761, 856.
 Dīnāṅga, I, 346; II, 808.
 Dīnmukha, II, 803.
 Disāmpati, I, 13, 15.
 Dipaṅkara, I, 31, 44, 368; II, 732, 858.
 Dipaṅkarabhadra, I, 371-3.
 Dipaṅkarajñāna, Dipaṅkaraśrījñāna, I, 86, 241 ff., 327; II, 1076.
 Duṣyanta, I, 4.
 Duhṣilā, I, 368.
 Devakumāra, II, 715.
 Devacantra, I, 344.

- Devādāki, II, 1033.
 Devadatta, I, 12, 19.
 Devadhā, I, 11.
 Devavitsimha I, 39, 218.
 Devākara, I, 396.
 Devākaracandra, I, 163, 392-4; II, 842, 857
 Devi I, 40.
 Devendrabodhi, I, 346.
 Devendramati, I, 70-1.
 Dronā, I, 12, 13.
 Dronodana I, 12, 13.
 Dhanarakṣita, I, 150; II, 845
 Dhanulsthala, I, 16.
 Dhanulsthira, I, 12, 16.
 Dhanvantari, I, 15.
 Dharaṇīdhara, I, 15.
 Dharamimukha, I, 5.
 Dharmakapāla, II, 1020.
 Dharmakirti, I, 201, 244, 346; II, 499, 803, 841, 845, 868, 869.
 Dharmaketu, I, 387.
 Dharmagupta, II, 801.
 Dharmajyotirbhadra, II, 1045.
 Dharmatrāta, I, 346.
 Dharmadattā, I, 33.
 Dharmadhvaja, II, 1072.
 Dharmapāla, I, 34, 69, 83-4, 85, 86, 372; II, 1062, 1071.
 Dharmapālanātha, I, 40.
 Dharmapālarakṣita, I, 212.
 Dharmabodhi, I, 105, 159; II, 435
 Dharmabhadra, I, 163.
 Dharmarnāla, I, 34.
 Dharmaraksita, I, 243.
 Dharmaratna, I, 47.
 Dharmāsti, II, 801, 859, 1056.
 Dharmākara, II, 761.
 Dharmākaramati, I, 262.
 Dharmākaraśānti, II, 761, 764, 800.
 Dharmottara, I, 346.
 Dhitika, I, 24.
 Dhruśrījñāna, II, 843.
 Dhundhumāra, I, 15.
 Dhṛtaratha, I, 16.

- Nagnajit, I, 4, 14.
 Natekara, II, 729, 842, 848.
 Nanda, I, 12, 19, 28.
 Nandabalā, I, 19-20.
 Nandavajra, I, 362.
 Nandā, I, 20.
 Nayaśrī, II, 1053.
 Naradeva, I, 5, 41.
 Narayadeva, I, 86.
 Narāditya, II, 798.
 Narendrabodhi, II, 800.
 Navatidhanvan, I, 16.
 Navaratha, I, 16.
 Nāgadatta, I, 4, 14.
 Nāgadeva, I, 5, 14, 37.
 Nāgapāla, I, 5.
 Nāgapuri, II, 848.
 Nāgabuddhi, II, 983.
 Nāgabodhi, I, 159, 360, 361; II, 798, 869, 982.
 Nāgaraksita, I, 16.
 Nāgarāja, I, 37.
 Nāgasena, I, 28.
 Nāgārjuna, I, 17, 22, 34-5, 220, 227, 234, 260, 274, 280, 343-4, 358-9, 364-5,
 366; II, 416, 429, 425, 441-2, 446, 474-5, 491-2, 548, 566, 599, 600, 601,
 641, 753, 768, 763, 832, 857, 868, 940, 1054, 1057, 1071, 1075, 1077, 1092.
 Nādi-Kāśyapa, I, 20.
 Nāyakapāda, II, 801.
 Nārāyaṇadeva, I, 31.
 Nāro v (Nāḍapāda, Nā-ro-pa), I, 243, 252, 260, 361, 372, 381-2, 383-5, 394; II,
 499-1, 405, 472-3, 476, 491, 520, 525-6, 530, 533, 549, 586, 629, 633, 638,
 641, 668, 670, 728-9, 730, 735, 754-5, 757, 758, 769, 769, 780, 795, 797,
 803, 810, 813, 832, 752, 887, 891, 893, 942, 979, 994, 1019.
 Nūpura, I, 8, 13, 16.
 Nūpurapāda, I, 13.
 Nimi, Nemī, I, 5, 13, 15.
 Niṣkalāñika, II, 1055.
 Nemisthira, I, 175.
 Nyañku, I, 13, 14.
 Padākrama, I, 45.
 Padma, I, 43, 95, 106, 149, 156, 203; II, 491, 805, 821.

- Padmagarbla, I, 241.
 Padmapādā, II, 869.
 Padmīni, II, 847.
 Padmamālin, II, 843.
 Padmavajra, I, 362, 389; II, 552, 801, 856, 869, 1041.
 Padmasambhava, I, 31, 43, 57, 102-3, 106, 389; II, 474, 800, 821.
 Padmākara, I, 373.
 Padmātikuravajra, II, 1041.
 Paramśvara, I, 163.
 Parākrama, I, 45.
 Parāhita, I, 87, 344.
 Parāhitabhadra, I, 325.
 Pāghala, II, 798.
 Pārāvatapāda, II, 437.
 Pārthiva, I, 15.
 Pārśva, I, 22, 25.
 Piñdo, II, 756-7, 761, 764, 789.
 Puṇḍarīka, II, 756.
 Punyadharī, II, 503, 505.
 Punyarattha, II, 455.
 Punyaśrī, I, 242; II, 1072.
 Puṇyākaragupta, II, 1048.
 Puṇyākarabhadra, I, 394.
 Puṇyāvati, I, 35.
 Puṇyeśvara, II, 1072.
 Pūrṇabhadra, I, 368.
 Pūrṇavardhana, I, 342, 344.
 Pr̄ṣata, I, 3.
 Painḍapātika, I, 390-1, 393; II, 400, 1020.
 Prajñākaragupta, I, 346.
 Prajñākaramati, I, 206.
 Prajñākirti, I, 87.
 Prajñāgupta, I, 218; II, 697.
 Prajñājvāla, I, 272.
 Prajñānātha, II, 1072.
 Prajñāpāla, I, 69, 84.

 Prajñābhadrā, I, 243; II, 868.
 Prajñālāmkāra, II, 474.
 Prajñāvarman, I, 36.
 Prajñāśrijñānakirti, II, 851.

- Prajñāśinḥa, II, 400.
 Prajñāsiddha, II, 939, 955.
 Praṇāda, I, 13, 14.
 Praṇita, I, 15.
 Pradyayālu, I, 14.
 Prabhāvati, I, 241.
 Pramuḍlavajra (Pramuditāvajra), I, 384.
 Praśanta, I, 14.
 Praśantamitṛa, I, 437.
 Prabasta, I, 159.
 Pretākara, I, 85.
- Balakṛṣṇa, II, 847.
 Balacandra, II, 437
 Balin, I, 372-3.
 Balyācārya, I, 243; II, 843.
 Bahuka, I, 15,
 Bahubhuj, I, 22.
 Bibhaka, I, 22.
 Bimbisāra, I, 20.
 Buddhagupta, I, 170; II, 869.
 Buddhaguhya, I, 191, 251, 372.
 Buddhaghosa, II, 797, 799, 800, 801-2.
 Buddhajñāna, I, 367, 372-4; II, 803.
 Buddhajñānapāda, I, 167, 243, 372.
 Buddhadatta, I, 392, 397.
 Buddhananda, I, 22.
 Buddhamati, II, 1072.
 Buddhamitra, I, 22.
 Buddharatna, II, 1072.
 Buddharakṣita, I, 38.
 Buddhaśānta, I, 372.
 Buddhaśri, II, 709, 1033, 1055-6, 1065.
 Buddhaśrījñāna, I, 369.
 Buddhasena, I, 15.
 Buddhākarabhadra, I, 163.
 Budha, I, 15.
 Budhasena, I, 15.
 Bodhikirti, II, 1072.
 Bodhijayendra, II, 1072.
 Bodhibhadra, I, 244, 382-4; II, 761, 1072.

- Bodhirāja, I, 257.
 Bodhiśribhadra, II, 1071.
 Brahmadatta, I, 4, 14.
 Bhadanta, I, 385.
 Bhadra, I, 4; II 758.
 Bhadrāpāda, II 754, 803
 Bhadrabodhi, II, 766.
 Bhadrasajjāna, II, 729.
 Bhadrasena, I, 33.
 Bhadrika, I, 20, 33.
 Bhadri, I, 6.
 Bharata, I, 13.
 Bharadvāja, I, 5, 8.
 Bhavabhadra, I, 395.
 Bhavaskandha, II, 814.
 Bhavya, I, 29, 34.
 Bhākrama, I, 45.
 Bhāgupta, I, 45.
 Bhāgin, I, 13.
 Bhāva, I, 14.
 Bhāvaviveka, II, 882.
 Bhāskara, II, 761, 795, 1053.
 Bhāskatadeva, II, 800.
 Bhāsvat, I, 45.
 Bhimadeva, I, 388.
 Bhīmaratha, I, 13.
 Bhūgupta, I, 45.
 Bhūtakotī, I, 243.
 Bhūpati, I, 15.
 Bhūbhāsa, I, 45.
 Bhṛgupāda, I, 13, 14.
 Bhogavant, I, 15.
 Bhoja, I, 15, 16.
 Bhojana, I, 15.
- Mañjukīrti, I, 344; II, 756, 760, 763, 765, 789, 795.
 Mañjubhadra, II, 1045.
 Mañjuśrī, I, 368; II, 1045.
 Mañjuśrikirtimitra, I, 372.
 Mañjuśrikumāra, I, 45.
 Mañjśrijñāna, I, 163.

- Mañjuśrīmitra, I, 369; II, 436.
 Mañjuśrīvarman, I, 163.
 Maṅgala-guru, II 628-9, 631-2.
 Maṅgala-bodhi, II, 1072.
 Maṅgalaśila, II, 1072.
 Maṅgalasimha, II, 1072.
 Maṇigarbha, II, 847.
 Maṭigarbha, II, 1046.
 Matijñānabodhi, I, 243.
 Matidhvaja, II, 1072.
 Matimant, II, 802.
 Mañdanabhadra, II, 1045.
 Madhaṅgarasvāmin, II, 802.
 Madhyāntika, I, 23; II, 1051.
 Manakaśrijñāna, I, 385.
 Manojivabhadra, I, 1045.
 Manoda, I, 22.
 Marici, I, 5, 15.
 Mahākaruṇa, I, 355, 361, 375, 378, 382
 Mahākāśyapa, I, 33.
 Mahākuṣa, I, 13, 14.
 Mahājana, I, 87, 243.
 Mahādeva, I, 5, 13, 15.
 Mahānāman, I, 12, 20, 33.
 Mahāpadma, I, 28.
 Mahāprajāpati, I, 33.
 Mahāprañāda, I, 13.
 Mahābala, I, 16.
 Mahābuddha, I, 15.
 Mahābudha, I, 15.
 Mahābodhi, II, 1045-6.
 Mahābhārata, I, 14.
 Mahāmuni, I, 22.
 Mahālilādevi, I, 362.
 Mahāvahana, I, 16.
 Mahāśakuni, I, 13, 14.
 Mahāsagara, I, 14.
 Mahāsam̄mata, I, 3, 12, 14, 16
 Mahāsudarśana, I, 12, 14.
 Mahendrasena, I, 5.
 Mānavadeva, I, x, 45.
 Mānavendra, I, x, 45.

- Māndhāṭṛ, I, 4.
 Mālika, I, 12.
 Mitra, II, 709, 1030-4, 1041-3, 1065.
 Mitraguhyā, I, 262.
 Mitratāra, II, 847.
 Mitrayogin, II, 1031-4, 1042.
 Muktipakṣa, II, 800.
 Muci, I, 12, 14.
 Mucilinda, I, 14.
 Mūrdhaja, I, 12.
 Mr̄nāla, I, 6.
 Meghavegin, I, 360.
 Meru, I, 13, 14.
 Merumant, I, 14.
 Maitrī, I, 209; II, 432, 437, 476, 829.
 Maitricandra, II, 1055.
 Maitripāda, I, 227-8, 347, 349, 384; II, 492, 451, 489, 725, 728, 730-1, 841-3,
 845, 847, 866, 869, 977, 980.
 Moksākagupta, II, 757.
 Maudgalyāyana, I, 3, 20.

 Yamāri, I, 346.
 Yaśas, I, 24.
 Yaśodharā, I, 18.
 Yuvasthira, I, 16.
 Yogendratilaka, II, 803.
 Yoṣa, I, 360, 361.

 Rakṣitapāda, I, 369.
 Ratna, II, 503, 644.
 Ratnakirti, II, 801-3.
 Ratnagupta, II, 755, 767.
 Ratnaguru, II, 633-4.
 Ratnadevi, II, 730.
 Ratnapāla, II, 729.
 Ratnabuddhi, II, 801.
 Ratnabhadra, II, 1044.
 Ratnamāṅgala, II, 802.
 Ratnamitra, I, 34; II, 1071.
 Ratnaraksita, I, 389, II, 726, 800, 1057.
 Ratnāvajra, I, 206, 229, 344, 372; II, 729, 869, 1049.

- Ratnaśī, I, 393; II, 762, 1056.
 Ratnākara, II, 634, 637-8, 801.
 Rantakaraśānti, I, 206.
 Rathasāra, I, 5.
 Ravigupta, I, 346; II, 869, 1050-1.
 Raśmīśrī, II, 1072.
 Rājabhadrika, I, 12.
 Rājyananda, I, 9, 11.
 Rāmapāla, II, 729, 842, 857.
 Rāhula, I, 12, 13, 20, 22, 46; II, 1071.
 Rāhulaguptavajra, II, 732.
 Rāhulaguhyavajra, I, 242.
 Rāhulabhadra, I, 35, 344, 371.
 Rāhulavajra, II, 909.
 Rāhulaśrī, II, 1051.
 Rāhulaśribhadra, II, 1058.
 Rūpati, I, 36.
 Roca, I, 3.
 Romaputra, I, 14.
 Romaputrin, I, 44.
- Lakṣmi, II, 847, 869, 1017, 1018, 1044.
 Lakṣmīñkarā, I, 390; II, 553, 758, 856.
 Lakṣmibhadra, II, 1045.
 Lalitavajra, I, 367; II, 731, 801, 843, 869.
 Lilādevī, I, 361.
 Lilāvajra, I, 204.
 Lühipāda (Lü-yi-pa), I, 234, 385, 389; II, 804, 852, 869
 Lokeśvara, II, 861.
 Lokyatrinātha, II, 970.
- Vajrakrodha, II, 913-5.
 Vajragarbha, II, 830, 838.
 Vajraghaṇṭā, I, 385; II, 489, 803, 869, 887.
 Vajraghaṇṭāpāda, II, 754.
 Vajradharma, I, 361.
 Vajrapāni, I, 189, 219, 384, 395-6; II, 521, 842-3, 851, 855, 857-9, 860, 862, 864-6, 1979.
 Vajravati, I, 362.
 Vajrasrī, I, 361.
 Vajraśribhālra, II, 1071-2.

- Vajrā, I, 362; II, 552.
 Vatsaka, I, 45.
 Vanaratna, II, 797, 799, 800, 801-3, 811, 815, 819, 820-1, 825-6, 828
 833, 1018.
 Vara-kalyāṇa, I, 3, 12, 14.
 Varendraruci, I, 325, 394.
 Vasantatilaka, II, 1053.
 Vasiṣṭha, I, 11, 13, 16.
 Vasudharin, II, 869.
 Vasubandhu, I, 22, 55, 344, 346; II, 839, 938.
 Vasumitra, I, 25.
 Vāgiśvara, I, 384; II, 869, 1051.
 Vāgiśvarakirti, I, 206, 227; II, 758, 801.
 Vāmaka, I, 13, 14.
 Vāridhāra, II, 847.
 Vāspa, I, 20, 33.
 Vikhyātadeva, II, 801.
 Vilśāntadeva, II, 761.
 Vigatāśoka, I, 15.
 Vijaya, I, 4.
 Vijayadhanvan, I, 16.
 Vijayapāda, II, 754, 764.
 Vijayabhadra, II, 1045.
 Vitapāda, I, 168, 371.
 Vidyākatasimha, I, 331.
 Vidyākokila, I, 243.
 Vinayadhara, I, 77.
 Vinayapāda, II, 803.
 Vinayākaramati, II, 757-8, 760.
 Vinitadeva, I, 346.
 Vindaśrī, II, 1051.
 Vibhūti, II, 601.
 Vibhūticandra, II, 727, 796, 799.
 Vimala, I, 102, 104, 170-1, 191; II, 847.
 Vimalecjas, I, 35.
 Vimalamitra, I, 106-8, 1591-2, 197; II, 491, 497.
 Vimalarakṣita, II, 1053.
 Vimalā, II, 869.
 Viśudhaka, I, 11, 13, 16.
 Virūpa, I, 206, 381, 390; II, 731, 755, 869, 1020, 1046.
 Virūpakṣa, II, 798.

- Viśukalpa, I, 359.
 Viśvamitra, I.
 Viśvaratha, I, 16.
 Viravajra, II, 552.
 Viryavarman, II, 868.
 Vṛksapārṇī, II, 869.
 Viṣa, I, 45-6.
 Vetālakṣema, I, 159.
 Vairavajra, I, 362.
 Vairocana, I, 104, 108, 168, 170-2, 191; II, 729, 849.
 Vairocanarakṣita, II, 844-5, 1024.
 Vaiśālyā, I, 12.
 Vyāsa, I, 17.

 Śakuni, I, 13, 14.
 Śāṅkara, I, 13, 14, 15; II, 868.
 Śāṅkarānanda, I, 346.
 Satadhanvan, I, 16.
 Śataratha, I, 13.
 Śatrujīt, I, 4, 14.
 Śabatapāda, II, 841, 866.
 Śabari, II, 869.
 Śaraṇa, II, 845.
 Śākyā, I, 3.
 Śākyaprabha, I, 159.
 Śākyabodhi, I, 346.
 Śākyamitra, I, 310, 359.
 Śākyamudra, I, 159.
 Śākyamuni, I, 242, 346; II, 624, 973, 1056.
 Śākyarakṣita, II, 800, 802.
 Śākyasī, I, 281, 315, 346; II, 446-7, 608, 634, 710, 726, 975, 782, 799, 797,
 1055 1062, 1971.
 Śākyasītribhadra, I, 29, 34-5, 277, 306; II, 590, 604, 761, 794, 1047, 1051, 1056,
 1051, 1056, 1063, 1072, 1087.
 Śākyasena, I, 77.
 Śākyasiṁha, I, 100, 159.
 Śākyasiṁhadhvaja, II, 802.
 Śānavāsika, I, 23.
 Śānavāsin, II, 1051.
 Śāntarakṣita, I, 34, 38, 39, 42, 44; II, 648, 805, 822, 1062.
 Śānti, I, 373; II, 842, 847.

- Sāntigarbha, I, 106.
 Sāntideva, II, 869.
 Sāntibhadra, I, 261, 360; II, 860.
 Sābari (Sa-ba-ri-pa), II, 727, 869.
 Sāyanta, I, 22.
 Sāriputra, I, 20; II, 1042, 1071.
 Sikhin, I, 14.
 Sisyavajra, I, 360.
 Silākara, I, 247; II, 1024, 1053, 1055
 Silācandra, II, 1053
 Silatiksita, I, 242.
 Silaratna, II, 1072.
 Silāśrī, II, 1053.
 Silavāgara, II, 799.
 Suklā, I, 12.
 Suklodana, I, 12, 13.
 Suddhā, I, 12.
 Suddhodana, I, 5, 12, 13, 16, 21.
 Subhasu, I, 45.
 Śūnyatāsamādhi, II, 842.
 Śūnyatāsamādhivajra, I, 392.
 Śūnyaśrī, I, 372.
 Śūradatta, II, 425.
 Śrīgayeśin, II, 843.
 Śraddhākara, I, 373; II, 1051.
 Śrīgarbha, I, 241.
 Śrīgupta, I, 34, 226.
 Śridhana, II, 795, 1046.
 Śridharanandana, II, 800.
 Śriprabha, I, 241.
 Śribhadra, II, 801, 1044-5.
 Śrūtasena, I, 15.
 Saṅghānanda, I, 22.
 Sacana, II, 844.
 Sajjana, Sañjana, I, 71, 325, 347-8
 Samadarśin, I, 15.
 Samantajñāna, I, 86.
 Samantaprabha, I, 4.
 Samantabhadra, II, 1045.
 Samantaśrī, II, 756, 761, 789.
 Samantloka, I, 5.

- Samayavajra, I, 362.
 Samudradeva, I, 15.
 Samudrasena, I, 5.
 Saraha, I, 72, 233; II, 447, 662, 830, 841, 863, 869, 1039.
 Saroruha, I, 388-9; II, 474, 856, 869, 1041.
 Sarvakāmin, I, 24.
 Sarvajagannātha, II, 553.
 Sarvavid, II, 520.
 Sahajakirti, II, 801.
 Sahajavajra, I, 362; II, 552, 851.
 Sahajavajrā, I, 362.
 Sāgara, I, 14.
 Sāgaradeva, I, 15.
 Sāgarasiddhi, II, 869.
 Sādhupāla, I, 69, 84.
 Sādhuputra, II, 761.
 Sāmavajra, II, 847.
 Simha, I, 22, 25, 168, 191.
 Simhatāra, II, 847.
 Simhadhvaja, II, 757, 760, 1072.
 Simhahanu, I, 12, 13, 16.
 Simhahara, II, 1053.
 Siddhipāla, I, 58.
 Siddhivajra, I, 362; II, 55.
 Simasthira, 15.
 Sukhaprakāśa (Sukhaprasanna), I, 159.
 Sukhasiddhi, II, 731, 742-3, 869, 879.
 Sugataśrī, I, 318.
 Sujata, I, 3, 16; II, 800, 802-3.
 Sujataratna, II, 797.
 Sudatta, I, 33.
 Sudarśana, I, 13, 24-5, 32.
 Sudṛṣṭa, I, 15.
 Sudhanagupta, II, 1053.
 Sunayaśrī, I, 226, 228.
 Suprabuddha, I, 12.
 Subhūbhāsa, I, 45.
 Sumati, I, 5, 15, 16.
 Sumatikirti, I, 325, 384; II, 729.
 Sumatikirtiśrī, II, 1079.
 Sumanahśrī, II, 1007.

- Sureṇu, I, 13, 15.
 Sulabha, I, 12.
 Suvarṇa, I, 13, 14; II, 847.
 Suvrṣa, I, 45.
 Susthira, I, 16,
 Sūryaketu, II, 758-9.
 Sūryagarbha, II, 730.
 Sūryaratha, II, 1045.
 Sūryaśri, II, 764.
 Sūryaśrijñāna, II, 800.
 Sonasati, II, 758.
 Somanātha, I, 72, 367; II, 755, 758, 760, 765-7, 906.
 Skandhapāda, II, 843.
 Sthira, I, 16.
 Sthirapāla, I, 325, 345-6; II, 789, 1009.
 Sthiramati, I, 28, 159, 344; II, 847.
 Smṛti, I, 102, 204-5, 346, 372, 395; II, 417.
 Smṛtijñānakirti, I, 160.
 svastika, I, 19.
 Haklenayasa, I, 22.
 Hanumat, II, 1045.
 Haribhadra, I, 331, 367.
 Harṣabhadra, II, 1045.
 Hasumati, I, 344.
 Hastikāśīṣa, I, 16.
 Hastiniyamsa, I, 8, 11, 13.
 Hūṃkāra, I, 106.
 Herukadeva, II, 803.
-

BOOK TITLES

TIBETAN

- Kā-ri-kā, II, 541.
Ka-lā-pa, II, 786, 974.
Kun-tu bzañ-po'i don-bsdus-pa, I, 370.
Kun-tu bzañ-mo, I, 370.
Kun-'dus, I, 153.
Kun-'dus rig-pa'i mdo, I, 158.
Kun-spyod, I, 375, 384; II, 549.
Kun-spyod rgyud-'grel bDe-mčhog-gi don rab-tu gsal-ba, I, 385.
Kun-byed-mdö, I, 137.
Kun-byed rgyal-po<Kun-byed rgyal-po'i rgyud, I, 145, 172.
Ko-sa-la'i rgyan, I, 353.
Kye'i rdo-rje dkyil-khor-gyi čho-ga, I, 394.
Kye'i rdo-rje'i rdzogs-rim sñiñ-po brgya-pa, II, 803.
kLoñ čhen mdzod-bdun, I, 309.
kLoñ-rdol gsuñ'-bum, II, 490, 810, 821.
dKar-čag Tshig-gi me-tog II, 995.
dKon-mčhog rtsegs, II, 490.
dKyil-khor-gyi čho-ga šlo-ka bži-brgya-lña-bču-pa, I, 370, 371.
dKyil-khor-gyi bstod-pa, I, 251.
bKa' -bčad, II, 1057.
bKa'-gdams gžuñ-drug, II, 810
bKa'-bsdu bži-pa, II, 535, 777.
bKa'-bži, I, 220; II, 781.
sKu-gsuñ-thugs yid-la mi-byed-pa'i mdzod, II, 865.
sKu-gsum nō-sprod, II, 533.
sKu'i mdzod 'chi-med rdo-rje'i-glu, II, 865.
sKyabs'-gro yan-lag drug-pa, I, 192.
sKyon-čan, II, 886.
sKye-bo gso-thigs, II, 930.
sKyes-rabs brgya-rtsa, II, 502.
sKyes-rabs sña-phyis, II, 533.
sKyes-rabs phyis-ma, II, 533.
bsKyed-pa'i rim-pa'i sgrub-thabs Kun-tu bzañ-po, I, 370.
Khams-gsum rnam-rgyal, I, 355.
Khog-dbub, I, 149.
Khrid-rim-gyi yig čha, II, 703.

- Khrul-tsho drug-pa, II, 997.
 Kho-bo-la miñon-par rtogs-pa rgyas-pa, I, 152.
 mKha'-gro rgya-mtsho'i rgyud, II, 497, 499, 549, 825.
 mKha'-gro smiñ-thig, II, 497, 534.
 mKha'-gro-ma'i sbyor-ba, II, 848.
 mKha'-spyod bsacn-sgrub, II, 539.
 'Khor-ba rtsad-gcöd-kyi rgyud, I, 145.
 Khrul-spoñ, I, 385.
 Gañ-po-la-sogs-pa'i rtogs-pa-brjod-pa bryga-pa, II, 1069.
 Gab-pa miñon-du phyui-ste man-nag sgom-sdebs-su báed-pa, I, 145.
 Gab-pa miñon-phyuñ, II, 987.
 Gur-rigs-bsdus, II, 535.
 Grags-pa brgyad, II, 886.
 Grub-sñiñ, I, 72, 227, 229, 233; II, 833, 856, 866.
 Grub-pa sde-bdun, II, 534, 866.
 Gol-ba'i thig-le žes-bya-ba, I, 169, 370.
 gLeñ-bum, I, 33.
 dGe-lدان Phyag-rgya-chen-po, II, 725.
 dGe-tshul-gyi dañ-po'i lo-dri-ba, I, 86.
 dGe-slon-gi dañ-po'i lo-dri-ba, I, 30, 86.
 dGyes-rdor, I, 187.
 dGyes-pa rdo-rje'i dka'-grel, I, 220.
 'Gro-nigon bka'-bum, II, 833.
 'Grel-chui, I, 180, 265, 330, 331; II, 611, 680, 698, 923.
 'Grel-chen, I, 70; II, 994.
 'Grel-tikä, I, 108.
 'Grel-pa don-gsal, I, 330, 340.
 'Grel-pa rin-chen rgyan-drug, II, 477.
 rGya-cher 'grel-pa, I, 238.
 rGyal-po Krki'i luñ-bstan-pa, I, 31.
 rGyal-po Do-ha, II, 846, 893.
 rGyal-ba lha-pa'i rgyal-rabs, II, 1050.
 rGyal-ba'i lam-'jug, II, 1056.
 rGyal-rabs Bon-gyi 'byuñ-gnas, I, xii, xx.
 rGya'i deb-ther žu-thu han-chen, I, vii.
 rGya'i deb-ther žu-thu-chen, I, 47.
 rGya'i yig-tshañ, I, vii, xviii, 47.
 rGyud-kyi rgyal-po chen-po dPal rDo-rje mkha'-gro žes-bya-ba, I, 228.
 rGyud-kyi rgyal-po rñog-pa med-pa žes-bya-ba, II, 865.
 rGyud-kyi rnam-bzag, II, 663.
 rGyud-kyi rnam-bśad, I, 157, 370, 371.
 (—kLoñ-chen-pa'i gSañ-sñiñ 'grel-pa).

- rGyud-kyi bśad-pa, I, 373.
 rGyud-grel čhen-mo, II, 703, 768, 776.
 rGyud-don rnam-nes, I, 155.
 rGyud-'bum dkar-čhag, II, 417.
 rGyud-'bum-pa, II, 848.
 rGyud-bla — rGyud-bla-ma, I, 233; II, 777.
 rGyud-bla-rtsa'-grel, II, 502.
 rGyud-bla-ma miñon-brjod bla-ma, I, 375.
 rGyud ma-lus-pa'i doa nes-par skul-bar byed-pa, II, 856.
 rGyud-la 'Jug-pa'i man-nag rin-po-čhe Za-ma-tog kha-byed-pa, II, 756.
 sGom'-grel sñin-gi ni-ma-drug, I, 145.
 sGom-yig čhen-mo, I, 145.
 sGom-rim, II, 809.
 sGom-rim drug-pa, II, 865.
 sGyu'-phrul brgyad-bču-pa, I, 153.
 sGyu'-phrul thal-ba, I, 171.
 sGyu'-phrul dra-ba'i rgyud, I, 352; II, 489.
 sGyu'-phrul gsan-ba sñin-po, I, 107.
 sGra-sbyor bum-po gnis-pa, II, 1057.
 sGrub-thabs rgya-mtsho, II, 527, 1048
 sGrub-thab čhen-po, II, 1054.
 sGrub-thabs bsdus-pa, II, 845.
 sGrub-thabs mtsho-skyes, I, 143.
 sGron-sbrul, II, 940.
 sGron-ma gsal-ba, I, 228, 357, 359, 364; II, 651.
 sGron-ma gsal-ba'i ti-ka čhen-mo, I, 366.
 sGron-ma gsal-ba byed-pa žes-bya-ba'i rgya-čher bśad-pa, I, 342.
 sGron-ma rnam-drug, II, 663.
 sGron-gsal, I, 367; II, 767, 810.
 sGron-gsal rgya-čhet bśad-pa, II, 1077.
 sGron-gsal mčhan-gyi yan'-grel, II, 1077.
 brGyad-stoñ-pa, I, 209, 249, 265, 364.
 Nan-soñ sbyon-rgyud, I, 165; II, 532.
 Nes-don rgya-mtsho, II, 535, 776, 777.
 dÑos-grub 'byuñ-gter, I, 168.
 dÑos-grub 'bras-bu'i sgron-ma, II, 906.
 dÑos-po gsal-ba'i rjes-su 'gro-ba'i de-kho-na-ñid grub-pa, II, 856.
 mNon-brjod, II, 825.
 mNon-pa kun-btus — mNon-pa kun-las-btus, I, 149, 344; II, 534.
 mNon-pa gon'-og, II, 490, 993, 1012.
 mNon-par rtogs-pa, I, 250, 385.

- mNon-par rtogs-pa'i rgyan'-grel-pa, I, 70.
 lNa-bču-pa'i bśad-pa, II, 1007.
 sNags-rim čhen-mo, II, 1077.
 sNags-log su-'byin, II, 417.
 Čig-čhar' jug-pa'i sgom-don, I, 192.
 gČod-yul la'u-lag, II, 994.
 gČes-pa'i lde-mig, II, 763.
 bČud-len phreñ-ba, II, 533.
 Chu-kluñ mñon-par rol-pa'i mdo, II, 978.
 Chu-kluñ čhen-po, II, 978.
 Čhu-sbyin dbañ-po'i sgrub-pa'i thabs-gsum, I, 370.
 Čhos-kyi gtam-dam-pa dGes-pa'i sgron-ma, II, 500.
 Čhos-skyoñ Gri-gug-ma, I, 99.
 Čhos-daiñ čhos-ñid rnam-par-'byed-pa'i tshig-le'ur byas-pa, I, 347.
 Čhos-bču-bži, I, 371.
 Čhos-dbyiñ bstod-pa, II, 492.
 'Chi-kha-ma'i gdams-ñag, II, 865.
 Jo-mo U-rgyan-ma, II, 845.
 'Jam-rdor, I, 373.
 'Jam-dpal, I, 377.
 'Jam-dpal sku, I, 106.
 'Jam-dpal shags-don, I, 163.
 'Jam-dpal mtshan-brjod-kyi bśad-'bum, I, 160.
 'Jam-dpal žal-lui, I, 168.
 'Jam-dpal bśes-gñen-ma, II, 953.
 'Jam-dpal gsarñ-lsan, I, 143, 160; II, 407, 987.
 'Jani-dpal gsañ-ba'i rgyud, I, 163.
 'Jig-ten snañ-byed zla-ba'i no-pi-ka, I, 160.
 'Jig-ten dbañ-phyug, I, 373.
 'Jigs-byed, I, 165.
 rJe-rin-po-čhe'i gsun'-bum or bKa'-bum, I, 340; II, 1070, 1079.
 Nams-snañ-ma, II, 948.
 Ni-khri, I, 379; II, 537, 940.
 Ni-khri mdo'-grel, I, 233, 236.
 Ni-khri snañ-ba, I, 209, 249, 257, 258.
 Ni-khri gžuñ'-grel, II, 1054.
 Ni-la sgrub-pa, II, 533.
 Ne-bar sbyor-ba'i rgyud, II, 848.
 gNal-tikā, I, 335.
 gNis-med grub-pa, II, 856.
 gNis-med rnam-rgyal, II, 426.
 gNis-med rnam-rgyal čhuñ-ba, II, 417.

- gNis-med mam-rgyal čhen-po, II, 417.
 gNis-med mam-rgyal rigs-bsdus čhen-po, II, 426.
 mNam-ñid gži'i sgron-ma, II, 906.
 mNam-sbyor, I, 103, 165.
 rNin-rgyud dkar-čag I, 137, 143, 153, 156, 200.
 rNin-ma'i rgyud-'bum, I, 102, 103, 104, 105, 137, 143, 153.
 rNog-pa med-pa'i rgyud, II, 865.
 sNan-ñag me-loñ, II, 534, 786.
 sNiñ-thig ya-bži, II, 533.
 (See rDzogs-chen sniñ-thig).
 sNiñ-po brgya-pa, II, 811, 824.
 sNiñ-po gsum, II, 735.
 sNiñ-mo rgya-pa, II, 833.
 sNiñ-rig-pa'i ſi-ma drug, I, 145.
 bsNen-sgrub U-rgyan bſian-sgrub, II, 533, 539, 546.
 gTum-po'i sgrub-thabs, II, 845.
 gTor-ma mi-nub-pa'i sgron-ma, I, 370.
 rTa-migrin lha-bži, II, 940.
 rTog-ge tho-ba, I, 343.
 rTog-ge tho-ba'i tškā, I, 334.
 rTogs-brjod lhun-po, II, 586.
 lTa'-dod mdor-bstan, II, 779.
 sTon-ñid bdun-ču-pa, II, 994.
 sTod'-grel, I, 447.
 brTag—brTag-gnīs, I, 198, 207, 209, 363; II, 405, 412, 533, 549, 585, 587.
 (brTag-pa gnīs-pa) 588, 722, 764, 779, 797, 828, 829, 830.
 brTag-gnīs-kyi mtha'-gnīs rnam-scl, II, 448.
 bsTan-'gyur dkar-čag, I, 103.
 bsTan-pa spyi'-grel, II, 777.
 bsTan-rim, I, 331.
 Thabs-dañ śes-rab grub-pa, II, 856.
 Thaims-čad gsañ-ba'i rgyud, I, 352.
 Thugs-kyi mdzod skye-med rdo-rje'i glu, II, 865.
 Thugs-rje čhen-po'i dmar-khrid, II, 994.
 Thugs-rje čhen-po'i rgyud, II, 1028.
 Thun-'jog, II, 572.
 Thub-pa'i dgoñs-pa'i rgyan, I, 32.
 Thub-pa dgoñs-rgyan, II, 534.
 Theg-bsdus<Theg-čhen bsdus-pa, I, 257.
 Theg-pa čhen-po rgyud-bla-ma'i bstan-bčos, I, 347.
 Theg-pa čhen-po mdo-sde'i rgyan-žes-bya-ba'i tshig-le'ur byas-pa, I, 348.
 Theg-pa gsuñ-gi sgron-ma, II, 905.

- mThar-thug-gsum-gyi gdams-pa, I, 275.
 Dag-l丹, I, 207.
 Dags-po'i rtogs-chos, II, 460.
 Dam-chos Pad-dkar, II, 490.
 Dam-tshig-gi rtog-pa stor-phrag-phyed-dan-bcu-gnis-pa'i rgyud, II, 848.
 Dam-tshig mdo-rgyas, I, 165.
 Dam-tshig gsum-bkod, II, 832.
 Dam-tshig- gsum-gyi rgyal-po, I, 312.
 Dus-kyi 'khor-lo'i rgyud, II, 753.
 Dus-kyi 'khor-lo'i sgrub-thabs snin-po rgyan, II, 764.
 Dus-'khor rgyud-'grel, II, 639.
 Dus-'khor rgyud phyi-ma, II, 543, 640.
 Dus-'khor chos-'byun, II, 754.
 Dus-'khor rtsa-rgyud, II, 1054.
 Do-ha mdzod-kyi glu, I, 228.
 Don-grub-ma che-ba, I, 393; II, 832.
 Don-dam bsnen-pa — Don-dam-pa'i bsnen-pa, II, 527, 640, 766, 838.
 De-kho-na-nid-kyi sgron-ma'i rgyud, I, 361.
 De-kho-na-nid-bcu-pa, II, 866, 977.
 De-kho-na-nid -bcu-pa'i 'grel-pa, II, 725, 857.
 De-kho-na-nid bsdus-pa, II, 753.
 De-kho-na-nid-la 'jug-pa, II, 725.
 De-nid 'dus-pa, I, 227; II, 812.
 De-nid bsdus-pa'i rgyud, I, 352.
 Deb-ther snon-po, I, i; II, 1093.
 Deb-ther dmar-po, I, vi, 47.
 Dril-bu rim-lha, II, 803.
 Dril-bu rim-lha'i rnam-par bsdad-pa, I, 389.
 gDan-bz'i, II, 412, 475, 629, 793, 832.
 gDan-bz'i 'grel-pa, II, 640, 729.
 gDar-sar, I, 138.
 gDan-bz'i rgyud, I, 228.
 gDoñ-drug-gi rgyud, I, 377.
 bDag-grub-pa, I, 370.
 bDag-med-ma gsal-ba, II, 857.
 bDag-med-ma'i mnion-par rtogs-pa, I, 394.
 bDud-rtsi, I, 127, 128.
 bDud-rtsi bum-gcig, II, 953.
 bDun-tshigs gzer-lha, II, 448.
 bDe-mchhog mkha'-gro rgya-mtsho'i rgyud, I, 388.
 bDe-mchhog 'khor-lo, I, 359.
 bDe-mchhog-gi dkyl-khor-gyi cho-ga, II, 663.

- bDe-in-chog rgyud-brgyad, I, 377.
 bDe-in-chog mion-'byun, II, 846.
 bDe-m-chog stod'-grel, II, 447, 534.
 bDe-m-chog sdom-pa 'byun-ba'i dkyil-chog dri-med chu-rgyan, I, 386.
 bDe-m-chog nam-mkha'-dañ-mñam-pa, II, 832, 961.
 bDe-m-chog rtsa-rgyud, I, 163, 375, 385, 389; II, 533.
 bDe-m-chog bśad-rgyud, I, 228, 364.
 bDe-bar gčegs-pa'i bstan-pa'i gsal-byed čhos-kyi 'byun-gnas gsuñ-rab rin-po-čhc'i
 mdzod, I, viii.
 bDen-gñis<bDen-pa gñis rnam-par-'byed-pa'i tshig-le'ur byas-pa, I, 332.
 mDo-Dgoñs'-dus<Do dgoñs-pa 'dus-pa, I, 104, 153, 158; II, 534.
 mDo-sde gdams-nag 'bogs-pa'i rgyal-po, I, 158.
 mDo-rgyes 'briñ-bsdus, II, 899.
 mDo-sgyu mtshan-ma, II, 941.
 mDo-sdud-pa, II, 582.
 mDo-sde dkon-m-chog-sprin, I, 40.
 mDo-sde-rgyan, I, 233.
 mDo-mañ, II, 541.
 rDo-rje'i tshig-'byed, II, 857.
 mDo-rtsa — mDo-rtsa-ba, I, 321; II, 674, 808.
 mDo-rtsa'i zin-bris, II, 1076.
 mDo-luñ-bstan rdo-rje, I, 171.
 mDor-bsdus dañ-po'i 'grel-pa mi-gyo-snañ-ba, II, 640.
 mDor-byas, I, 366.
 'Dul-ba mDo, II, 555, 654.
 'Dul-ba bsdus-pa, I, 85.
 'Dul-ba me-tog phreñ-rgyud, II, 809.
 'Dul-ba 'od-ldan, II, 736.
 'Dul-ba rañ-gi rnam-bśad, II, 1054.
 'Dul-ba'i mdo'i rgya-cher 'grel-pa, I, 77.
 'Dus-pa mDo, I, 158.
 'Dus-pa'' dban-bskur bži-brgya-lia-bču-pa, I, 251.
 'Dus-phyi-ma'i 'grel-pa, I, 103.
 'Dod-'jo, I, 389.
 rDo-rje mkha'-gro, I, 375; II, 825.
 rDo-rje gur, I, 209.
 rDo-rje 'jigs-byed, I, 103, 377.
 rDo-rje sñin'-grel, II, 534, 762, 765, 824, 838.
 rDo-rje sñii-po, II, 830.
 rDo-rje gdan-bži, I, 364.
 rDo-rje rnam-par sgeg-ma, II, 824.
 rDo-rje phur-pa rtsa-ba'i rgyud-kyi dum-bu, I, 106.

- rDo-rje 'phren-pa, I, 228, 320, 371; II, 411, 448, 499, 507, 542, 776, 995, 1046.
 rDo-rje me-loñ, I, 171.
 rDo-rje rtse-mo, II, 534.
 rDo-rje zam-pa, I, 171.
 rDo-rje sems-dpa'i nam-mkha'-čhe, I, 143.
 rDo-rje sems-dpa'i žus-lan, I, 138.
 rDor-dbyiñs, II, 832.
 sDud-pa tshigs-su bčad-pa, ('Phags-pa šes-rab-kyi pha-rol-tu pnyin-pa sdud pa
 tsnigs-su bčad-pa), I, 331, 337; II, 941, 949, 981.
 sDud-pa'i dka'-grel, II, 489.
 sDud-pa'i lde-mig, II, 859.
 sDom-rnam-gñis, I, 233.
 sDom-pa rgya-mtsho, I, 390.
 sDom-pa 'byuñ-ba, I, 389.
 sDom-'byuñ, II, 824.
 sDom-gsum rab-dbye, II, 607.
 sDe-snod gsal-byed, II, 978.
 sDebs-sbyor me-tog-š: čhuñ-po, II, 784.
 bsDus-don, II, 777.
 bsDus-pa'i rgyud, II, 762.
 Nā-ro 'grel čhen, II, 417, 830, 974.
 Nā-ro čhos-drug, I, 198, 507; II, 741.
 Nag- 'jigs, II, 442.
 Nag-po'i rgyud, I, 377.
 Nag-po'i čhos-drug, I, 375, 377.
 Nam-mkha'-čhe, II, 448.
 Nam-'mkha'-dai-nñam-pa'i rgyud čhen-po, I, 172; II, 848.
 Ni-gu'i čhos-skor, II, 549.
 Ne-gu čhos-drug, II, 491.
 Nel-pa'i čhos-'byuñ, I, viii, XIV, 53.
 gNas-pa bsdus-pa, II, 857.
 rNam-ñes, I, 326; II, 532.
 rNam-'joms, I, 142.
 rNal-'byor 'jug-pa, II, 663.
 rNal-'byor spyod-pa'i sa-las byañ-čhub sems-dpa'i sa, II, 64.
 rNal-'byor lam-gyi sgron-ma, II, 906.
 rNam-par snañ-mdzod mñon-par byañ-čhub-pa'i rgyud, I, 351.
 rNal-'byor rigs-pa'i ūi-ma, I, 137.
 Pad-ma d kar-po'i čhos-'byuñ, I, xii.
 Pad-ma dkar-po'i gsuñ-'bum, II, 588.
 Pad-ma-čan, II, 489.
 Pad-ma'i bka'-thañ, I, 6, 39.

- dPag-bsam 'khri-śin, II, 785.
 dPal bkra-śis-kyi rnam-par bśad-pa čhen-po, I, 370.
 dPal 'khor-lo sdom-pa'i sgrub-thabs rnal-'byor-bži-ldan, I, 385.
 dPal-mčhog, I, 227, 354.
 dPal-mčhog-rgyud, I, 352.
 dPal-ldan bži-pa, II, 400, 403.
 dPal-ldan 'khor-lo, I, 362.
 dPal-'dus-pa, I, 358.
 dPal Ye-śes thig-le'i rgyud-kyi rgyal-po, I, 361.
 dPal gsan-ba-'dus-pa, I, 102.
 dPuñ-bzañs, I, 351.
 dPe-brgya-pa, II, 1069.
 dPe-med 'tsho'i sbyor-drug, II, 640.
 dPe'i-rgyan, II, 1069.
 dPyid-kyi thig-le žes-bya-ba, II, 803.
 sPañ-bkoñ phyag-rgya-ma, I, 38.
 sPar-khab, I, 110.
 sPuñ-skor, II, 534.
 sPyan-ma'i nān-soñ yon-su sbyoñ-ba, I, 394.
 sPyan-ras-gzigs-yi-ge-drug-ma, I, 40.
 sPyi'i khog-dhub-pa, I, 157.
 sPyod-'jug, II, 611, 741, 809, 994.
 sPyod-bsdus, I, 354.
 sPyod-pa bsdus-pa'i sgron-ma, I, 362; II, 736.
 Phag-mo mñon-'byuñ, I, 188, 375.
 Phag-mo gžuñ-drug—Phag-mo čhos-drug, I, 390, 395; II, 741, 800.
 Phal-po-čhe spoñ-brgyad-ma, II, 654.
 Phur-pa, II, 489.
 Phur-pa spu-gri, II, 832.
 Phur-pa mya-nān-las-'das-pa'i rgyud, I, 156.
 Phur-pa rtsa-ba, I, 128.
 Phyag-rgya čhen-po ga'u-ma, II, 723.
 Phyag-rgya-bži rjes-su bstan-pa, II, 857.
 Phyag-čhen thig-le rgyud, II, 697.
 Phyag-rdor stod'-grel, II, 824.
 Phyag-rdor don'-grel, II, 762.
 Phyag-rdor dbañ-bskur, II, 832.
 Phyag-na rdo-rje bdud-rtsi thigs-pa, I, 143.
 Phyag-na rdo-rje dbañ-bskur-ba'i rgyud, I, 351.
 Phyi-nañ-gi grub-mtha' bsdus-pa, I, 333.
 'Phags-pa 'jam-dpal-gyi rtsa-ba'i rgyud, I, x.
 'Phags-pa 'Da-ka ye-śes žes-bya-ba theg-pa čhen-po'i mdo, II, 865.

- 'Phags-pa śes-rab-kyi pha-rol-tu phyin-pa brgyad-stoñ-pa, II, 170.
 'Phags-lam bkod-pa'i rgyud, I, 147.
 'Pho-ba spyi-brtol, II, 953.
 Bam-po lna-bču-pa, I, 77, 192.
 Bu-čikā, I, 339.
 Bu-ston bka'-bum, I, vii. See Bu-ston gsuñ'-bum.
 Bu-ston čhos-'byuñ, I, x, xiii, 331; II, 417, 1086.
 Bu-ston gsuñ'-bum, I, 103, 228, 358, 363, 364, 366, 370, 375, 385, 386; II, 417, 424, 938.
 Be'-bum dmar-po, II, 722.
 Baidürya 'dkar-po, I, xvi.
 Bya-ba btus-pa, II, 974.
 Bya-yul gtor-čhen, I, 99.
 Byañ-čhub spyod-pa'i sgron-ma, II, 906.
 Byañ-čhub lam-gyi sgron-ma, I, 248.
 Byañ-čhub lam-rimi, I, 298.
 Byañ-čhub sems-kyi thig-le, I, 370.
 Byañ Šambha-la'i lam-yig, II, 790.
 Byams-čhos—Byams-čhos sde-lia, I, 270, 318, 326; II, 449, 470, 475, 490, 498; 532, 808, 809, 1012, 1022.
 Bye-brag-tu bśad-pa čhen-po, I, 243.
 Byé-brag bśad-pa čhen-po, II, 1054.
 bLa-ma brgyad-pa'i rim-pa, II, 857.
 bLa-ma gñis, I, 153.
 bLa-ma gsari'-dus, II, 779.
 dBañ-ñes bstan-pa—dBañ-ñes-par bstan-pa, II, 842, 857.
 dBañ-ñes bstan-gyi 'grel-pa, II, 857.
 dBañ-mdor—dBañ-nidor-bstan, II, 533, 838.
 dBañ-mdor bstan-rtsa'-grel, II, 640.
 dBañ-rnam-ñes, II, 855.
 dBañ-rab-byed, II, 758.
 dbU-ma sñiñ-po'i 'grel rTog-ge 'bar-ba, I, 29.

 dbU-ma rTog-ge 'bar-ba, II, 543.
 dbU-ma bden-gñis, I, 332.
 dbU-ma rtsa-ba śes-rab, II, 475.
 dbU-ma rtsa-ba'i 'grel-pa Tshig-gsal-ba žes-bya-ba, I, 334.
 dbU-ma rtsa-śes, II, 679.
 dbU-ma tshig-gsał, II, 993.
 dbU-ma bži-brgya-pa, II, 475.
 dU-ma rin-čhen phreñ-ba, II, 1069.
 dbU-ma-la 'jug-pa, II, 475.

- dbU-ma śer-gsum, II, 475.
 dbU-ma'i sñiñ-po'i 'grel-pa rTog-ge 'bar-ba, I, 39. See dbU-ma sñiñ-po'i 'grel-pa.
 dbU-ma'i bsdud-pa, I, 334.
 dbU-ma'i man-nag, I, 258, 325.
 dbU-ma'i rigs-tshogs-dug, II, 747, 808, 955, 1022, 1070.
 'Bum, II, 414.
 'Byuñ-po 'dul-byed, II, 489.
 'Byed-rnam-gñis, I, 233.
 sBa-bžed, I, v, 57.
 sBa-bžed gtsān-ma, I, v, 39.
 sBa-bžed žabs-btags-ma, I, v.
 sBas-pa mig-'byed, II, 533.
 sByin-bsreg, I, 393.
 sByin-bsreg gñis-kyi čho-ga, I, 370.
 sByoñ-rgyud, II, 995.
 sByoñ-rgyud ma-bu, I, 354, 355.
 sByor-phren, II, 735.
 Ma-ga-dha bzañ-mo'i rtogs-pa brjod-pa, I, 25.
 Ma-géñ, II, 489.
 Man-nag sku'i sgron-ma, II, 904.
 Man-nag-gi sñc-ma, II, 448.
- Man-nag sñc-mi, II, 801, 974, 983.
 Man-luñs-pa'i lam-yig, II, 790.
 Mi-jigs-pa'i gžuñ-'grel, II, 1046.
 Mi-tra brgya-tsa, II, 1034 ff.
 Mig-sgron, I, 145.
 Mid-la'i mgur'-bum, II, 721.
 Mun-pa'i go-čha, I, 153, 160.
 Me-tog phren-rgyud, I, 82; II, 808.
 Mya-nan-med luñ-bstan-pa'i mdo, II, 1069.
 dMañs-Do-ha, II, 846.
 sMan-dpyad yan-lag brgyad, II, 792.
 sMra-sgo, I, 165.
 Tsandra-pa, II, 793.
 bTsun-mo Do-ha, II, 846.
 rTsa-ba śes-rab, I, 343; II, 766.
 rTsa-ba'i ltuñ-ba'i rgya-čher 'grel-pa, I, 298.
 rTsa-ba'i ye-śes čhen-po, I, 370.
 rTsa-sc, II, 548.
 rTsod-pa zlog-pa — rTsod-bzlog, I, 236; II, 548.
 Tshad-ma kun-btus< Tshad-ma, kun-las btus-pa, II, 532, 808.

- Tshad-ma rgyan, I, 70, 325.
 Tshad-ma sde-bdun, II, 747, 785, 808.
 Tshad-ma bsdus-pa I, 195; II, 532.
 Tshad-ma bsdus-pa Yid-kyi mun-sel, II, 532.
 Tshad-ma rnam'grel, I, 346.
 Tshad-ma rnam-ñes, I, 155, 331; II, 698, 741.
 Tshad-ma'i bsdus-pa, I, 334. See Tshad-ma bsdus-pa.
 Tshad-ma'i bsdus-pa Yid-kyi mun-sel, I, 333. See Tshad-ma bsdus-pa Yid-kyi mun-sel.
 Tshig-gsal, I, 334.
 Tshigs-su bčad-pa'i mdzod, I, 370.
 Tshogs-kyi 'khor-lo'i čho-ga, I, 370.
 Tshem-bu dmar-khrid, II, 994.
 mTshan-brjod, I, 187, 375; II, 534, 712.
 'Tshal-pa'i čhos-skor, II, 549.
 'Tshal-pa'i deb-ther, I, vi.
 'Tshog-'jug, I, 236, 280. ,
 rDzogs-chen sñiñ-thig, II, 533.
 Dzogs-chen sems-sde, II, 728.
 rDzogs-pa čhen-po'i ita-sgom man-nag, I, 165.
 rDzogs-nim sañis-rgyas 'čhar-pa, I, 803.
 Zal-gyi luñ, I, 168.
 Zal-gñis-ma, I, 377.
 Zal-gñis ma čhe-ba, I, 393.
 Zal-luñ, I, 168, 169, 371, 373. See Zal-gyi luñ.
 Zi-ba lam-bab, II, 986.
 Zi-byed čhos-'byuñ, II, 983.
 Zu-lan sman-mčhog bdud-rtsi'i phren-ba, II, 1079.
 Zus-lan khuñs-kyi gdab-pa, I, 138
 gZuñi'-bum-pa, II, 846.
 gZuñi-lugs-kyi bye-brag bkod-pa'i 'khor-lo, I, 30.
 bZi-brgya-ba, I, 343.
 bZi-pa-la 'jug-pa thabs-dañ-bčas-pa, I, 370.
 Zab-mo nai-don, II, 533, 549, 833.
 Zab-mo dbañ-gi man-nag, I, 171..
 Zla-gsañ thig-ké, I, 102.
 gZuñs-kyi dbañ-phyug rgyal-pos žus-pa'i mdo, II, 459
 gZuñs-grwa-lha, I, 107.
 gZer-lha, II, 933.
 gZer-bu, I, 145.
 'Od-Idan, I, 85; II, 798.
 Yati-dag, I, 110; II, 448.

- Yan-dag lta-ba'i sgron-ma, II, 906.
 Yan-dag rtsa-ba'i luñ, I, 153.
 Yan-phur, II, 488.
 Yan-lag bdun-ldan, II, 763.
 Yid-kyi mun-sel, I, 333.
 Yo-ga rdo-rje 'byuñ-ba, I, 234.
 Ye-śes grub-pa, I, 265, 363; II, 844, 856.
 Ye-śes rdo-rje kun-las-btus čhe-ba, II, 832.
 Ye-śes spyari-sgrub, II, 640.
 Ye-śes gsañ-rdzogs-kyi rgyud, II, 534.
 Rañ-byuñ-ba'i bka'-bum, II, 548.
 Ri-čhos, I, 200.
 Rig-bklag, II, 971.
 Rig-ñi, I, 145.
 Rig-gter, II, 808.
 Rig-dzin-bčhu, II, 726.
 Rigs-pa drug-bču-pa, I, 236, 342.
 Rigs-tshogs-drug, I, 236; II, 441, 475, 566, 768.
 Rin-čhen ljoñ-šin, I, 386.
 Rin-čhen phren-ba, I, 274, 343.
 Rin-čhen 'bru-dgu, II, 677.
 Rin-po-čhe sgom-gyi lde-mig, II, 797.
 Rin-po-čhe sgom-pa'i sgron-ma, II, 906.
 Rin-po-čhe 'bar-pa, I, 370.
 Rin-po-čhe gsal-ba sgron-ma'i rgyud, I, 147.
 Rim-lha, I, 367; II, 547.
 Rim-lha gsal-don, I, 389.
 Rim-lha gsal-sgron, II, 1077.
 Rim-lha'i dmār-khrid, II, 424.
 Rim-bži, I, 234.
 Ro-sñoms skor-drug, II, 668.
 Re'u-mig, I, 200, 322; II, 589, 697, 726.
 rLui-sems gnis-med, II, 547.
 La-dwags rgyal-rabs, I, ix.
 Lam-sgron, I, 272; II, 611.
 Lam-gyi sgron-ma, I, 268.
 Lam-rnam-bkod, I, 171.
 Lam-rnam-par bkod-pa, I, 152, 153, 157.
 Lam-'bras-bu-dañ-bčas-pa'i rtsa-ba rdo-rje tshig-rkañ, I, 143.
 Lam-rim, I, 331; II, 640, 680, 954.
 Lam-rim čhuñ-ba, II, 1077.
 Lam-loñs, I, 234.

- Las-kyi 'khor-lo bstan-pa, II, 1069.
 Las-brgya-rtsa, II, 629.
 Lü-yi-pa, I, 377; II, 472, 613, 735.
 Lü-yi-la'i mñion-rtogs-kyi bśad-pa, I, 389.
 Lü-yi-pa'i-lugs rdzogs-pa'i rim-pa rnal-'byor čhen-po sñams-su len-lugs, I, 389.
 Luñ-sde-bži, II, 490.
 Luñ-rnam-'byed, II, 490.
 Luñ-'phran-tshegs, II, 490.
 Luñ-žu-ba, II, 490.
 Luñ-gži, II, 490.
 Luñ-rnam-'byed, I, 36.
 Legs-bśad gser-phren, I, 340.
 Ser-phyin thugs-rgyud lag-len sñam-rgyud rin-čhen phren-ba rigs-pa'i gtan-tshigs
 'phrul-gyi lde-mig, II, 900.
 Ses-bya-gži-lña'i bśad-pa, I, 333.
 Ses-rab-kyi pha-rol-tu phyin-pa 'bum-pa rgya-cher 'grel-pa, I, 64.
 Ses-rab 'grel-čhuñ, II, 698.
 Ses-rab sñin-po, I, 192; II, 911, 978.
 Ses-rab ye-ses gsal-ba, I, 394; II, 842, 857.
 gšin-rje dgra-rgyud, I, 163.
 gšin-rje dgra-nag, I, 200.
 gšin-rje gšed-kyi 'khor-lo'i gsal-byed, II, 755.
 gšed-dmar, II, 993.
 gšed-dmar rdzogs-rim, II, 534.
 bśad-'bum, II, 954.
 bśad-'bum rdo-rje don-gsal, I, 156.
 bśes-sprin, II, 808.
 Sa-bčad, II, 777.
 Sa-rgyan-gñis, II, 810.
 Sa-sde —Sa-sde-lña, I, 233; II, 490, 534, 678, 810, 1012, 1016.
 Sa'i dnos-gži, II, 810.
 Sañs-rgyas thod-pa'i rgyud, II, 1069.
 Sañs-rgyas mñam-sbyor, I, 102, 164.
 Sañs-rgyas thams-čad-kyi dgoñs-pa 'dus-pa'i mdo, I, 105.
 Sañs-rgyas thod-pa, II, 832.
 Sum-brgya-pa, I, 85, 277; II, 808.
 Señ-lden nags-sgrol, II, 845.
 Sems-kyi sgrib-sbyoñ, II, 1019.
 Sems-kyi rdo-rje bstod-pa, II, 663.
 Sems-ñid rnal-gso, II, 677.
 Semss-sde ma-bu bčo-brgyad, II, 534.

- gSañ-sñin rgyud, I, 148, 151, 152, 153, 155, 156, 157, 158, 160, 163, 164, 168; II, 534, 965.
- gSañ-sñin rgyud-phyi-ma, I, 104.
- gSañ-sñin 'grel-pa Par-khab, I, 155, 157.
- gSañ-sñin sgrub-pa rgyan-gyi me-tog, I, 104.
- gSañ-dus sgron-gsal, II, 629.
- gSañ-dus sbyor-drug, II, 640.
- gSañ-ldan, I, 356; II, 793, 987.
- gSañ-ba grub-pa, I, 363.
- gSañ-ba čhen-po'i de-kho-na-ñid grub-pa, II, 856.
- gSañ-ba sñin-po, I, 103, 104, 108.
- gSañ-ba sñin-po'i rgya-cher 'grel-pa, I, 158.
- gSañ-ba thugs-kyi sgron-ma, II, 905.
- gSañ-ba 'dus-pa'i rgya-cher 'grel-pa, I, 342.
- gSañ-ba 'dus-pa'i 'grel-pa, I, 103.
- gSañ-ba rnal-'byor-čhen po'i rgyud rdo-rje rtse-mo, I, 227.
- gSañ-ba spyi-rgyud, I, 351.
- gSañ-ba phur-gčig, II, 953.
- gSañ-ba'i de-kho-na-ñid gsal-ba, I, 358.
- gSal-sgron, I, 153.
- gSuñ-gi mdzod 'jam-dbyañs rdo-rje'i glu, II, 865.
- bSam-gtan sñin-gi ñi-nia, I, 138.
- bSam-gtan phyi-ma, I, 351.
- bSam-gtan mig-gi sgron-ma, I, 136, 199.
- bSam-mi-khyab, I, 208.
- bsLab-btus <bsLab-pa kun-las btus-pa, I, 332, 333; II, 535, 741, 747.
- He-ru-ka mn̄on-'byuñ, I, 375.
- Lhan-skyes snai-ba, I, 374.
- Lhan-čig skyes-grub, I, 361, 363; II, 856.
- Lhan-čig skyes-grub rtsa'-grel, II, 552.
- Lhan-čig skyes-pa'i rin-po-čhe'i man-ñag-gi rgyud, I, 362.
- Lhan-čig-skyes-sbyor, II, 460, 559, 681, 723.
- Lhan-čig ga'u-ma, II, 533.
- Lho-brag čhos-'byuñ, I, v.
- A-ma-na-si, II, 833, 866.
- A-ma-na-si' skor ñer-drug, II, 845.
- A-ro khrid-mo-čhe, II, 988.
- A-ro'i rgyud-čhuñ-gi luñ, II, 534.
- A-ro'i theg-čhen rnal-'byor, II, 1001.
- U-rgyan bsñen-sgrub, II, 779, 810.

PERSONAL NAMES

TIBETAN

- Ka-ba Dar-sen, I, 79, 232, 306, 313.
Ka-ba sTon-nam, I, 79.
Ka-ba, I, 255, 262, 386.
Ka-ba rGya-gar, I, 264.
Ka-ba Śākyā dbān-phyug, I, 253, 259, 262; II, 1085.
Ka-ba -čan-pa, II, 943.
Ka-ba-phu, II, 895.
Ka-tsa-pa, I, 385.
Ka-bzī-pa, I, 80.
Ka-rag sGom-čhun, I, 332.
Ka-ro-pa, II, 843, 847-8, 853-5.
Ka-lan-rmal, I, 38.
Kan-pa-ba, II, 1045.
Kam-pa, I, 305, 318, 320.
Kam-pa Šes-rab-'od, I, 311.
Kam Yui-pa, I, 264.
Kar-ma-grags, I, 268.
Kar-ma-pa dKon-gžon, II, 518, 721.
Kar-ma-pa, II, 484-8, 517, 519, 520, 523, 547, 551, 811, 813 (dPal- =), 1041.
Kar-ma pa-si, II, 487, 494, 499, 517,
518, 564, 582, 1007, 1029.
Kar-ma-pa Pa-si-pa, II, 772. See Kar-ma pa-si.
Kwa'-on mChog-grags-pa, I, xviii, 64.
Ku-ku-ri-pa, II, 730, 869.
Ku-žol-pa, I, 292.
Ku-rab-pa, I, 155.
Ku-śa-la-na, I, 385.
Ku-śa-li, I, 361.
Kun-bkra-pa, I, 215.
Kun-mkhyen čhen-po (Dol-pa-pa Šes-rab rgyal-mtshan), II, 756, 782, 785.
Kun-dga', I, 180, 197; II, 409, 413, 871, 902-3, 913-7, 920-3, 925-7, 932-3, 938,
960, 978.
Kun-dga' bkra-sis, II, 641.
Kun-dga' mgon-po, II, 974.
Kun-dga' rgyal-po (čhos-rje-) II, 829.
Kun-dga' ṭgyal-mtshan, II, 589.

- (Ti-shih-), I, 308.
 (Bya-brāl čhen-po-), II, 965.
 (Sa-skya paṇ-čhen-), I, 211, 382; II, 722.
 Kun-dga' rgyal-mtshan-dpal-bzañ-po, I, 213-4; II, 1088-9.
 Kun-dga' ūi-ma'i rgyal-mtshan-dpal-bzañ-po, I, 214.
 Kun-dga' sñiñ-po, I, 373.
 Kun-dga' sñiñ-po (Tsöñ-kha-pa), II, 504.
 Kun-dga' sñiñ-po (Sa-čhen), I, 382; II, 869.
 Kun-dga' don-grub, II, 408, 490, 518, 703, 974.
 Kun-dga' rdo-rje, I, vi, 47, 56; II, 970. (mi'i bdag-po-).
 Kun-dga' dpal, I, 281, 345.
 Kun-dga' dpal-pa, II, 1072.
 Kun-dga' dpal-'byor, II, 672.
 Kun-dga'-bo, II, 1051.
 Kun-dga' blo-gros, I, 213, 308; II, 413, 520.
 Kun-dga' dbai-phyug, I, 330.
 Kun-dga' 'bar, I, 211.
 Kun-dga' bzañ-po, I, 216; II, 413, 972, 1045.
 (dPon -chen-), 582, 1059, 1088.
 Kun-dga' 'od-zer, I, 201; II, 542.
 Kun-dga' rin-čhen, II, 1088.
 Kun-dga' rin-čhen rgyal-po, II, 831.
 Kun-dga' rin-čhen don-yod-dpal, I, 217.
 Kun-dga' legs-pa, II, 595, 802.
 Kun-dga' legs-pa'i rgyal-mtshan dpal-bzañ-po, I, 213.
 Kun-dga' legs-pa'i 'byuñ-gnas, I, 213.
 Kun-dga' bśes-gñen, II, 638, 970.
 Kun-dga' señ-ge, II, 633.
 Kun'-gro mgon-po, II, 553.
 Kun'-gro'i mgon-po, I, 362.
 Kun-rgyal, II, 511, 1016.
 Kun-rgyal-ba, I, 283, 810, 813, 815.
 Kun-tu'-od (dBaiñ-phyug señ-ge, 'rNo-ra-ba), I, 387.
 Kun-ldan, II, 707.
 Kun-ldan gTsañ-pa Ras-čhuñ, II, 563.
 Kun-ldan ras-pa, II, 564, 708-10.
 Kun-ldan śes-rab, II, 489.
 Kun-nas 'od-zer, I, 4.
 Kun-spans Čhos-grags-dpal-bzañ-po (Kun-spans Čhos-grags-dpal), II, 785, 838,
 1045.
 Kun-spans-pa, I, 214; II, 592, 633, 772-5, 794, 1041.
 Kun-spans Lha-ri-ba, I, 91.

- Kun-blo (bLa-čhen-), II, 634.
 Kun-brtsod-pa, II, 1044.
 Kun-bzañs, I, 186, 188, 190, 341; II, 890.
 Kun-rig, II, 520.
 Kun-rin, I, 215.
 Kun-sé-pa, II, 1072.
 Kun-gsal-ba, II, 581.
 Kun-bsod-pa, II, 775.
 Ke-ke Hor-grags (Sañis-pa-), II, 706, 900.
 Ke-rtse-ba, I, 113.
 Ke-ru, I, 292.
 Ko-khyim-pa, I, 79.
 Ko-de-lun-pa, I, 269.
 Ko-bo Ye-sé 'byuñ-gnas, I, 345.
 Ko-brag-pa (Lha-gdöñ-pa Čhos-rje Ko-brag-pa), II, 446, 519, 679, 690, 691,
 726, 728, 796-7, 975. (Ko-brag-pa bSod-nams rgyal-mtshan).
 Ko-śa-pa, II, 869.
 Koñ-kha-pa, I, 354. (Thañ-ston-).
 Koñ-lčam, II, 983.
 Koñ-ston-pa, II, 727.
 Koñ-ston Šes-rab rdu-rje, I, 321.
 Koñ-nag Čhos-kyi so-ser, II, 678.
 Koñ-pa Dar-śe, II, 632.
 Koñ-po' Jag-čhuñ, I, 333.
 Koñ-po-ba, II, 745.
 Koñ-btsun Šes-rab ye-séś, I, 109.
 Kon-čhen rGyal-ba-skyabs, II, 571.
 Kor-ston Rāja, I, 188.
 Kyi-tshari Žig-po, II, 872.
 Kyu-ra gZon-nu 'od-zer, I, 264.
 Kyu-ra Rin-po-čhe, II, 645.
 Kyu-ra A-skyabs, I, 376.
 Kye-ma Grags-tshul, I, 81.
 Kr̥ṣṇa'i gos-čan, II, 1051.
 kLañ-čhuñ, II, 916.
 kLal-pa Kun-rgyal, I, 100.
 kLu, I, 74, 76.
 kLu-skyoñ, I, 5.
 kLu-khri, I, 324.
 kLu-grub, I, 344, 396; II, 416, 474, 868, 1023.
 kLu-dge-'bar-po, II, 610.
 kLu-sgom, II, 975.

- kLu-byāñ, I, 324; II, 869.
 kLu-mes, I, 34, 61-2, 74-5, 77, 88, 93, 378; II, 1085.
 kLu-btsan-grags, II, 932.
 kLu'i-byāñ-čhub, II, 982.
 kLu'i-blo, II, 983.
 kLuñ-nam (kLuñ-nam-phrul-gyi rgyal-po), I, 37, 46.
 kLuñ-śod-pa Khyuñ-khri, II, 857.
 kLuñs-śod Ral-pa, I, 285.
 kLuñs-mo 'bum-lčam, II, 983.
 kLun rDor-po, I, 376.
 kLun rGyam-legs, I, 376.
 kLun Se-bo Śākyā-rgyal, I, 376.
 kLubs, II, 761.
 kLubs-dkar (kLubs-dkar-ba), I, 277; II, 654.
 kLubs-dkar Tshul-khriims-grags, I, 82.
 kLubs Jo-sras, I, 760.
 kLubs Sañghakirti, II, 760.
 kLubs lo-tsā-ba bLo-gros-dpal, II, 838.
 kLu'i-sde, I, 28.
 kLu'i byāñ-čhub, I, 360-1; II, 798.
 kLu'i-lha, I, 5.
 kLus-bsruñs, I, 16.
 kLo-ston, I, 354.
 kLog-skya ston-pa, II, 402.
 kLog-skya-ba, II, 446.
 kLog-skya jo-sras, II, 399.
 kLog-skya Śes-rab-rtsegs, I, 382.
 kLog-skya 'Byuñ-gnas rgyal-mtshan, II, 403.
 kLog-skya Ral-pa-čan, II, 912.
 kLoñ-čhen-pa, I, 200, 201, 309; II, 529.
 kLoñ-čhen Rab-'byams-pa, I, 200; II, 723.
 (See Tshul-khriims blo-gros).
 kLoñ-rtse-ba, II, 711.
 kLog-ston dGe'-dun-skyabs, I, 190.
 dKa'-bču-pa, II, 588-9.
 dKa'-thub, II, 520.
 dKa'-thub-spyod, I, 5.
 dKa'-bži-pa, II, 1023.
 dKar-sgom jo-nag, I, 132.
 dKar-po (sKu-yal-ba), II, 621.
 dKar-gdum-pa, II, 594.
 dKar-po Rin-bzañs, II, 549.

- dKar-mo, I, 12.
dKon-skyabs, II, 747, 883, 900, 942-3, 952.
dKon-mkhar, II, 736, 1009.
dKon-mchog, II, 990.
dKon-mchog-skyabs, II, 876, 890.
dKon-mchog-grags, II, 1024.
dKon-mchog rgya-mtsho, I, 330.
dKon-mchog rgyan, II, 750.
dKon-mchog rgyal-po, I, 210.
dKon-mchog rgyal-mtshan, II, 500, 565, 1072.
dKon-mchog-rten, II, 1001.
dKon-mchog rdo-rje, II, 450.
dKon-mchog-dpal, I, 332.
dKon-mchog-bar, I, 373.
dKon-mchog-brtsegs, I, 352.
dKon-mchog tshul-khrubs, I, 330.
dKon-mchog gzon-nu, I, 396; II, 1024.
(bKa'-bZi-pa).
dKon-mchog bzañ-po, II, 451, 1080.
dKon-mchog rin-chen, II, 678.
dKon-mchog-bsruñs, II, 760
dKon-gñer, II, 1030.
dKon-gžon, II, 784, 885.
bKa'-bču-pa, II, 830.
bKa'-bču-pa gžon-nu sen-ge, II, 1046, 1050.
bKa'-gdams-pa, II, 482, 991.
bKa'-bži-pa, II, 792.
bKra-sis, I, 19; II, 536.
bKra-sis-skyid, I, 301; II, 728.
bKra-sis grags-pa, I, 156; II, 522, 647, 939.
bKra-sis rgya-mtsho-ba, I, 155-6.
bKra-sis rgyal-mtshan (bKras-rgyal-ba), I, 316; II, 1006-7.
bKra-sis sgnan-pa, I, 196, 292, 298.
bKra-sis dños-grub, I, 195.
bKra-sis dar-rgyas legs-pa'i rgyal-po, I, ii. bKra-sis dar-rgyas, II, 1087.
bKra-sis-lde, I, 37.
bKra-sis rnam-rgyal, II, 809, 1082.
bKra-sis lde-mgon, I, 37.
bKra-sis-dpal-ldan, II, 895.
bKra-sis-dpal-ldan-pa, II, 412.
bKra-sis dpal-pa, II, 413, 648.

- bKra-sis dpal-rtsegs Ni-ma'i dban-po bsrus-ba'i go-cha (sTag-luñ chos-rje), II, 593, 637-8, 640, 647-8, 787. (bKra-sis dpal-pa).
- bKra-sis dpal-bzañ, II, 1089.
- bKra-sis-dpal-'od-pa, II, 647.
- bKra-sis byan-čhub, II, 1072.
- bKra-sis bla-ma, II, 628, 630.
- bKra-sis-'bum, I, 128, 303; II, 520.
- bKra-sis 'byuñ-gnas, II, 510.
- bKra-sis Tshe-riñ-ma, II, 435.
- bKra-sis tshul-pa, II, 637. (Jo-stan mkhan-chen)
- bKra-sis tshul-khrims, II, 1072.
- bKra-sis bzañ-po, I, 335.
- bKra-sis-'od, II, 658.
- bKra-sis gyuñ-druñ, I, 175.
- bKra-sis rin-chen, I, 309; II, 528, 761-2. (bKras-rin-pa)
- bKra-sis sen-ge, I, 308, 341, 344; II, 585, 1041, 1072.
- bKras-luñ-pa, I, 200.
- rKañ-gdub-čan, I, 8, 16.
- rKañ-gdub-čan-žabs, I, 13.
- rKañ-pa'i 'gros, I, 45.
- rKun-po, I, 376.
- rKyañ, rKyañ-mo-kha-pa, II, 670.
- rKyañ-čhens Pruk-sku, III, 693-4.
- rKyañ-chen ras-pa gZon-nu bsod-nams, II, 693.
- rKyañ-chen-pa Sākyāśrī, II, 536.
- rKyañ-pa Čhos-blo, I, 352-3, 373.
- rKyañ-mo sPai-kha-ba, II, 477.
- sKan-mo gnas-brtan, II, 1052.
- sKam, II, 73, 79; II, 896-9, 900, 901-5, 944, 993.
- sKam-sgom, II, 896-7, 924.
- sKam-sgom. Ye-śes rgyal-mtshan, I, 234; II, 897.
- sKam-po rDo-rje dpal-rtsegs, II, 479.
- sKam Ye-śes rgyal-mtshan, I, 97; II, 903.
- sKam gSal-ba'i sñiñ-po, I, 78.
- sKar-čhun-pa, I, 331.
- sKar-mda'-gdon, I, 8.
- sKal-ldan, I, 13; II, 999.
- sKal-ldan rgyal-po, I, 325.
- sKal-ldan Čhos-kyi sen-ge, I, 199.
- sKal-ldan-pa, II, 988.
- sKal-ldan Ye-śes sen-ge (Zwa-ra'i), II, 563-4, 652-4.
- sKal-pa bzañ-mo, II, 844.

- sKu-'bum-pa, I, 321.
 sKu-yal-ba, II, 523, 623, 627, 629, 647.
 sKu-yal Rin-chen-mgon, II, 621.
 sKu-bsruñs sTon-pa, I, 285.
 sKor, I, 318; II, 855.
 sKor-čhuñ-ba, II, 849, 851, 854-5, 865.
 sKor Jo-sras, I, 318-9.
 sKor-ston dÑos-grub-bar, II, 849.
 sKor-Ni-rü-pa, I, 97, 124; II, 729, 844, 846-7, 875.
 sKos, II, 726.
 sKya-rgyal Čhos-skyid, II, 532.
 sKya-ston Čhos-señ, I, 120.
 sKya-ston Šak-yes, I, 122.
 sKya-reñ, I, 15.
 sKyañ-po Dar-ma-grags, II, 941.
 sKyabs-se, I, 373.
 sKyi rGyal-ba'i gtsug-tor, I, 64.
 sKyi-ston, II, 396.
 sKyi-ston Grags-'bum, I, 336, 345
 sKyi-ston Čhos-grags, II, 688.
 sKyi-ston 'Jam-dbyañs, II, 756, 776.
 sKyi-nor Jñāna, I, 352, 355.
 sKyi-po Tshul-'phags, II, 734.
 sKyi Bye-ma-luñ-pa, I, 356.
 sKyi-tsha 'Od-'byuñ, II, 1024.
 sKyi-riñs Yon-tan señ-ge, I, 237.
 sKyid-lde, I, 38, 205.
 sKyid-lde Ni-ma-mgon, I, 37.
 sKyid-pa-dpal, II, 895.
 sKyid-'bum (sPrul-sku-), II, 988.
 sKyid-mkhar-pa, I, 136-7.
 sKyil-mkhar Lha-khañ-pa, I, 332.
 sKur-mo-gza', II, 920.
 sKye-po Tshul-'phags, I, 81.
 sKye-po Ye-rdor, II, 462.
 sKye-ma Grags-tshul, II, 1023-4.
 sKye-med, II, 862.
 sKye-med Zañ, II, 900.
 sKye-med 'Od-gsal, II, 986.
 sKye-tshe Ye-śes dbañ-phyug, I, 190.
 sKyer-^gañ-pa, II, 522, 738, 742, 746.
 sKyer-^gañ-pa Dharma señ-ge, II, 737.

- sKyel, I, 82.
 sKyel-nag Grags-sen, I, 335-6.
 sKyes-mchog kLu-grub, II, 1024.
 sKyes-mchog Nam-mkha' bzañ-po, II, 1025.
 sKyes-mchog-pa, II, 694-5.
 sKyes-mchog Rin-po-čhe, II, 966.
 sKyes-mchog Rin-čhen bzañ-po, II, 969.
 sKyo, I, 156; II, 1024.
 sKyo-ston, I, 273, 306.
 sKyo-ston-pa, I, 336-7.
 sKyo-ston sMon-lam tshul-khrims, I, 283.
 sKyo-ston Rin-po-čhe Byañ-čhub zin-čhen, I, 305.
 sKyo-ston Šak-yes, I, 120.
 sKyo 'Od-'byun, II, 1087.
 sKyo Šākyā ye-šes, II, 997.
 sKyo bSod-nams bla-ma, II, 871, 982, 1084.
 sKyog sGom-pa-gtan, II, 875.
 sKyogs Šes-rab 'byun-gnas, I, 77.
 sKyon, I, 90.
 sKyor-mo Dar-rgyan, I, 280.
 sKyor-luñ-pa, II, 1075.
 bsKal-bzañ, II, 667.
 bsKal-bzañ Čhos-kyi rgya-mtsho bsod-nams māñ-thos dbañ-po'i sde, II, 1089.
 Kha-čhe, I, 98.
 Kha-čhe dGon-pa-pa, I, 219, 232; II, 729.
 Kha-čhe pañ-čhen (Šākyāśri), I, 35, 82, 103, 277, 281, 306, 316, 346, 349, 365;
 II, 421, 446, 485, 518, 599, 600, 604, 608, 656, 770, 790, 797, 893, 975,
 1056, 1063.
 Kha-thog-pa Byams-pa-'bum, II, 486.
 Kha-rag, II, 957, 1003-4. See Kha-rag-pa.
 Kha-rag sKyi-ston, II, 953.
 Kha-rag Grags-rgyal-ba, II, 687.
 Kha-rag gra-pa 'Dul-ba-'od, II, 715, 949.
 Kha-rag sGom -čhuñ, I, 193, 266, 269; II, 557.
 Kha-rag sñiñ-po, I, 156.
 Kha-rag sTon-sñiñ, I, 143, 147.
 Kha-rag-pa, II, 687, 736, 1003-5.
 Kha-ru-ba, I, 321.
 Kha-ru Mes-ston, I, 81.
 Kha-li- kha-čhu, I, xix.
 Khañ-čhen-pa, II, 614-5.
 Khañ-gsar-pa, I, 128, 230-1.

- Khañ-gsar-pa Nam-mkha'-od, II, 768-9.
 Kham-pa-lui-pa, I, 179.
 Kham-pa-lui-pa Āhen-po, I, 265, 318.
 Kham-pa Ses-rab rdo-rje, I, 355.
 Kham-bu Ya-le, II, 656, 986, 991
 Kham-lui-pa, I, 284.
 Khams-sgam, II, 897.
 Khams-sgom Tshul-khri-m-s-rgyan, II, 896.
 Khams-sgom-Zig-po, II, 975.
 Khams-āchen rGan-lhas-pa, II, 1007.
 Khams-pa Go-čha, I, 104.
 Khams-pa rGwa-ston, II, 857.
 Khams-pa sTon-grags, II, 1057.
 Khams-ston, II, 744.
 Khams-pa, I, 110; II, 465, 748.
 Khams-pa Go-čha, II, 571.
 Khams-pa rGwa-ston, I, 354.
 Khams-pa Byan-gzags, II, 1066.
 Khams-pa dbUs-se, II, 462.
 Khams-pa Žu-lo, II, 763.
 Khams-pa lo-tsā-ba sTon-bum, II, 734.
 Khams-pa Ses-rab rdo-rje, I, 356.
 Khams-pa Ses-rab brton'-grus, II, 948.
 Khams-pa Sa-phug-pa Sākyā rdo-rje, I, 373 ff.
 Khams-pa A-señi, II, 475.
 Khu, I, 74, 262, 327, 331; II, 624.
 Khu-go-ba, II, 517.
 Khu-sgom, II, 574, 989.
 Khu-sgom Jo-dga', II, 875-6.
 Khu-sgom Čhos-señi (Čhos-kyi señ-ge), II, 985, 988 ff.
 Khu-dnos-grub, I, 72; II, 838.
 Khu-āchen-po, I, 76.
 Khu Jo-sras Ne-tso, II, 333.
 Khu-lto-gza' Lan-čig-ma, I, 251.
 Khu-ston, I, 96, 255, 262, 324; II, 627.
 Khu-ston brTson'-grus-gyün-druñ, I, 88, 93, 343, II, 404
 Khu-dro rTogs-ldan, II, 511.
 Khu mDo-sde-bar, I, 94, 272.
 Khu Ne-tso, I, 396.
 Khu sPyan-gyas-pa, I, 98, 319.
 Khu-āba, II, 657.
 Khu Byan-čhub'-od, I, 167.

- Khu-dbyug, II, 986.
 Khu-mo Khye-'dren-'bum, II, 717.
 Khu-mo sGron-me-lčam, II, 904.
 Khu-lc'i-kha-mo-zer-ston, I, 273.
 Khu-luñi-pa, II, 727.
 Khu lo-tsā-ba mDo-de-'bar, I, 343, 376; II, 872
 Khu lo-tsā-ba Ne-tse, II, 706.
 Khu Ser-brtson, I, 94, 330.
 Khu-lhas-pa, I, 385.
 Khe-gad, II, 403.
 Khe'u-gañ Khor-lo-grags, II, 983.
 Khoñ-ston Rin-čhen, II, 850.
 Khol-pa, II, 523.
 Khol-po-dga', II, 520.
 Khya-bza' 'Bum-me, I, 197.
 Khyi'u brTson-'grus, II, 857.
 Khyi-ra ras-pa, II, 435.
 Khyim-pa-mo (rDor-gsal), II, 920.
 Khyuñ-mčhog, I, 45-6.
 Khyuñ-mčhog bzañ-po, I, 45.
 Khyuñ, I, 127-8; II, 1009.
 Khyuñ Kham-po -čhe, I, 285.
 Khyuñ-po, I, 119-20, 222; II, 439 (*εYe-čhuñ pa, Khyuñ-tshañ-pa*), 749.
 Khyuñ Kham-po-che, I, 285.
 Khyuñ-po Grags-pa, I, 93.
 Khyuñ-po Grags-se, I, 70-1, 119-20, 127.
 Khyuñ-po Čhos-brtson, I, 71, 325, 328; II, 838.
 Khyuñ-po 'Čhal-čhen, I, 156.
 Khyuñ-po rTa-čhuñ Grags-se, I, 121.
 Khyuñ-po Thu-re, I, 376.
 Khyuñ-po Dar-ma-'bar, I, 376.
 Khyuñ-po rNal-'byor, I, 271; II, 728, 752.
 Khyuñ-po dbYig-'od, I, 167.
 Khyuñ-po Señ-ge, I, 156.
 Khyuñ-po bSod-nams-dpal, II, 676.
 Khyuñ-po Lhas-pa gZon-nu bsod-nams, I, 366; II, 1075.
 Khyuñ-ma Säk-dar, I, 198.
 Khyuñ-tshañ Thod-dmar-pa, I, 89.
 Khyuñ-tshañ-pa, II, 439, 441-4, 446-7, 449, 462, 660, 678. See Khyuñ-po.
 Khyuñ-tshañ-pa Ye-šes bla-ma, II, 435.
 Khyuñ Rin-čhen-grags, I, 326, 332.
 Khra-phu-ba 'Od-'byuñ, I, 284.

- Khra-tshar 'brug-bla, II, 871.
 Khrag-skyugs-pa, II, 517.
 Khris-kRa-sis brtsegs-pa-dpal, I, 37-8, 108, 205.
 Khri-sgra-dpuñs-btsan, I, 37.
 Khri-čhuñ, I, 38.
 Khris-čhuñ-od, II, 995.
 Khri-gñan-gzuñs-btsan, I, 37.
 Khri-thañ Jñâna, I, 68; II, 1085.
 Khri-thog, I, 37.
 Khri 'Du-sroñ — Khri 'Dus-sroñ, I, xix.
 Khri-lde gtsug-brtan, I, xix, 40, 50-1.
 Khri-lde gtsug-brtan Mes-ag-tshoms, I, 37.
 Khri-lde gtsug-brtsan, I, xix.
 Khri-lde sroñ-btsan, I, xii, xix, 37, 52.
 Khri-pa, II, 733.
 Khri Mañ-slon inañ-rtsan, I, xix.
 Khri-smon-ma 'Bum-skyid, II, 584.
 Khri-gtsug-lde-brtsan, I, xix.
 Khri-gtsug-lde-btsan Ral-pa-čan, I, 52.
 Khri-btsan, I, 37.
 Khri-btsan-po 'Od-lde, I, 36.
 Khri-btsun, I, 220.
 Khri-mdzes-lha-legs, I, 210.
 Khri 'U-dum-btsan Dar-ma, I, 37.
 Khri-sroñ lde-btsan, I, v, xix, xx, 37, 40, 46, 51-2, 100, 104, 105, 108, 111, 210,
 324, 395; II, 474, 648, 696, 789, 805, 1054.
 Khri-sroñ lde'u-btsan, I, 44.
 Khri-mdzes-lha-legs, I, 210.
 Khri sroñ-btsan, I, xi, xix.
 Khro-phu-ba, I, 203; II, 744, 791, 975, 1039.
 Khro-phu lo-tsà-ba (Tshul-khriñs śes-rab, Byams-pa-dpal), I, 195, 306, 387, 396,
 II, 446, 599, 677, 708, 710-11, 727, 797, 1033, 1051, 1057, 1063-4, 1066-7, 1070.
 Khro-phu Rin-po-čhe bSod-nams señ-ge, I, 345.
 Khro-phu sems-dpa' čhen-po, II, 710-11.
 Khro-bo-'ban, II, 581.
 Khrom-bžer (Rin-čhen señ-ge), I, 292, 305-6, 308, 311.
 Khrom-bžer dbOn-po Roñ-gžon, I, 307-8.
 mKhan-pa Thañ-pa, II, 1023.
 mKhan-čhen-pa, II, 514.
 mKhan-po, II, 466.
 mKhan-po-ba, II, 467, 623.
 mKhan-po Bodhisattva, II, 571.

- mKhan-dbon-pa Rin-chen bkra-sis, II, 630.
 mKham-pa-luñ-pa — mKham-luñ-pa, I, 302-4
 mKha'-gro, II, 975.
 mKha'-gro dPal-gvi ye-ses, I, 171.
 mKha'-spyod-pa (dPal-), I, 151; II, 545, 591, 647.
 mKha'-spyod dbañ-po (Kar-ma Zwa-dmar-pa), II, 540.
 mKha'-spyod dbañ-po Ye-dpal, II, 705.
 mKhar-rgyal-ba, II, 744.
 mKhar-sgo-ba, II, 712.
 mKhar-čhu-ba, II, 703.
 mKhar-čhen dPal-gyi dbañ-phyug, I, 180.
 mKhar-thog-pa, II, 584.
 mKhar-ba, II, 664.
 mKhar-rtse-ba, II, 641.
 mKhar-tsha-rgyal, I, 221.
 mKhar-luñ-pa, II, 665.
 mKhas-grub Khra-pa, II, 696.
 mKhas-grub dGe-legs-dpal, II, 107.
 mKhas-grub rGyal-ba, II, 1039.
 mKhas-grub čhen-po, II, 629-30.
 mKhas-grub Čhos-rje, II, 750.
 mKhas-grub Čhos-dpal-pa, I, 155; II, 779, 1044.
 mKhas-grub Dar-rgyal-ba, II, 518, 536, 540.
 mKhas-grub Dar-ma rgyal-mtshan, II, 532.
 mKhas-grub Darmarāja, II, 518.
 mKhas-grub rDo-rje rgyal-mtshan, I, 310.
 mKhas-grub-pa, II, 498.
 mKhas-grub Byañ-čhub rgyal-mtshan, II, 535.
 mKhas-grub Rin-chen rgyal-mtshan, II, 608.
 mKhas-grub Śāris-ston, II, 747, 749.
 mKhas-grub Ahūmvajra, II, 450.
 mKhas-pa Jo-nam, I, 133.
 mKhas-pa dBari-rdor, II, 517.
 mKhas-btsun Dad-pa-mgon, I, 82.
 mKhas-btsun Dad-pa, I, 98-9.
 mKhas-btsun Don-grub rgyal-mtshan, II, 965.
 mKhas-btsun Don-grub gžon-nu, II, 693.
 mKhas-btsun-pa, I, 215; II, 518.
 mKhas-btsun Byañ-čhub, II, 727.
 mKhas-btsun gžon-nu-grub, II, 749, 751, 991, 999.
 mKhas-btsun gžon-nu'-od, I, 310.
 mKhas-btsun Yon-tan rgya-mtsho, II, 775-6.

- mKhas-btsun Šes-rab-'od, I, 311.
 mKhas-btsun bSod-nams 'od-zer, II, 696.
 mKhon dKon-mčhogrgyal-po, II, 1086. See 'Khon dKon-mčhog rgyal-po.
 mKhyen-rab dbaṇ-phyug, I, 385.
 Khar-čhuñ, I, 132.
 Khun, II, 900.
 'Khun-'dzi Yañ-dben-pa dBaṇ-phyug rdo-rje, II, 899.
 'Khun Yañ-dben-pa, II, 900.
 'Khon, II, 418.
 'Khon kLu'i dbaṇ-po-bsruñ-ba, I, 210.
 'Khon dKon-mčhog rgyal-po, I, 72-3, 123, 208, 215, 226, 325; II, 405.
 'Khon-Gad-pa Kirti, I, 364; II, 416, 418, 426, 1009.
 'Khon sGye -čhu-pa, I, 228.
 'Khon Jo-sras rtse-mo, I, 333.
 'Khon dPal-po-čhe, I, 210.
 'Khon-phu-ba, I, 221-2, 225-6, 229, 230-2, 237; II, 859.
 'Khor-re, I, 37.
 'Khor-re-ba, II, 665.
 'Khyam-ma, I, 123.
 'Khrul-žig Khams-pa, II, 718.
 'Khrul-žig dGe-bses byar-po, II, 988.
 'Khrul-žig Dar-ma, I, 197.
 'Khrul-žig Dharma sei-ge, I, 197.
 'Khrul-žig Nam-mkha' rnal-'byor, II, 672.
 'Khrul-žig sNa'u-pa (sNa'u Bya-bral-pa), II, 720 962.
 'Khrul-žig-pa, II, 723, 955, 964, 966, 1039.
 'Khrul-žig Rin-po-čhe, II, 958-60.
 'Khrul-žig Sei-ge rgyan-pa, I, 195-6.
 'Khrul-žig bSod-nams-'bum, II, 544, 546.
 'Khro-ston Ku-šu-ra-ba, I, 269.
 Gas-ston bLa-sgañ-pa Šes-rab rdo-rje, II, 610.
 Ga-ston bla-ma, II, 627.
 Ga-thuñ, II, 478.
 Ga-roñ lo-tsā-ba, I, 220.
 Ga-srañ nag-po I, 75-6.
 Gañ-ga bzañ-mo, II, 869.
 Gañ-par-gśen, II, 874.
 Gañ-spel, I, 344.
 Gañ-khrod-ras-pa (sKal-l丹 rdo-rje), II, 988.
 Gañ-sñan, I, 235.
 Gañ-pa, II, 517-8, 703.

- Gañs-pa Ni-khri, I, 135.
 Gañs-pa dBañ-phyug rgyal-mtshan, II, 519.
 Gañs-pa dMu-yan, II, 986, 988.
 Gañs-pa Rin-čhen 'od-zer, II, 519.
 Gañs-pa Še'u, I, 227, 230, 326; II, 444.
 Gans-pa Še'u bLo-gros byañ-čhub, I, 332.
 Gañs-pa Lhun-grub, II, 987.
 Gan-čhag-pa, II, 705.
 Gan-pa Da-re, I, 307.
 Gar dPal-gyi sñiñ-po, I, 170.
 Gar-mi Yon-tan gyuñ-druñ, I, 345.
 Gal-te-dgos, II, 931, 934.
 Gu-ne-ru, I, 367.
 Gu'i-guñ-pa, II, 503-4, 506, 509.
 Gu'i-guñ-pa Rin-čhen-dpal, II, 518.
 Gu-ri-ba, I, 277.
 Gu-ru-legs, I, 37.
 Gu-rub Čag-ston (Rin-čhen tshul-khrims), II, 1054.
 Gu-sři čhen-mo, I, 217.
 Gu-sři-ba, I, 218; II, 517, 520.
 Guñ mGon-po-skyabs, II, 417.
 Guñ-pa Ye-śes, I, 352.
 Guñ-pa Lha-rje, I, 331.
 Guñ-thañ ras-pa, II, 449.
 Guñ-ru (Čhos-rje-), II, 1082.
 Guñ-sron guñ-btsan, I, 37, 46, 49.
 Gur-ston, I, 267; II, 975.
 Gur-sñā brTson'-grus rgyal-mtshan, I, 352.
 Gul-pi-pa, I, 305.
 Ge-rgod, II, 890.
 Go-čha-ma, II, 843.
 Go-ra-ba, I, 190.
 Go-rub Yañ-dag, II, 939.
 Go-rub lo-tsā-ba dge-slon Čhos-kyi śes-rab, I, 162-3, 167
 Go-rub lo-tsā-ba Tshul-khrims rgyal-ba, I, 383.
 Go-luñ-pa, II, 699.
 Go-luñ-pa Grüb-thob btsun-pa, II, 859-60.
 Goñ-bu ra-čan, I, 326.
 Goñ-ma Grags-pa 'byuñ-gnas, II, 1089.
 Goñ-mo-sgañ-pa, I, 284.
 Goñ-gsum bDe-čhen-pa Čhos-kyi dpal-pa, II, 1075.
 Gya-pa Gañs-pa, II, 519.

- Gyañ-mo-čhe, I, 81.
 Gyañ-ro Dar-mgon, II, 655.
 Gyam-bzañs čhos-rje, I, 82.
 Gyam-sin, II, 727.
 Gyi-jo, I, 207; II, 755, 762, 766, 837.
 Gyi-jo, Zla-ba'i 'or-zer, I, 72.
 Gyi-ljañ, I, 208. (dbU-dkar-ba).
 Gyi-ljañs-gza' lČam-bu, I, 286.
 Gye-ru Še'u-čhuñ-pa, II, 855.
 Gye-re mČhog-skyoñ, I, 108.
 Gyor-po Ke-tu, I, 292.
 Gra, II, 955.
 Gra-jañ-pa Nam-mkha'-od, II, 715 (Sañs-rgyas ras-chen, Lha-ri-ba).
 Gra-thañ-pa, II, 931.
 Gra-dul, I, 319.
 Gra-pa, I, 82, 96-8, 100-1; II, 759, 896, 905-7.
 Gra-pa mNon-ses, I, 72, 75, 77, 93-4-5, 347; II, 405, 755, 765, 852, 983.
 Gra-pa sTon-gžon, II, 975.
 Gra-pa Hag-ston, II, 985.
 Gra-phyi-ba, I, 77.
 Gra-mi, I, 82.
 Grags, I, 376.
 Grags-rgyal-ba, II, 1056, 1072.
 Grags-chen-pa, II, 424.
 Grags-don-pa, II, 969.
 Grags-rdor-ba, II, 587-9.
 Grags-ldan, I, 344.
 Grags-pa, II, 639, 1031. (Goñ-ma Grags-pa 'byuñ-gnas).
 Grags-pa rgyal-mtshan, I, 320, 344; II, 413, 545; 1024, 1073; 1083.
 Grags-pa rgyal-mtshan (Goñ-ma-), II, 644, 721.
 Grags-pa rgyal-mtshan (Čhos-rgyal-), II, 1089.
 Grags-pa rgyal-mtshan (bla-ma-), II, 741.
 Grags-pa rgyal-mtshan (dBañ-), II, 509, 641-2, 644-5, 1081.
 Grags-pa rgyal-mtshan (Ža-lu Rin-po-čhe-), II, 590.
 Grags-pa rgyal-mtshan (Yar-kluñs lo-tsä-ba), I, 281, 379; II, 411, 639, 658, 780,
 788, 791-2, 837, 974, 1047-8, 1050.
 Grags-pa rgyal-mtshan (Sa-skyä-pa, rje-btsun-), I, 194, 211, 217, 306, 365; II,
 633, 866.
 Grags-pa rgyal-mtshan-dpal-bzañ-po, II, 1090.
 Grags-pa mtha'-yas, II, 824-831.
 Grags-pa-lde, I, 37.
 Grags-pa-dpal, I, 330; II, 651.

- Grags-pa-dpal-grub, II, 517.
 Grags-pa 'bum-me, I, 195.
 Grags-pa 'byuñ-gnas (sPyan-sna), II, 572.
 Grags-pa 'byuñ-gnas (-pa), (mi-'i) bdag-po, Čhos-rje(-), II, 412, 594, 704, 799,
 800-1, 808-9.
 Grags-pa sMon-lam blo-gros, I, 81.
 Grags-pa tshul-khriṃs, I, 396.
 Grags-pa gžon-nu, II, 1024, 1075.
 Grags-pa bzan-po, I, 320; II, 629, 1024.
 Grags-pa 'od-zer (Ti-śti), II, 711.
 Grags-pa ye-śes-pa, II, 581.
 Grags-pa yon-tan (Lho Rin-po-čhe-), II, 592, 595.
 Grags-pa rin-čhen, I, 38, 281.
 Grags-pa śes-rab, I, vi, 283, 388.
 Grags-pa señ-ge (Bya-), I, 272, (Zem' Rin-po-čhe-), I, 301, (Čhos-rje-), II, 538,
 860-1.
 Grags-pa señ-ge (rTogs-ldan-), II, 523, 537, 540.
 Grags-pa señ-ge (Zwa-dmar čod pañ'-lzin-pa-), II, 1042.
 Grags-byañ-pa, II, 727.
 Grags-dbañ, I, 217.
 Grags-'bum, I, 319.
 Grags-btsan-lde, I, 37.
 Grags-bzañ-pa, II, 800.
 Grags-'od, II, 583.
 Grags-ye, II, 582.
 Grags-rin-pa 'jam-sñion-pa, I, 346.
 Grags-sc-ba, I, 198.
 Grags-señ (Čhos-rje-), II, 539; (rTogs-ldan-), II, 496, 533.
 Grags-bsod, II, 579, 1072.
 Grañ-po-luñ-pa, II, 1024.
 Grans-'dzin-mā, I, 18.
 Gran-bu-ba, I, 376.
 Grab-mkhar-ba, II, 712.
 Gri-gum btsan-po, I, 36.
 Gri'i lum-pa, II, 993.
 Gru-gu kLog-'byuñ, II, 1000.
 Gru-gu-luñ-pa, I, 269.
 Gru-gu sTon-pa bLo-gros señ-ge, II, 563.
 Gru-go-čha, II, 942.
 Gru mČhog-gi ye-śes, I, 345.
 Gru rNam-grags, II, 942.
 Gru-mer, I, 75-6, 88, 94; II, 404.

- Gru-mier Tshul-khrims 'byuñ-gnas, I, 77.
 Gru-mier Ye-ses 'byuñ-gnas, I, 74.
 Gru Legs-pa'i sgrom-ma, I, 108.
 Gru Śākyā-'bum, I, 397.
 Gru-śul, I, 334; II, 864.
 Grub rGyal-ba'i ye-ses, I, 345.
 Grub-čhuñ-pa, II, 983.
 Grub-čhe, II, 985.
 Grub-čhen-pa, II, 696.
 Grub-thabs-dpon, II, 420.
 Grub-thob dKon-mchog-grags, I, 396.
 Grub-pa dPal-bzañ-po, II, 446.
 Grub-pa'i rdo-ri'e, I, 362; II, 553.
 Grub-be, II, 985.
 Grub-pa śes-rab, I, 283
 Grub-še-ba, I, 283.
 Grum Ye-ses rgyal-mtshan, I, xviii. 55, 67.
 Grum-śin gLa-čan, I, 167.
 Grum-śin gLag-čan, I, 167.
 Grum-śin Śes-rab smon-lam, II, 1000.
 Gre'i Mi'u-čhuñ II, 403.
 Gro-ston bDud-rtsi-grags, I, 282; II, 1057.
 Gro-phu lo-tsā-ba (Gro-lo), II, 745.
 Gro-luñ-pa, I, 314, 326; II, 931.
 Gro-luñ-pa čhen-po, II, 1054.
 Gro-luñ-pa mDo-sde rgyal-mtshan, II, 784.
 Gro-luñ-pa bLo-gros 'byuñ-gnas, I, 326.
 Gro-śol-ba, II, 566.
 Grog-pa brTson-señ, I, 269.
 Grol-grub-pa, I, 376.
 Grol-sgom, II, 461.
 Grol-sgom Čhos-gyuñ, II, 468 ff.
 Grol-ston Lha-'bum, II, 705.
 gLañ, I, 270.
 gLañ-čben-dul, I, 16.
 gLañ-ston, II, 855.
 gLañ-ston Šer-señ, I, 90.
 gLañ-ston Señ-ge-'bum I, 91.
 gLañ-thañ-pa, I, 73, 236, 270-1, 291.
 gLañ-thañ Žañ, I, 271.
 gLañ-thañ Rin-po-čhe, II, 1082.
 gLañ Dar-ma, I, ix, xiv, xvi. 60, 88.

- gLan-po-che-dul, I, 8.
 gLan-pos-byin, I, 4, 14.
 gLan dPal-gyi sc̄i-ge, I, 104.
 gLan-phug-pa, II, 744.
 gLan Bya-rab-pa, I, 269.
 gLan gTsug-gi rin-čhen, I, 104.
 gLan Tshul-byān, I, 88.
 gLan-ri-thān-pa, I, 235, 269, 289, 318; II, 732.
 gLan-ri-thān-pa rDo-rje sc̄i-ge, I, 270-1, 273.
 gLan-ri-ba, II, 727.
 gLan-luñ-pa, I, 297, 300, 302; II, 587.
 gLan, I, 90, 277; II, 761.
 gLan-sgom Tshul-khrims sñiñ-po, II, 1000.
 gLan čhu-mig-luñ-nu-ba, I, 314.
 gLan Čhos-kyi dbañ-phyug, II, 760.
 gLan Čhos dbañ, II, 763.
 gLan Čhos-byun, I, 355.
 gLan Jo-btsun señ-ge, I, 157.
 gLan Na-tshal-pa bSod-nams mgon-po, I, 142, 151.
 gLan sñiñ-po, II, 953.
 gLan-ston Šāk-bzañs, I, 119.
 gLan rDo-rje 'od-po, I, 155.
 gLan rTsan-tsha Ni-ma-lčam, I, 365.
 gLan Bañ-so-ba (Čhos-kyi dbañ-phyug), II, 755-6.
 gLan-mo-che-pa, II, 420.
 gLan Tshul-khrims byañ-čhub, I, 78, (gLan Tshul-byān), I, 263, 306.
 gLan Ye-ses byañ-čhub, I, 74-5.
 gLan Ye-ses-bar, I, 74.
 gLan Ye-ses s̄es-rab, I, 77.
 gLan Šākya byañ-čhub, I, 120, 124.
 gLan Šākya-bzañ-po, I, 120, 157.
 gLiñ, II, 522, 659, 660, 665, 667.
 gLiñ-kha-pa, II, 442.
 gLiñ-pa, II, 630.
 gLiñ-ras, II, 426, 451, 568, 660-2, 680.
 gLiñ-ras-pa, II, 564.
 glen-mi-kho-ba, I, 234.
 gLo-bo lo-tsā-ba Šes-rab zin-čhen, I, 379; II, 1046.
 gLoñ-žabs, II, 1048.
 dGa'-ldan-pa, II, 727.
 dGa'-ba skyoñ-ba, II, 842.
 dGa'-ba'i rdo-rje, I, 362.

- dGa'-bo, I, 12.
dGe-skyabs, I, 210.
dGe-skyoñ, I, 262.
dGe-goñ-pa, II, 919.
dGe-mchog, I, 3.
dGe-bsien-pa, I, 339; II, 693.
dGe-bsien byan-čhub, II, 758.
dGe-mthoñ, I, 210.
dGe-dom, I, 74.
dGe-'dun-skyabs, I, 1273; II, 563, 1052.
dGe-'dun-skyid, II, 913.
dGe-'dun-grub, I, 33, 339.
dGe-'dun sgañ-pa, II, 504, 518.
dGe-'dun čhos'-phel, I, xxi, 30, 372; II, 417, 682, 801, 1045, 1053.
dGe-'dun-brtan, II, 784.
dGe-'dun rin-čhen-pa, II, 490.
dGe-sdiñ-pa, II, 444-6.
dGe-'phel, I, 12.
dGe-ba, I, 3, 12.
dGe-ba rgyal-mtshan (dGe-rgyal), II, 565, 1081-2.
dGe-ba sPan-kha-ba, II, 451.
dGe-ba-'bar, II, 847.
dGe-ba-'bum (Lha-rje-), II, 1006.
dGe-ba rab-gsal, I, xvii.
dGe-ba-gsal, I, xvii, 64.
dGe-ba'i dpal, I, 241.
dGe-ba'i blo, II, 803.
dGe-ba'i blo-gros, I, 70, 262.
dGe-ba'i 'byuñ-gnas sbas-pa, II, 1048.
dGe-ba'i lha, II, 868.
dGe-brag-pa, I, 341.
dGe-blo, I, 85.
dGe-sbyoñ čhen-po, I, 269.
dGe-legs-dpal, I, 83.
dGe-legs-dpal-mgon, I, ii, 1090.
dGon-pa rab-gsal, I, xvii, 34, 67.
dGon, I, 292.
dGon-dkar-ba, II, 911.
dGon-pa, I, 215.
dGon-pa Don-grub bla-ma, II, 522.
dGon-pa-pa, I, 233, 258, 284, 311-2, 320-1, 324, 758, 1002, (dGon-pa-pa 'Dzeli
dBai-phyug rgyal-mtshan), I, 262, 266.

- dGon-mer-pa, I, 269.
 dGon-gsar-pa (rje-), II, 670, 695.
 dGos-pa-btsan, I, 190.
 dGye 'Phags-pa śes-rab, I, 170.
 dGyen-pa rdo-rje, I, 98.
 dGyer-sgom, I, 292-305, 314-5, 317, 565.
 dGyer-sgom Tshul-khrims señ-ge (Tshul-señ, Čhos-kyi señ-ge, rDo-rje rgyal-po),
 II, 890-4.
 dGyer-sgom Ri-ba Rin-chen tshul-khrims, II, 450.
 dGyer-sgom Se-po, I, 208.
 dGyer-čhen dGon-rgyab-pa, I, 93.
 dGyer dPal rGya-mkhar-ba, II, 893.
 dGyer dbOn-ri-pa, II, 895.
 dGyer-mo-čhe-pa, I, 93.
 dGyer-žig, II, 893.
 dGra-goñ-ba Dar-ma señ-ge, I, 341.
 dGra-bčom-pa, I, 22, 100.
 dGra'-dul, I, 4.
 dGrol-sgom, I, 180.
 mGo-sky-a-ba, I, 190.
 mGo-khom Jo-sras, II, 1042, 1043.
 mGo-rgyal, II, 629.
 mGo-bya-tsha, II, 688.
 mGo blon-pa, II, 507, 514.
 mGo-yags, II, 621, 629.
 mGon, II, 449.
 mGon Gad-pa Kirti, II, 416.
 mGon-rgyal-ba (rTogs-l丹-), II, 495, 497, 532, 866.
 mGon-po, II, 861-2, 895.
 mGon-po bkra-śis, II, 1073.
 mGon-po rgyal, II, 581.
 mGon-po-drug, II, 1043.
 mGon-po ye-śes, I, 310; II, 535-6.
 mGon-po rin-chen, I, 373.
 mGon-po sañs-rgyas, I, 93.
 mGon-gžon-pa, II, 584.
 mGon-yes, II, 676.
 'Gar, I, 300, 327, 364; II, 603, 607.
 'Gar bKra-śis rin-chen, II, 408.
 'Gar Grags-pa dbań-phyug, II, 421.
 'Gar dGa'-ba, I, 262.
 'Gar dGe-ba, I, 262, 380.

- 'Gar-sgom dkar-po, II, 462.
 'Gar-čhun-pa gZon-nu byań-čhub, II, 895.
 'Gar Čhos-kyi śes-rab, I, 364.
 'Gar Čhos-sdīns-pa, II, 577.
 'Gar sTon-btsan, I, 49.
 'Gar sTon-btsan nam-mkha', I, 376.
 'Gar-ston Tshul-khrims bzai-po, I, 164.
 'Gar dam-pa, II, 603.
 'Gar dam-pa Chos-sdīns-pa, II, 602.
 'Gar-pa, I, 271.
 'Gar dBań-grub, I, 333.
 'Gar btsun-ma, II, 421.
 'Gar Žan-žun-pa, I, 271.
 'Gar-srags, I, 75.
 'Gar bSod-yes (bSod-nams ye-śes), I, 127.
 'Gar A-tsa, I, 376.
 'Gu-sgom, II, 911.
 'Ger-nag rTogs-l丹 Čhos-dpal ye-śes, II, 544-5.
 'Go-čhen-po (Ni-ma), II, 760.
 'Go-by-a-tsha, I, 118.
 'Goń-lug, II, 615.
 'Goń-ston, II, 454.
 'Gos, I, 72, 360.
 'Gos (Khug-pa Lhas-btsas), I, 72, 327, 360, 363-4, 366, 374; II, 760, 763, 899.
 'Gos (of gNas-khań), I, 269.
 'Gos (gZon-nu-dpal), II, 837.
 'Gos Khug-pa Lhas-btsas, I, 102, 117, 123, 226, 360.
 'Gos-rgan, I, 41-2.
 'Gos-ston Byan-bar, I, 156.
 'Gos sTon-btsan, I, 262.
 'Gos Dar-ma, II, 899, 900.
 'Gos lo-tsā-ba (rTa-nag Khug-pa Lhas-btsas), I, xx, 121, 167, 208-9; II, 425, 556, 865.
 'Gos lo-tsā-ba (gZon-nu-dpal), I, 356; II, 835.
 'Gos lo-tsā-ba gZon-nu-dpal, I, i, ii, iv, 25; II, 810, 812, 837, 1093.
 'Gos lo-tsā-ba gZon-nu-žabs, II, 814, 826.
 'Gos Lha-khar-ltag-pa, II, 622.
 'Gos Lhas-btsas, I, 165, 354, 360, 366. See 'Gos Khug-pa Lhas-btsas.
 'Gyed-pa gsaiń-ba, II, 849.
 'Gro-mgon Dam-pa Śāk-rgyal, I, 171.
 'Gro-mgon Žan, II, 522. See bLa-ma Žan.
 'Gro-mgon Rin-čhen-mdzes, II, 719.

- 'Gro-mgon Rin-po-čhe, I, 197.
 'Gro Ni-ma, II, 766.
 'Gro-ba dbUgs-'byin-pa, I, 362; II, 552.
 'Gro-ba'i mgon-po (Lha-), I, 278-9, 280.
 'Gro-ba'i mgon-po 'Phags-pa, II, 422. See 'Phags-pa.
 'Grol-pa, II, 468.
 rGwa-lo<rGwa lo-tsā-ba (rNam-rgyal rdo-rje), I, 379; II, 469, 475, 555-6, 614,
 713-4, 756, 760, 773, 785, 789, 790, 791, 792, 796.
 rGai-mtshams, I, 15.
 rGan-'bum-pa (rje rGan), II, 901-2.
 rGal-gyam-pa, II, 727.
 rGod-phrug Grags-pa, II, 704; rGod-phrug Grags-pa 'byuñ-gnas, II, 451, 1007,
 1052.
 rGod-phrug čhos-rje, II, 693.
 rGod-phrug ras-pa, II, 705, 752, 795, 991.
 rGod-tshai-pa (mGon-po rdo-rje, mGon-po-dpal), II, 519, 527, 547 670-2, 679,
 680-8, 690, 692, 696, 698-9, 700-2, 725, 841, 972.
 rGya (kalyāna-mitra), I, 127, 235, (of Ri-mo-čan) 292; II, 442; 893; 1065.
 rGya-gar, II, 1030.
 rGya-gar grags-pa, II, 791.
 rGya-gar Jo-sras, II, 900.
 rGya-gar Phyag-na, I, 72; II, 521, 866.
 rGya-gar Bai-wo, II, 474.
 rGya Grags-bsod, II, 736.
 rGya yags-pa, II, 670-1.
 rGya rGyal-tshul, I, 165.
 rGya-sgom, II, 445, 480.
 rGya-sgom-pa, II, 914, 919.
 rGya-sgom rMi-ras, II, 561.
 rGya-sgom Ye-ses'-od, II, 517.
 rGya-lčags-ri Goñ-kha-pa, I, 374.
 rGya-čhu-mig-pa bla-ma Lho-pa, II, 1009.
 rGya čhen-po, II, 554.
 rGya-'chiñ-ru-ba, I, 154, 329, 331, 335, 341.
 rGya-ston, I, 125, (of gTsai), 273, 296, (kalyāna-mitra) 706.
 rGya-ston sKye-rtsegs, II, 911.
 rGya-ston Zig-po, II, 403.
 rGya-ston gZon-nu señ-ge, II, 900.
 rGya-ston bSod-rin, I, 341.
 rGya Dar-señ, I, 376; II, 875.
 rGya-dur Dar-yes, I, 82.
 rGya-drag čhos-rje, II, 751.

- rGya-'dul, I, 379.
 rGya 'dul-'dzin, I, 270.
 rGya 'dul-'dzin dBañ-phyug tshul-khrims-bar, I, 70.
 rGya-brda 'dul-'dzin, I, 81.
 rGya-nag, I, 126. Lha-rje rGya-nag.
 rGya-nam, I, 407-8.
 rGya Nam-mkha', I, 364, 388.
 rGya-nag gčer-ba, II, 990.
 rGya-nom-snañ, I, 15.
 rGya-pa Se-re, II, 463.
 rGya-spañ-than-pa, I, 276.
 rGya-sparis-pa, I, 307.
 rGya-phug Jo-sras, II, 726.
 rGya Pho-ba-luñ-pa, II, 417-8, 426, 449, 451, 517, 524.
 rGya-bo-pa, I, 113. See Zur-čhūn Šes-rab grags-pa.
 rGya-brag čhos-rje (Ye-śes gžon-nu), II, 525, 537, 884.
 rGya bla-gros byañ-čhub, I, 159.
 rGya-dbañ Tshur-tsha sPrañ-dar, II, 485.
 rGya-ma bKra-sis rgyal-mtshan, I, 329.
 rGya-ma-pa, I, 317; II, 444, 1024, 1086.
 rGya-ma-pa bKra-sis-rgyal, I, 308.
 rGya-ma-pa dbOn-ston, II, 912. rGya-ma dbOn-ston, I, 35, 305; II, 939.
 rGya-ma Rin-čhen sgañ-pa, II, 945.
 rGya-ma-pa Sañ-yon, I, 307.
 rGya-mo Khye'-dren-dpal, II, 749.
 rGya-mon Čhos-grags, I, 355.
 rGya-dmar, II, 1009.
 rGya-dmar-pa, I, 230; II, 440-1; (sTod-luñs-), II, 475.
 rGya-dmar-pa Byañ-čhub-grags, I, 332.
 rGya rTsad-skor-ba, I, 127.
 rGya rtse-sbre-ba, I, 285.
 rGya brTson-sen, I, 127, 245-6, 262. (brTson-'grus sen-ge).
 rGya-tsha-'bar, II, 876.
 rGya Tshul-le, I, 345.
 rGya-mtsho-grags, II, 406.
 rGya-mtsho bla-ma, II, 519.
 rGya-mtsho-lha, I, 5, 15.
 rGya-zur-po Tsha-ba, II, 664.
 rGya Yc-tshul, I, 352.
 rGya 'A-ma-čan, II, 406, 688.
 rGya Yc-śes mgon-po, I, 155-6.
 rGya-ra Ban-smyon, I, 234.

- rGya-ras, I, 181; II, 680, 682, 706.
 rGya Rin-po-che, I, 221.
 rGya-ni-ba, I, 292.
 rGya-loñ Chos-grags, I, 376.
 rGya-loñ Chos-bar, II, 875.
 rGya Ses-rab-'bar, I, 291.
 rGya Sañs-rgyas dbaiñ-phyug, II, 509.
 rGya Señ-dkar, II, 941.
 rGyan-dkar-ba, I, 314.
 rGyan-ro Dar-ma-mgon, I, 345.
 rGyan-ro Byan-čhub-'buñ, I, 338.
 rGyan-ro gZon-rin, II, 446, 727.
 rGyan-thañ-pa, II, 563, 565.
 rGyams, II, 900.
 rGyams Ses-rab bla-ma, II, 899.
 rGyal Gro-phu-ba Tshul-khrims-grags, I, 81.
 rGyal-čhuri, I, 220.
 rGyal To-ri loñ-btsan, I, 37.
 rGyal-lde, I, 5.
 rGyal-po, I, 110; II, 727.
 rGyal-po skyab-po, II, 659.
 rGyal-po-dga', II, 409.
 rGyal-po dGe-mdzes-'od, II, 657.
 rGyal-po Tshe-phel, II, 749.
 rGyal-po bZan-ldan, I, 12.
 rGyal-ba, I, 12; II, 489, 568, 581-2, 632.
 rGyal-ba bKra-sis, II, 1089.
 rGyal-ba Khyu-mchog, I, 16.
 rGyal-ba Gari-pa, II, 487.
 rGyal-ba Grub-be, II, 985.
 rGyal-ba-čan, I, 227.
 rGyal-ba-mchog, I, 340.
 rGyal-ba mČhog-dbyains, II, 474.
 rGyal-ba brTen-ne, II, 601, 929.
 rGyal-ba Thog-dugs-pa, II, 1087.
 rGyal-ba-pa, I, 13, 14; II, 831.
 rGyal-ba sPo-ston, I, 180.
 rGyal-ba Phyag-na, II, 1073.
 rGyal-ba Yan-dgon-pa, I, 200. See Yan-dgon-pa.
 rGyal-ba Ye-grags, I, 90.
 rGyal-ba gYui-drui dbaiñ-phyug, I, 78.
 rGyal-ba Rin-po-che (Grags-pa brtson-'grus), II, 579, 580-1.

- rGyal-ba bzañ-po, I, 217.
 rGyal-ba Lha-nañ-pa (gÑos), II, 601-2.
 rGyañ-ba'i sde, I, 14, 232.
 rGyal-ba'i śes-rab, I, 31, 34, 85.
 rGyal-ba'i sras-po bDe-'byuñ-ba, II, 591.
 rGyal-bas byin, I, 392; II, 415.
 rGyal-bu, II, 583.
 rGyal-dbañ grags-pa, II, 1073.
 rGyal-dbañ blo-gros, II, 592.
 rGyal-mo 'od-zer, I, 399.
 rGyal-mo gYu-sgra stiñ-po, I, 170.
 rGyal-tsha, I, 94, 99, 100, 278, 396; II, 564, 705, 708-11, 846, 900, 1023, 1064.
 rGyal-tsha mDo-dbañ, II, 948.
 rGyal-tsha Byañ-ye, I, 80.
 rGyal-tsha Zañ-ye, I, 80.
 rGyal-tsha gZon-nu-grags, I, 98.
 rGyal-tsha bSod-nams'-phags, II, 697.
 rGyal-tsha Ra-mo, II, 413.
 rGyal-tsha Rin-čhen mgon-po, II, 408.
 rGyal-tshab Rin-po-čhe, II, 1078.
 rGyal-mtshan-grags, II, 727.
 rGyal-mtshan-pa, II, 727.
 rGyal-mtshan-dpal, II, 509, 690, 896, 1017.
 rGyal-mtshan-'bum, II, 695, 748.
 rGyal-mtshan bzañ-po, I, 321, 346; II, 592, 705, 781.
 rGyal-mtshan-'od, II, 860.
 rGyal-bzañ (dPön-čhen-), II, 905.
 rGyal-bzañ-ba, II, 782.
 rGyal-bzañ-pa, I, 126, 151; II, 536, 588-9.
 rGyal-lug-lhas, I, 76.
 rGyal-luñ-phu-ba čhen-po, II, 426.
 rGyal-le-łcam, II, 930.
 rGyal-śes, I, 86.
 rGyal-se, II, 1003.
 rGyal-sras Grags-pa rin-čhen, II, 1083.
 rGyal-sras Grags-rin-po, II, 585.
 rGyal-sras Thogs-med-pa, I, 310; II, 585, 1024.
 rGyal-sras Dri-med-pa (kLoñ-čhen rab-'byams-pa), II, 723.
 rGyal-sras Rin-po-čhe, I, 355; II, 584.
 rGyal-strid-dga', I, 9.
 rGyal-gsum, I, 126.
 rGyas-byed, I, 13.

- rGyu-gdags-pa, I, 17.
 rGyu-bug-pa (of Śāṅga), I, 272.
 rGyud-'dzin rdo-rje, II, 988.
 rGyus-nag bde-gcęgs, II, 697.
 rGyus sMon-lam-grags, I, 73.
 sGa-sgom Ag-tshoms, I, 264.
 sGa-dam-pa bDe-gcęgs-śes-pa, I, 158.
 sGañ-ston 'Od-'bar, II, 862.
 sGai Śākyā yon-tan, I, 283. (Kham-pa-luñ-pa).
 sGai Ścs-rab bla-ma, II, 706.
 sGai Ri-bo-čhe-pa, II, 706.
 sGai lo-tsā-ba, II, 793.
 sGai Indra, I, 376.
 sGaiś-ston Šer-'bum, I, 355.
 sGaiś-pa (Lha-'bri), II, 573.
 sGam-po-pa (bLb-gros-grags Lha-rje sGam-po-pa, Dags-po), I, 384; II, 420, 435,
 451, 481, 521-2, 558-9, 560, 572, 650, 672, 711, 718, 721, 725, 737, 905,
 930, 1086.
 sGi-li Čhos-'od, II, 564.
 sGur-mo, II, 917.
 sGeg-pa rdo-rje, I, 204, 367; II, 869.
 sGo-gčig-pa, II, 1089.
 sGo-nāris-pa, II, 579. (sPyan-sṇā-).
 sGo-mo Rin-po-čhe Ye-ścs-dpal, II, 970.
 sGo-mo Rin-po-čhe bZan-dpal-pa, II, 643.
 sGog-luñ-pa, II, 900.
 sGom, II, 716, 900. Ban-rgan sGom, II, 947.
 sGom-grags, II, 935.
 sGom-čhuñ (Ses-rab byañ-čhub), II, 462-3, 465, 467. sGom-čhuñ-ba, I, 266.
 sGom-čhen Čhos-'phel, I, 166.
 sGom-čhen rDor-'byuñ, I, 110.
 sGom-čhen Brag-po, II, 909.
 sGom-čhen sMon-lam, II, 439.
 sGom-čhen Śāk-sde, I, 110.
 sGom-čhos, II, 439.
 sGom-pa (Tshul-khriṁ sñiñ-po), I, 199, 271; II, 463-4, 464-9, 471, 475-6, 478,
 577, 605-67, 615, 662, 711, 714, 930, 975.
 sGom-pa dKon-mčhog-bsruñs, I, 367; II, 755, 766-7.
 sGom-pa Grags-mdzes, II, 463.
 sGom-pa Grags-legs, II, 704.
 sGom-pa Dad-pa, I, 321.
 sGom-pa Dad bla-ma, I, 262.

- sGom-pa rDo-rje-mgon, II, 474.
 sGom-pa Byañ-skyabs, I, 304.
 sGom-pa dMar-sgom, II, 911.
 sGom-pa sMan-gčig-pa, II, 947, 952.
 sGom-pa Tshul-khriṃs, I, 262.
 sGom-pa Zi-mdzes, II, 471.
 sGom-pa gŽuñ-čhuñ-pa, II, 988.
 sGom-pa Ye-śes-ldan, II, 716.
 sGom-pa gŽon-nu ye-śes, II, 992.
 sGom-pa Rin-čhen bla-ma, I, 264.
 sGom-pa Rin-gžon, II, 638.
 sGom-pa Šāk-rin (Šākyā rin-čhen, 'Bri-khuñ-), II, 564, 578.
 sGom-pa Sēs-tab dbañ-phyug, I, 311-2.
 sGom-ma rNal-'byor-ma, I, 138.
 sGom-tshul, II, 471, 475, 479, 706.
 sGom-tsho (of Grab), II, 862.
 sGom-tsho (of rGya), II, 862.
 sGom-tsho (of Bya-ma-luñ), 862. sGom-tsho (of kLags), II, 862.
 sGom Zig-po, II, 481.
 sGom-šu, I, 132.
 sGom-bsam, II, 619.
 sGyi-tshañ Zig-po, 944-5.
 sGyu-sbyains dbañ-sci, I, 269.
 sGyer-sgom čheñ-po, II, 864.
 sGra-gčan-zin, I, 12, 16, 344.
 sGra gčan-zin bzañ-po, I, 371.
 sGra- gčan' gsañ-ba'i rdo-rje, I, 242.
 sGra-tshad Rin-čhen rnam-rgyal I, vi.
 sGra-tshad-pa (Rin-čhen rnam-rgyal), I,
 sGra-tshad-pa Rin-čhen rgyal-mtshan (Rin-rgyal), II, 785, 838.
 sGrig-ston Sañis-rgyas, II, 999.
 sGrin mkhān-po Chos-ston, II, 654.
 sGrub-pa Zig-po, II, 688.
 sGre-pa, I, 273, 318; II, 458-9.
 sGre-mo , I, 126.
 sGro, II, 900-5.
 sGro Ārya Byañ-tshul, I, 262.
 sGro- čhuñ-ba, II, 923.
 sGro Čhos-brtson, II, 901.
 sGro-ston, I, 113; II, 767.
 sGro-ston gNam-la brtsegs, II, 755, 766-7.
 sGro-ston 'Phan-rgyal, II, 501.

- sGro Dar-sen, I, 128.
 sGro-ne, II, 918.
 sGro-phug-pa, I, 122, 126; II, 706. (Lha-rje čhen-pa sGro-phug-pa).
 sGro-sbug-pa, I, 124, 126-8, 130, 149, 156, 171.
 sGö-mon-čan-pa, II, 692.
 sGro-lag-pa, I, 269.
 sGro-ni-ma-ba, II, 705.
 sGron-ne, II, 435.
 sGrod-lun-pa, II, 720.
 sGro-lsgom mDo-čhe-i. II, 409.
 sGro-lma, I, 88.
 sGro-lma-pa, I, 160.
 sGro-lma-bum, II, 521.
 sGro-lma-tsho, II, 522.
 sGro'i sTag-mgo-ba, I, 269.
 brGya-byin, I, 4.
 brGya-byin sdor-po, I, 103.
 Na-ru 'od-de, I, 135.
 Na-len-nu, I, 4.
 Nag-gi dbañ-phyug, I, 384; II, 763, 795, 869, 985, 1051.
 Nag-gi dbañ-phyug grags-pa, I, 206, 227; II, 763. See Pham-thin-pa.
 Na g-dbañ-grags, II, 801.
 Nag-dbañ grags-pa dpal-bzañ-po, II, 647.
 Nag-dbañ-ba, II, 807.
 Nañ-phu-ba, II, 6c4-5.
 Nañ-tshañ-pa, I, 292.
 Nañ-tshul, I, 45.
 Nan-spoñ, I, 13.
 Nan Yon-tan-mčhog, I, 108.
 Nan-lam rGyal-mčhog-dbyañ, I, 104. Nan-lam rGyal-ba mčhog-dbyañs, II, 805.
 Nan-lam Byañ čhub rgyal-mtshan, I, 173.
 Nab-thuñ Byañ-čhub rgyal-mtshan, I, 109.
 Nab-mi, I, 364; II, 432.
 Nab-mi Byañ-čhub rgyal-mtshan, I, 364.
 Nam-rdzoiñ, II, 446, 449, 450.
 Nam-rdzoiñ ston-pa, II, 435, 437, 449
 Nam rđzoiñ ras-pa, II, 435.
 Nam-śod-pa, II, 573-4.
 Nams-śod rGya-ras, II, 943.
 Nams-śod Rin-po-čhe. II, 895.
 Nar-ton, II, 432.

- Nar-dbañ, I, 329.
 Nar Yon-tan-grags, I, 343.
 Nu, I, 188.
 Nu rDo-rje-rgyan, I, 187, 189.
 Nu-ston Dad-pa brtson'-grus, I, 189.
 Nu-gčer-bu, I, 187.
 Nur-ston bSod-nams rgyal-mtshan, I, 93.
 Nur-pa čhen-po, I, 93.
 Nur-pa gYun-še, I, 292.
 Nur-pa Šes-rab rgyal-mtshan, I, 93.
 Nur-smrig-pa, II, 1009.
 Nur-luñs-pa, II, 678.
 Nes'-gro, I, 13, 14.
 Nes'-phel, I, 15.
 No-nag, II, 488.
 No-pa Dar-še, II, 783.
 Nog Šes-rab bla-ma, I, 156.
 Nom-pa, II, 513.
 Nom-pa Bya-bral-pa, II, 512-3, 515.
 Nor-rje, I, 186; II, 768.
 Nor-rje Kun-dga'-od, I, 361, 365; II, 408.
 Nor-rje sGom-pa, II, 911.
 Nor-rje ras-pa, II, 603, (Bal-bu goñ-pa).
 dNal-čhu-pa, I, 232.
 dNul-mo rGyal-le-lčam, I, 181.
 dNos.grub, II, 941, 996-7, 1006.
 dNos Chos-še, II, 727.
 mNa'-bdag Čhos-sen'-od (Čhos-sen), II, 1088-9.
 mNa'-bdag-dpal, II, 1059.
 mNa'-nag gTsug-tor dbañ-phyug, I, 125.
 mNa'-ris sKyi-ston, I, 397; II, 706, 1009.
 mNa'-ris dgra -bčom, I, 81; II, 727.
 mNa'-ris Čhan-čhuñ-pa, II, 860.
 mNa'-ris 'Jam-dbyañs, m-dbyañs, II, 1009.
 mNa'-ris-pa, I, 198; II, 465, 481, 643, 863-4.
 mNa'-ris-pa rDo-rje-dpal, II, 1046.
 mNa'-ris-pa Žan-sgom, II, 706.
 mNa'-ris Par-pu-ba, II, 862.
 mNa'-ris rab-'byams-pa Šer-rgya-ba, ii, 830, 835.
 mNa'-gsal-ldan, I, 314.
 mNoñ-gra-ba Rin-čhen rtse-mo, II, 785.
 mNon-pa-ba, II, 518.

- mNōn śes-čan, I, 360-1.
 rNa-len-gyi tgyal-po, I, 13.
 rNan, I, 95.
 rNan-čhuiṇ ston-pa, I, 96.
 rNul-ston Rin-dbañ, II, 733.
 rNo-thog-pa, I, 154. rNo-thog-pa Čhos-kyi bzañ-po, I, 346.
 rNog, I, 76, 220, 262, 271, 324, 350, 356; II, 403-7, 412-13, 430-1, 433, 442,
 473, 813, 1086.
 rNog Kun-dga' rdo-rje, II, 409.
 rNog skya-bo, I, 326.
 rNog Ge-ser-ba, I, 354, 364; II, 928. See rNog dbUs-pa Ge-ser.
 rNog Čhos-kyi rdo-rje (Čhos-rdor), I, 356; II, 403-4, 407.
 rNog Čhos-dbañ, I, 291.
 rNog Jo-sras, II, 936.
 rNog Jo-sras Ra-mo, I, 333.
 rNog Ni-ma sen-ge, I, 365.
 rNog-ston, II, 754.
 rNog Dad-pa-čan, II, 406.
 rNog mDö-sde, I, 376, 396; II, 404, 406-8, 414, 706, 712.
 rNog rDo-rje sen-ge, I, 194.
 rNog-pa, II, 667.
 rNog Byañ-čhub-dpal, II, 809.
 rNog Byañ-čhub 'byuñ-gnas, I, 74, 77, 259; II, 844.
 rNog bLo-l丹 śes-rab (rNog Lo-čhen-po), I, 72-3, 75, 325; II, 698.
 rNog dbUs-pa Ge-ser, I, 364. See rNog Ge-ser-ba.
 rNog Mun-ne, I, 366; II, 556.
 rNog-btsun dkar-mo, I, 81; II, 1043-4.
 rNog gZuñ-po, II, 403, 1009.
 rNog Ye-śes, I, 365.
 rNog Legs-pa'i śes-rab, I, 93, 258, 262, 324, 326, 353; II, 474. rNog Legs-śes,
 I, 233.
 rNog lo-tsā-ba, I, iv, 273, 293, 328ff, 339, 341, 348, 379; II, 405, 474. See
 rNog bLo-l丹 śes-rab.
 rNog Señ-ge-kha-pa, II, 563, 565, 603.
 rNog Āryadeva, I, 365.
 sNags-skyes Lhan-čig skyes-pa'i sgron-me, II, 435.
 sNon-po Yon-rdor-ba, II, 699.
 sNor-mo (Lha-btsun-), I, 366, 376.
 sNon-lam-pa (Gra-phu-ba skyes-mčhog-), II, 694.
 brNog brTson-sen, I, 235.
 Čañ-ne, I, 123.
 Čug, II, 914.

- Čuṇ-ston rgyan-ne, II, 439. (gNal-smad-pa-).
 Čog-gru Tiṇ-'dzin bzaṇ-po, II, 838.
 Čog-gru lo-tsā-ba Mya-nān-med-pa'i dpal, II, 1055.
 Čog-ro Čhos-kyi rgyal-mtshan (Čog-ro Čhos-rgyal), I, 383-4, 386ff; II, 408.
 Čog-ro kLu'i rgyal-mtshan, I, 345.
 Čog-ro Zaṇs-dkar mdzod-khur, I, 167; II, 1000.
 gČan 'Od-sruṇis mgon-po, II, 1042.
 gČuṇ ('Bri khuṇ-pa), II, 964.
 gČuṇ bču-gṇis-pa, II, 580.
 gČuṇ-po, II, 677.
 gČuṇ-po bLo-gros-dpal, I, 94.
 gČuṇ Bya-bral-pa, II, 632, 643.
 gČuṇ Rin-po-čhe (rDo-rje grags-pa), II, 577-9, 601, 609.
 gČen-po dGe-sloṇ-pa, II, 1088.
 gČer-ba Waṇ-thun, I, 129.
 gČod-pa, II, 513-4.
 bČad-po Lha-sgom, II, 462.
 bČu-gṇis Rin-po-čhe, II, 584.
 bČu-gṇis-pa (Rin-chen rdo-rje), II, 579, 580, 586.
 bČu-gṇis gsar-ma-ba (Grags-pa śes-rab, Grags-se-ba), II, 584.
 bČom-ldan Ral-gri, I, 345.
 bČom-ral (lČom-ldan Rig-ral, Rig-pai' ral-gri, Rig-ral), I, 337; II, 974.
 lČags-'bar, II, 946.
 lČags-žiṇ-pa, II, 271.
 lČags-ri Goṇ-kha-pa, II, 453.
 lČags-ri-pa, II, 952.
 lČaṇ-maṇi-phu-ba, II, 486.
 lČaṇ-ra-ba, I, 348; II, 1009.
 lČaṇ-ra-ba lDum-ston, II, 471.
 lČaṇ-ri-ba, I, 90.
 lČak-pe ba, II, 727.
 lČam-me, II, 413, 435.
 lČe, II, 759, 760, 766, 905-9, 944.
 lČe bKra-sīs, I, 359.
 lČe-sgom, II, 711.
 lČe-sgom nag-po, I, 193-4, 199.
 lČe-sgom Śes-rab rdo-rje, II, 1025.
 lČe Candrakirti, II, 907, 909, 910.
 lČe ḥje-btsun bSod-nams-dpal, I, 397.
 lČe-ston, I, 171; II, 998.
 lČe-ston mGon-po, II, 677.
 lČe-ston rGya-nag, I, 125.

- lČe-stōn Jo-gzuṇs, I, 128.
 lČe-ston mDo-señ, II, 866. lČe-ston mDo-sde señ-ge, I, 397.
 lČe-ston Sañs-rgyas, II, 677.
 lČe Dal (— Dwal)-sgañ-pa, I, 72; II, 906-7.
 lČe 'Dul-'dzin, I, 80.
 lČe-pa, II, 759, 906.
 lČe bLo-ldan señ-ge, I, 397; II, 866.
 lČe dBañ-phyug rdo-rje, I, 397.
 lČe-mo dPal-sgom, II, 911.
 lČe-btsun Señ-ge dbañ-phyug, I, 192-4.
 lČe-žar, I, 353.
 lČe Šākya-mchog, I, 110.
 lČog-ro sMyon-pa, II, 688, 912.
 Cha-ba, II, 471.
 Čhag, II, 1058.
 Čhag Khri-mchog, I, 233, 259, 262, 322.
 Čhag dGra-bčom-pa, I, 94; II, 608, 709, 1054, 1057.
 Čhag Čhos-rje-dpal, I, 366; II, 837, 1056-7. Čhag Čhos-dpal, II, 1060. See
 Čhag lo-tsā-ba.
 Čhag Ni-ma, I, 82.
 Čhag Ni-ma-dpal, II, 1059.
 Čhag Brag-dmar-pa, II, 900.
 Čhag mal-pa, I, 292.
 Čhag lo-tsā
 Čhag Lo-tsā-ba (Čhos-rje-dpal), I, 94, 379, 389; II, 417, 699, 727, 757, 765,
 1047-8, 1056.
 Čhag Señ-ge-grags, II, 474.
 Čhags-ston Nam-mkha', I, 111.
 Čhañ-ma sñon-po, I, 329,
 Čhañ-ra Šes-rab señ-ge, II, 855.
 Čhu-goñ dPal-le, II, 403.
 Čhu-sgom, II, 538, 911.
 Čhu-sgom-ma bSam-gtan-rgyan, II, 530.
 Čhu-čhal Mon-gras, II, 680.
 Čhu-bo'i rgyun, II, 847.
 Čhu-mig-pa, I, 195, 329; II, 608, 728, 749.
 Čhu-mig Riñ-mo-ba rGya Grags-bsod, II, 928.
 Čhu-tsha-kha-pa Šes-rab-dpal, II, 1025.
 Čhu-bzañs-pa, II, 895, 1016-7.
 Čhu-gsol 'Od-ser bzañ-po, II, 511.
 Čhud-kha-pa, II, 830.
 Čhe-btsan-skyes, I, 104-5.

- Che-sa Sañś-rgyas rgyal-mtshan, II, 595, 1084.
 Ched-čher Bag-ye sgom-pa, I, 285.
 Chen-po Yon rin-pa, II, 592.
 Čhes-ston bSod-nams rgyal-mtshan, II, 416.
 Čhos-kyi ka-ba, II, 1087.
 Čhos-kyi khu-'gyur gsal-ba'i mčhog, I, 173.
 Čhos-kyi grags-pa (Niñ-phug-pa), II, 1008.
 Čhos-kyi grags-pa (gSer-gliñ-pa), I, 244; II, 724, 800, 803, 861.
 Čhos-kyi grags-pa Ye-śes dpal-bzañ-po, II, 831.
 Čhos-kyi dge, II, 939.
 Čhos-kyi rgya-mtsho, II, 696.
 Čhos-kyi rgyal-po, II, 610, 647.
 Čhos-kyi-rgyal mtshan, I, 166, 214-5, 276; II, 11.
 Čhos-kyi rgyal-mtshan (Gu-śri), II, 509.
 Čhos-kyi mčhog, I, 346.
 Čhos-kyi sde, I, 15.
 Čhos-kyi pad-ma, I, 297.
 Čhos-kyi dpal-pa, II, 794.
 Čhos-kyi byañ-čhub, II, 435.
 Čhos-kyi blo-gros, II, 417. (Mar-pa-).
 Čhos-kyi dbañ-phyug, I, 383.
 Čhos-kyi brtson'-grus, I, 80.
 Čhos-kyi bzañ-po, I, 160; II, 706.
 Čhos-kyi 'od-zer, II, 520.
 Čhos-kyi ye-śes (rDza-dgon Kun-spañ-), II, 544.
 Čhos-kyi bśes-gñen, I, 166.
 Čhos-kyi scñ-ge (Čhos-scñ-ba), I, 154-6, 346.
 Čhos-kyi lha, II, 949, 955.
 Čhos-sku 'od-zer (bDag-med rdo-rje, Chos-kyi 'od-zer), I, 335, 345, 365, 374,
 397; II, 407, 422, 756, 770-2.
 Čhos-skyabs, I, 97, 324-5; II, 629, 917.
 Čhos-skyabs bzañ-po, I, 321; II, 1076.
 Čhos-skyid, II, 917.
 Čhos-skyoñ mgon-po, I, 40.
 Čhos-skyobs, I, 346.
 Čhos-'khor sgāñ-pa, II, 830, 834-5.
 Čhos-grags (of gSos-khañ), I, 344, 346; II, 833, 868.
 Čhos-grags-dpal, II, 534.
 Čhos-grags dpal-bzañ-po, II, 777.
 Čhos-grags ye-śes, II, 551. (Zwa-dmar čod-pañ-'dzin-pa-).
 Čhos-grags rin-čhen-dpal, I, 80.
 Čhos-grub-pa, I, 1073.

- Čhos-rgyal, I, 356, 383; II, 520, 744.
 Čhos-rgyal dpal-bzañ (Bya-), II, 1088-9.
 Čhos-rgyal-ba, I, 321; II, 965.
 Čhos-rgyal bzañ-po, I, 321.
 Čhos-rgyal bzañ-po dbu-nag-pa, I, 321.
 Čhos-sgo-ba Čhos-kyi rgya-mtsho, II, 991.
 Čhos-sgo-ba Čhos-kyi rgyal-mtshan, II, 105.
 Čhos-sgo-ba Čhos-dpal śes-rab, II, 451, 589, 590, 592, 751, 1007.
 Čhos-sgo-ba rDo-rje ye-śes, II, 609.
 Čhos-sgo-ba Tshul-khrims bzañ-po, II, 588.
 Čhos-sgro-ba, II, 931.
 Čhos-sgro ras-pa, II, 988.
 Čhos-sgron, II, 916.
 Čhos-lčam, II, 632.
 Čhos-mčhog, I, 298. Čhos-mčhog-pa, I, 98.
 Čhos-rje-dpal, II, 1060.
 Čhos-rje-ba, I, 321.
 Čhos-rje Bu-ston, I, 374.
 Čhos-rje bla-ma, I, 153; II, 636.
 Čhos-ston, II, 1020.
 Čhos-mthoñ, II, 688.
 Čhos-rdor, II, 410-1, 893, 895.
 Čhos-ldan, II, 604.
 Čhos-ldan-'bum, II, 1041.
 Čhos-sdiñs-pa, II, 696, 727.
 Čhos-dpal mgon-po, I, 345; II, 996.
 Čhos-dpal rgyal-ba, I, 321.
 Čhos-dpal rgyal-mtshan, I, 201, 330.
 Čhos-dpal-pa, I, 94; II, 532, 1072.
 Čhos-dpal ye-śes ('Ger-nag rTogs-ldan-), II, 509, 516, 546ff.
 Čhos-dpal śes-rab, II, 587.
 Čhos-phug-pa gŽon-nu 'blo-gros, I, 320.
 Čhos-'phags, I, 166.
 Čhos-'phel, I, 381.
 Čhos-byañ, II, 520.
 Čhos-bla, II, 983.
 Čhos-blo, II, 520.
 Čhos-dbañ (Čhos-kyi dbañ-phyug), I, 309; (Rin-po-čhe-), II, 468
 Čhos-dbañ (Guru-), II, 445, 542.
 Čhos-dbañ Nam-bza' 'phred-gsol, I, 80.
 Čhos-dbyiñs-pa (rDo-rje bkra-śis), II, 693, 722-3.
 Čhos-lbyiñs-dbañ-phyug, II, 722.

- Čhos-'bar, II, 1053.
 Čhos-'byuñ ži-ba, II, 764, 800.
 Čhos-'byuñ rin-čhen, II, 748.
 Čhos-sbas, II, 801.
 Čhos-sbyin-ma, I, 33.
 Čhos-smön-lam, II, 654.
 Čhos-bzañ, II, 545-6-7.
 Čhos-bzañ ſi-ma, II, 781.
 Čhos-bžad, I, 166.
 Čhos-bži-gsar-ma-pa, II, 1041.
 Čhos-yags, II, 629.
 Čhos-gyuñ, II, 461; rNal-'byor Čhos-gyuñ, II, 468.
 Čhos-rab, I, 379.
 Čhos-rin, I, 189.
 Čhos-la dga'-ba, I, 364; II, 408.
 Čhos-legs, I, 93.
 Čhos-señ-pa, II, 779.
 Čhos-bsam'-od(mKhar-čhu-ba-), II, 657.
 mČhims, II, 791.
 mČhims Nam-mkha'-grags, I, 283; II, 727.
 mČhims brTson-rgyal, I, 345.
 mČhuñ Ye-ſes 'byuñ-gnas, II, 857.
 mČhe-ba'i sde, I, 67.
 mČhen Tshul-khrims bla-ma, I, 78.
 mČhe'u/Dar-re, II, 409.
 mČhog-ldan (lo-tsā-ba-), I, 345, 374, 385; II, 785-6, 1046.
 mČhog-dbyañs, II, 822.
 'Chad-mo Nam-mkha', I, 209.
 'Chan-bu rGya-ras, II, 563, 566.
 'Chad-kha-pa, II, 614.
 'Chad-khañ Lha bLo-gros'-od, I, 308.
 'Char-rgyal, I, 45-7.
 'Char-bu rgya-ras, II, 952.
 'Chal-čhuñ, I, 156.
 'Chims, II, 406.
 'Chims Čhen-mo, I, 336,
 'Chims Čhos-señ, II, 1052.
 'Chims rDo-rje spre-čhuñ, I, 94.
 'Chims Nam-mkha'-grags, I, 81; II, 1024.
 'Chud-pa, II, 882-3, 904-5, 910, 945.
 'Chus-pa gañ-po, II, 904.
 'Chud-pa Jo-bsod, I, 319.

- 'Chud-pa Dar-brtson, II, 871, 875-6, 879, 881, 904-5-6, 943.
 'Chud-pa brTson-señ (brTson-'grus señ-ge), II, 871, 883, 905-6, 952.
 Ja-mthoñ, II, 405.
 Ja-pa grags-pa, I, 66.
 Jam-gsar, II, 678.
 Ju-tse btsan-po, I, xix, xx, 52.
 Je-bo Yon-tan rgya-mtsho, I, 159.
 Jo-bkra, I, 166.
 Jo-dga', I, 38.
 Judge, II, 747.
 Jo-mgon, I, 110.
 Jo-rgyal, II, 744.
 Jo-stan (Tsha-roñ-), I, 273. Jo-stan, II, 744.
 Jo-stan Nag-po, I, 313.
 Jo-stan Nag-po Dar-tshul, I, 79.
 Jo-ston, II, 462. Jo-ston Dar-brtson, II, 532.
 Jo-ston dBai-phyug-grags, I, 232.
 Jo-brtan, I, 166.
 Jo-dar, II, 941.
 Jo-bde, I, 365; II, 413.
 Jo-rdor, II, 435.
 Jo-nañ-pa (Kun-mkhycn-), I, 309; II, 885, 996.
 Jo-nañ lo-tsā-ba, I, 350.
 Jo-nam, I, 141, 329.
 Jo-pad, II, 956-7, 1010.
 Jo-bo 'Khon-par-skyes, I, 210.
 Jo-bo rNal-'byor, I, 38, 276; II, 945.
 Jo-bo Bye'u-čhuñ-pa, II, 936.
 Jo-bo 'Tshar-pa snu-pa, I, 365.
 Jo-bo-legs, I, 265.
 Jo-bo Sākya bkra-śis, I, 38.
 Jo-bo Sākya-mgon, I, 38.
 Jo-bo Se-btsun, I, 93, 251.
 Jo-bo Lha, II, 727.
 Jo-bo Lha mGon-po-dpal, I, 366.
 Jo-bo Lha-čhen-po (of Bya-sa), II, 930, 936.
 Jo-bo Lha-btsun, II, 715.
 Jo-'bag, I, 38, 278.
 Jo-'bar, I, 194-5.
 Jo-'bum, II, 768, 960.
 Jo-mo sGre-mo, I, 171; II, 409, 439.
 Jo-mo Dar-ma, II, 920.

- Jo-mo-nañ-pa, I, 349.
 Jo-mo-ba, I, 177.
 Jo-mo Byañ-čhub, II, 984.
 Jo-mo Myañ-mo, I, 128.
 Jo-mo Zer-mo, I, 171.
 Jo-mo bSam-me, II, 994.
 Jo-bstun, I, 278.
 Jo-btsun Khyuñ, I, 379.
 Jo-btsun sGom-nag, I, 237
 Jo-btsun rTag-pa, I, 366.
 Jo-btsun rDo-rje grags-pa, I, 123, 127.
 Jo-btsun rDo-rje-bar, I, 110, 122.
 Jo-btsun Me-bar, II, 859.
 Jo-rtse, I, 110.
 Jo-rtsegs, I, 166.
 Jo-zi-gza' bKra-sis-mtsho, II, 621.
 Jo-bzañ, I, 166.
 Jo'-od, II, 413.
 Jo-rin'khor-lo, II, 406.
 Jo-sák, II, 413.
 Jo-śo-re, I, 176.
 Jo-sras, I, 144, 196, 273; II, 442.
 Jo-sras Koñ-po, I, 273.
 Jo-sras skyabs, II, 929.
 Jo-sras 'Jam-dpal, I, 186.
 Jo-sras Nam-mkha', I, 386; II, 936.
 Jo-sras Ni-ma, II, 1066.
 Jo-sras 'Brog-po, II, 942.
 Jo-sras-ma rGya-ma, I, 133.
 Jo-sras ma rGya-ma hor, I, 133.
 Jo-sras-ma Śākyā lcam-mo, I, 122.
 Jo-sras-ma mNa'-mo gtsug-tor-lcam, I, 122.
 Jo-sras 'Od-zer, I, 166.
 Jo-sras Yañ-dag, I, 396.
 Jo-sras gYu-ru, II, 932-3, 935.
 Jo-sras Ra-pe, I, 166.
 Jo-sras bSod-nams-dpal, I, 197.
 Jo-sras Lhas-spuñs, I, 166.
 Jo-sras A-señ, II, 444.
 Jo-sruñs, II, 677.
 Jo-bsam, II, 688.
 Jo-bsod, I, 141-3; II, 413, 445.

- Jog-po, II, 732.
 Jon-ji, II, 641.
 Jon-ji bSod-nams rin-chen, II, 642.
 Jag-chen Byams-pa-dpal, II, 749.
 Jag-pa rGyal-mtshan-'bum, II, 748.
 Jan-pa sTon-skyabs, I, 333, 335; II, 1029.
 Jan-pa gZon-byañ, I, 233, 345.
 Jan Bras-stag-pa, II, 556.
 Jam-rgyal, I, 396.
 Jam-sgeg, II, 779.
 Jam-shon-pa, II, 1083.
 Jam-nag, II, 518.
 Jam-pa'i rdo-rje, I, 372.
 Jam-pa'i dbyañs Čhos-mgon-pa, II, 535.
 Jam-pa'i dbyañs Don-yod rgyal-mtshan, II, 786.
 Jam-pa'i dbyañs Śākyā rgyal-mtshan, II, 1083.
 Jam-pa'i dbyañs bSam-grub rdo-rje, I, 202.
 Jam-dpal-skyid, II, 638.
 Jam-dpal grags-pa'i bses-gñen, I, 372.
 Jam-dpal rgyal-mtshan, II, 1024.
 Jam dpal ye-śes, I, 92.
 Jam-dpal bses-gñen, I, 168, 369; II, 436.
 Jam-dpal seiñ-ge, I, 329; II, 643.
 Jam-dpon seiñ-ge, II, 642.
 Jam-dbyañs (bTsun-pa), I, 337-8.
 Jam-dbyañs (sgrub-pa-po), II, 970.
 Jam-dbyañs grags-pa 'byuñ-gnas, II, 1083-4.
 Jam-dbyañs Kun-dga' seiñ-ge, II, 671.
 Jam-dbyañs skyi-ston, II, 785.
 Jam-dbyañs Gu-śri, II, 501.
 Jam-dbyañs mgon-po, II, 676.
 Jam-dbyañs Čhos-kyi mgon-po-ba, II, 781. (Čhos-mgon-po), II, 782.
 Jam-dbyañs Čhos-kyi rdo-rje, II, 541.
 Jam-dbyañs Čhos-mgon-pa, II, 536.
 Jam-dbyañs sTon-gžon, I, 346.
 Jam-dbyañs Thugs-rje śes-rab, II, 1024.
 Jam-dbyañs Don-grub-dpal, II, 1072.
 Jam-dbyañs Don-grub 'od-zer, II, 580, 810.
 Jam-dbyañs Don-yod-pa, II, 634.
 Jam-dbyañs Don-yod rgyal-mtshan, II, 1045.
 Jam-dbyañs-pa, I, 267; (taChims 'jam-dpal-dbyañs, or 'jam-dbyañs gsar-ma),
 II, 775.

- 'Jam-dbyaṇs bLo-gros sen-ge, II, 517.
 'Jam-dbyaṇs bLo-gros rgyal-mtshan (sMan.čhu-kha-pa), II, 782.
 'Jam dbyaṇs ral-gri (pan-čhen), II, 1043.
 'Jam-dbyaṇs Rin-čhen-rgyal-mtshan, II, 633.
 'Jam dbyaṇs Rin-čhen bzaṇ-po, II, 860.
 'Jam-dbyaṇs Rin-čhen sen-ge, I, 309.
 'Jam-dbyaṇs Rin-rgyal-ba, II, 536, 717, 781, 792.
 'Jam-dbyaṇs Sākya gžon-nu, I, 100, 329. 'Jam-dbyaṇs Šāk-ǵzon, II, 524.
 'Jam-dbyaṇs Sa-skyā-pa, I, 346.
 'Jam-dbyaṇs gsar-ma, I, 335; II, 727, 756.
 'Jam-dbyaṇs bSam-grub rdo-rje, I, 149, 151, 153.
 'Jam rin, II, 542.
 'Jam-seṇ, I, 329.
 'Jam-gsar, I, 335; II, 770, 771, 1052, (Čhos-rje-).
 'Jam-gsar Šes-rab 'od-zer, II, 769.
 'Ji-da-rmal, I, 37.
 'Ji-ri-pa, II, 972.
 'Jig-rtēn-grags, II, 931.
 'Jig-rtēn mgon-po, I, 306; II, 565. (Chos-rje-), II, 563, 604-5, 607.
 'Jigs-med gliṇ-pa, I, 105.
 'Jigs-byed śin-rta, I, 13.
 'Jigs-med 'byun-gnas sbas-pa, I, 32.
 'Jin-pa dGye-luṇ-pa, I, 272.
 'Jims-čhen-pa, II, 1025.
 'Ju-ga gaṇs-pa, II, 601.
 rje Khams-pa rDor-rgyal, I, 188.
 rje Khri-pa, II, 913.
 rje 'Khon-bubs, I, 167.
 rje-thog-btsan, I, 37.
 rje Dags-po Rin-po-čhe, II, 463.
 rje-mo, II, 916.
 rje-mo bkra-śis, II, 901.
 rje-btsun, II, 750.
 rje'u-ma, II, 919.
 lJaṇ, II, 905, 944.
 lJaṇ bka'-gdams-pa, II, 910.
 lJaṇ-tsha Lha-dbon, I, 105.
 lJaṇ-čhuṇ-ba, II, 910.
 Na-ga-mo-ba, I, 292.
 Na-dbon, II, 780.
 Na-dbon Kun-dga', I, 340. Na-dbon-po Kun-dga'-pa, II, 1017.
 Na-dbon-po, I, 345.

- Ña-dbon Kun-dga'-dpal, II, 777.
 Ñag-mo-ba, I, 227-8.
 Ñag-re se-bo, II, 563, 565 (grub-thob-).
 Ñan Ñi-ma 'od-zer, II, 542.
 Ñan-bran-pa Čhos-kyi ye-śes, I, 332.
 Ñan-čhen-pa, II, 1016-7.
 Ñan-pa (dGe.bses-), II, 759.
 Ñan Lha-sdiñs-pa, I, 276.
 Ñi-khri, II, 907-8.
 Ñi-khri-'bum, I, 128; II, 907.
 Ñi-thog-pa, II, 747.
 Ñi-po, I, 126, 128.
 Ñi-phug-pa, I, 314.
 Ñi-'bum, I, 194.
 Ñi-ma, II, 727.
 Ñi-ma guñ-pa, I, 23; II, 1051. (dgra-bčom-).
 Ñi-ma mgon, II, 692.
 Ñi-ma rgyal-mtshan, I, 94, 102, 283; II, 688, 758, 1073.
 Ñi-ma 'dul-'dzin, I, 284.
 Ñi-ma-dpal, II, 764.
 Ñi-ma dpal ye-śes, II, 800.
 Ñi-ma spral-nag, II, 727.
 Ñi-ma-ba, II, 1060.
 Ñi-ma byañ-čhub, II, 601, 908-9.
 Ñi-ma sbas pa, I, 346; II, 869, 1050.
 Ñi-ma señ-ge, II, 671.
 Ñi-ma'i sñiñ-po, II, 730.
 Ñi-ma'i dbai-po'i 'od-zer, I, 366.
 Ñi-ma'i 'od-kyi señ-ge, I, 158.
 Ñi-ma'i sñiñ-rta, I, 1045, .
 Ñi-'od señ-ge, I, 108.
 Ñi-zla-'bar, II, 847.
 Ñi-sar bkra-sis, I, ii; II, 1090.
 Ñi-señ, I, 166.
 Ñin-phug-pa, II, 1008, 1011, 1024.
 Ñe-ston, I, 125.
 Ñe-ston Čhos-kyi señ-ge, I, 149.
 Ñe-ne, I, 128.
 Ñe-gnas Rin-chen-grags, II, 439.
 Ñe-gnas gSal-byañ, II, 518.
 Ñe-gnas Lho-pa, II, 1023.
 Ñe-'bum, II, 893.

- Ŋe-mal-pa, I, 271.
 Ŋe-mdzes, I, 4, 12.
 Ŋe-za, I, 15.
 Ŋeg-po Čhos-ldan, II, 797.
 gNa-ma-pa, I, 226.
 gNa'-čhuñ, I, 95.
 gNa'-ne, I, 95.
 gNags, I, 277.
 gNags Grags-tshul, I, 347.
 gNags dGe-ba-'bar, I, 176.
 gNags-sgom, II, 656.
 gNags gČer-phu-ba (rTa-śoh ras-pa), II, 439.
 gNags-čhuñ lo-tsā-ba, I, 318.
 gNags-ston rNal-'byor-'bum, II, 971.
 gNags-nag, II, 462.
 gNags-dmar-po, II, 462.
 gNags gYun-ston Khrōrgyal, II, 427, 429.
 gNags Lo-tsā-ba, I, 318; II, 872, 911.
 gNags-bśad Ses-rab rgyal-mtshan, II, 911.
 gNags Jñāna, I, 170.
 gNags Jñānakumāra, I, 104, 108, 167.
 gNan, I, 155, 271, 274; II, 765, 862.
 gNan-čhuñ-ras-pa, II, 453.
 gNan-ston, II, 999.
 gNan-ston Tshul-'bar, I, 355.
 gNan-ston Ri-rtse-ba, I, 364.
 gNan-thog Jo-'bum, I, 387.
 gNan-thog Nam-ye, II, 632.
 gNan Dar-ma sen-ge, I, 355.
 gNan rDo-rje sen-ge (lDum-ra-sgan-pa-), I, 388; II, 408.
 gNan-sde-gsum, I, 113.
 gNan Dharma-grags, II, 857.
 gNan-nag dBañ-grags, I, 110.
 gNan sNa-me-ba, I, 266.
 gNan-po ('Byuñ-gnas ye-ses), II, 884.
 gNan dPal-dbyains, I, 104.
 gNan Tshem-bu-pa Dar-ma 'od-zer, II, 1043-4.
 gNan-ras, I, 189; II, 489, 517, 568. gNan-ras dGe-'dun-'bum, II, 490, 568.
 gNan-lo, I, 293, 325, 328; II, 407, 763. gNan lo-tsā-ba, I, 71, 73, 232, 372; II, 533, 760, 766, 838.
 gNan Lha-kharí-sgañ pa, II, 483.

- gÑal-ston, II, 464, 917.
 gÑal-ston-grags, I, 156.
 gÑal-ston dGa'-čhuñ-'bar, II, 875.
 gÑal Dar-ma gzi-brjid (Goñ-gad-pa-), II, 654.
 gÑal rDo.rje-'od (Gra-phyi-ba-), II, 439.
 gÑal-sde, II, 466.
 gÑal-pa, I, 75.
 gÑal-pa Gro, II, 768.
 gÑal-pa 'Gar Čhos-kyi rdo-rje, I, 364.
 gÑal-pa rNog Čhuñ-ma-čan, II, 406.
 gÑal-pa Jo-sras, II, 481.
 gÑal-pa Ni-ma šes-rab, I, 354-5.
 gÑal-pa Dad-pa bzañ-po, I, 329.
 gÑal-pa Dar-ma 'od-zer, I, 81.
 gÑal-pa 'Dul-'dzin, II, 597.
 gÑal-pa Byañ-čhub-'bum, II, 467.
 gÑal-pa Me, I, 314. gÑal-pa Žig-po, I, 331.
 gÑal-pa Yon-tan señ-ge, I, 333.
 gÑal-pa Ra-ston, I, 292.
 gÑal-pa Ri-lu, I, 329.
 gÑal-pa lo-tsā, II, 727.
 gÑal-pa gSuñ-bčad, II, 446, 449. gÑal-pa gSuñ-bčad-pa Ni-ma señ-ge, II, 450.
 gÑal-pa Hrul-po, II, 797.
 gÑal-byuñ-ba, I, 293.
 gÑal-žig, I, 329, 335, 341; II, 769, 783. See gÑal-pa Žig-po.
 gÑal Zañs-po-čhe-pa, II, 1070.
 gÑis-mčhad-pa (Grags-pa rin-čhen), II, 582.
 gÑis-pa gÑal-žig (rGyal-ba Ri-khrod señ-ge), II, 608.
 gÑegs Ri-pa, I, 376.
 gÑen, I, 279.
 gÑen-sa-phug-pa, I, 237.
 gÑis, I, 186, 270; II, 598, 610, 608, 900.
 gÑos Grags-pa-dpal, I, 373.
 gÑos rGyal-ba Lha-nañ-pa, II, 601, 608.
 gÑos-sgom, II, 446, 448-9, 76.
 gÑos sGyi-khuñ-pa, II, 768.
 gÑos Chu-bo-ri-pa, I, 142.
 gÑos Jo-sras dPal-le, I, 333.
 gÑos-ston, I, 273.
 gÑos-ston bla-ma, I, 141.
 gÑos-ston Žig-po, II, 727.

- gÑos Dar-ma'-od, II, 796.
 gÑos rDo-rje bla-ma, I, 373.
 gÑos-nag Grags-pa-dpal, II, 601.
 gÑos dPal-le, I, 373.
 gÑos Bra-gor-pa, I, 269, 320.
 gÑos 'Byuñ-po, I, 372-3; II, 759.
 gÑos-mo-gza' sGron-ma, II, 849.
 gÑos Tshul-khriims rgyal-mtshan; I, 74.
 gÑos 'Od-ma, II, 761-2.
 gÑos lo-tsā-ba, I, 373; II, 601, 837, 906.
 mÑan-'chad-pa, II, 991.
 mÑam-lta, I, 15.
 mÑam-pa'i rdo-rje, II, 843.
 mÑam-med Grags-pa rgyal-po, II, 652.
 mÑam-med 'Dul-ba 'dzin-pa, I, 284.
 mÑam-med-pa, I, 155.
 mÑam-med Śākyā ye-ses, II, 408.
 mÑa'-ti Jo-sāk, I, 120, 122.
 sÑag-phu-pa bSod-nams dbaiñ-phyug, II, 1016. sÑag-phu-pa, II, 1072.
 sÑags, I, 46.
 sÑags-čhuñ-ba, II, 935.
 sÑags-pa rgyal-mtshan, II, 985.
 sÑan-ston Kun-dga'-dar, I, 373.
 sÑan-dpal-dbyains, I, 170.
 sNi-sgom, I, 289, 290.
 sNi-ba, I, 376.
 sNi-ba rgyal-po, II, 453.
 sNiñ-po grub-pa, II, 983.
 sÑug-rum-pa, I, 306, 323-4; II, 453, 458.
 sÑe-ston Ni-ma rdo-rje, I, 131.
 sÑe-thañ-pa, II, 585.
 sÑe-thañ-pa, bKra-sis seiñ-ge, I, 341; II, 591.
 sÑe-mdö, I, 388, II, 579, 601.
 sÑe-mdö Kun-dga' don-grub, I, 197. See sÑe-mdö-ba Kun-dga' don-grub.
 sÑe-mdö-ba, I, 156; II, 538, 963-6, 972, 978.
 sÑe-mdö-ba Kun-dga' don-grub, II, 537, 736, 962, 1050.
 sÑe-mdö-ba sMra-ba'i seiñ-ge, II, 890.
 sÑe-phu-ba, II, 894.
 sÑe-ma-pa, I, 220.
 sÑe-mia'-ba, II, 727.
 Ta (čhen-po), I, 292.

- Ta-mo, I, xix.
 Ta'i Si-tu, II, 584.
 Ta'i Si-tu Byañ-čhub rgyal-ba, II, 498.
 Ta'i Si-tu Byañ-čhub rgyal-mtshun, I, 197, 202, 217-8; II, 591, 1082.
 Ti-pu, II, 948. Ti-pu-pa, II, 437, 843, 1007 (Ti-phu, Ti-phu-pa, Te-pu-pa,
 Ti-bu-žabs, II, 437).
 Ti-śri Kun-blo, II, 792.
 Ti-śri ras-pa, II, 601.
 Ti-se-ba Dar-ma rgyal-po, II, 583.
 Tiñ'-dzin, II, 882-3.
 Tiñ'-dzin bzañ-po, II, 528, (dbou-chen dPon-po-).
 Te-luñ Se-'bar, I, 345.
 Ten-ne, II, 929, 930-1, 935-9, 945-8, 950, 952, 975, 978.
 Tog-tse-pa, II, 869.
 Tre-bo, II, 408, 517.
 Tre-bo mgon-po, I, 307, 364, 376, 388; II, 407-8, 756, 760, 768, 972.
 Tre-bo mChog-gi bla-mi (Tre-bo mChog-bla), I, 326, 376; II, 474.
 gTum-ston, I, 272, 282, 305.
 gTum-ston bLo-gros grags-pa, I, 282.
 gTer-rgyal-ba, II, 579.
 gTer-rgyal Rin-po-čhe, II, 580.
 rTa-skod, I, 22.
 rTa-sgom, II, 446.
 rTa-pa gŽou-nu bzañ-po, I, 344.
 rTa-ston Jo-yes, I, 141-3, 145-6.
 rTa-ston Jo'-bum, I, 141.
 rTa-ston dBañ-grags, I, 141.
 rTa-ston gži-brjid, I, 104, 148.
 rTa-thañ-pa, II, 664.
 rTa-thul, I, 20.
 rTa-nag bDud-rtsi, I, 149.
 rTa-nag Dharmakirti, I, 228.
 rTa-tshag-pa Ye-śes blo-bzañ bstan'pa'i mgon-po, II, 1093.
 rTa'u-sgañ-pa, II, 959.
 rTa-rog, I, 111.
 rTa-gsum Šu-bžer, I, 251.
 rTag-pa Rin-chen-grags, I, 365.
 rTe'u-ra-pa, II, 835.
 rTen-ne, II, 890 (rGyal-ba rTen-ne).
 rTogs-čhen, I, 15.
 rTogs-ldan dKon-señ, II, 727.
 rTogs-ldan Grags-lhun-pa, II, 969.

- rTogs-ldan sNo-nal-mi Ye-ses rgyal-mtshan, II, 779.
 rTogs-ldan rDol-po, II, 985.
 rTogs-ldan Na-khra-ba, II, 696.
 rTogs-ldan-pa, II, 996.
 rTogs-ldan Mi-ñag sgom-rins, II, 563.
 rTogs-ldan Šag-šań, II, 696.
 rTogs-ldan So-nag rgya-bo, II, 643.
 rTogs-ldan bSam-gtan-dpal, I, 310.
 rTogs-sde, I, 15.
 rTogs-pa, I, 15.
 lTań-ba, I, 12.
 lTań-zuń, I, 13.
 sTa-sgra lha-snań, I, 170.
 sTag, I, 127.
 sTag-dkar, I, 95.
 sTag-skye, II, 728.
 sTag-mgo-pa, II, 517.
 sTag-čhu-pa, II, 523.
 sTag-sna khri-sum-rje, I, 67.
 sTag-čhuń, I, 95.
 sTag-ston gŽon-nú-dar, II, 1007.
 sTag-ston gŽon-nu-dpal, I, 396.
 sTag-del-ba, II, 517.
 sTag-sde-ba, II, 784, 786.
 sTag-sdé-ba Seń-ge rgyal-mtshan, II, 783.
 sTag-sde-ba brTson-rgyal, II, 784.
 sTag-pa Kha-čhe, I, 376, 379.
 sTag-pa Lha-po, I, 135.
 sTag-rtse-ba, I, 339.
 sTag-tshań ras-pa, II, 720.
 sTag-tshab, I, 95. See Gra-pa mNon-ses.
 sTag-tshab-'bar, I, 284.
 sTag-ri gnań-gzigs, I, 37.
 sTag-luń Kun-spań Rin-po-čhe, II, 518.
 sTag-luń čhos-rje, II, 651.
 sTag-luń-thań-pa, II, 518, 522, 561, 563-4, (bKra-sis-dpal), 610, 613-5, 617,
 621-5, 627, 629, 642, 646, 649.
 sTag-luń-pa, II, 570-1, 574, 652, 682.
 sTag-luń Sań-s-rgyas-dbon, II, 1049.
 sTag-lo gŽon-nu brtson-'grus, I, 205.
 sTag-lo gŽon-tshul, I, 72.
 sTag-lo Zla-sgron, II, 470.

- sTag-śam-čan, I, 180.
 sTan-gčig-pa gŽon-nu tshul-khriṃs (Jo-stan Thāñ-pa, bla-ma Jo-stan-pa), II,
 993-5.
 sTan-gčig-pa Šes-rab bzañ-po, II, 1043.
 sTabs-ka-čhen-po, I, 305.
 sTabs-ka-ba, I, 284.
 sTar-ka dPal-skyid, II, 470.
 sTar-ka Bodhirāja, II, 470.
 sTar-kha rDo-rje grags, II, 878.
 sTen-pa Tog'-bar, II, 1052.
 sTeñ-pa Lo-tsā-ba (Tshul-khriṃs 'byuñ-gnas), II, 654, 837, 1052-4.
 sToñ-nid Tiñ'-dzin, I, 393-5. sToñ-nid Tiñ'-dzin rde-rje, I, 392.
 sToñ-nid Tiñ'-dzin rdo-rje, I, 392.
 sToñ-na-mo-ba, I, 234.
 sToñ-tshañ 'Phags-pa Rin-po-čhe, I, 109.
 sToñ-bžer bču-ston, II, 612.
 sTod-čhuñ 'Bum-me byañ-ra (Kun-dga'), II, 920.
 sTod-rje-ma, II, 726.
 sTod-pa Khri-bzañs, II, 920.
 sTod-pa Dharma, I, 81.
 sTod-mo rDo-rje-'tsho, I, 208.
 sTod-zur-ba, I, 157.
 sTod-luñ rGya-dmar-pa, I, 236; II, 923.
 sTod-luñ-pa, II, 518, 728.
 sTod-luñ-pa čhen-po, I, 80, 285, 322. sTod-luñ-pa čhen-po Rin-čhen sñiñ-po,
 I, 286-8.
 sTon, II, 680.
 sTon-skyā, II, 688.
 sTon-skyabs, I, 166, 238.
 sTon-grub-pa, II, 727.
 sTon-rgyal, II, 477, 637.
 sTon-čhar, I, 196.
 sTon-čhuñ dbañ-mo, II, 413.
 sTon-dar, I, 166, 319; 529.
 sTon-nag, II, 581.
 sTon-pa, I, 236-7, 322, 325; II, 529, 530, 579-80, 975 (of Mon-'gar-ba).
 sTon-pa 'Khar-re, I, 132.
 sTon-pa Dharmarāja, I, 237.
 sTon-pa Nam-mkha', II, 947.
 sTon-pa bLa- skýabs, I, 131.
 sTon-pa dBañ-phyug rgyal-pa, I, 236.
 sTon-pa Tshul-še, II, 707.

- sTon-pa Yañ-rab, I, 262.
 sTon-pa Sañs-rgyas-dpal, II, 604.
 sTon-ma bDud-rtsi-'bum, I, 133.
 sTon-ma-luñ-pa, I, 374.
 sTon-tscher, II, 988.
 sTon-gžon, I, 280; II, 678. See sBas-pa sTon-gžon.
 sTon-gzuis, II, 986 (rGyal-ba-).
 sTon-yes, I, 396; II, 741.
 sTon-gyuñ, I, 166.
 sTon-šāk, I, 127, 129; II, 866, 1005.
 sTon-bśod-pa, I, 100
 sTon-señ, I, 166.
 sTobs-čan Nag-po, II, 847.
 sTobs-po-čhe, I, 16.
 bsTan-pa'i rgyal-mtshan, II, 633, 778.
 bsTan-'dzin-dpal, II, 1059.
 bsTan-rim-pa, II, 829.
 bsTan-gsal-ba, II, 830.
 bsTan-bsruis, I, 201.
 Thañ-ga-pa dGa'-ba'i rdo-rje, II, 552.
 Thag-ma rDor-gžon, I, 79; II, 602.
 Thañ-dkar-ba 'Od-zer 'byuñ-gnas, II, 630.
 Thañ-skya-pa, II, 629.
 Thañ-khab, II, 851.
 Thañ-čhuñ-pa, I, 381-2; II, 900.
 Thañ-ston, II, 447.
 Thañ-ston 'Bum-me, I, 171.
 Thañ-ston-pa Čhos-kyi-'od, I, 374.
 Thañ-ston lo-tsā-ba, II, 791.
 Thañ-dul, I, 285.
 Thañ-pa-pa, I, 302. Thañ-pa-pa 'Phags-pa-skyabs, I, 397; II, 419.
 Thañ-po-čhe-ba, I, 269; II, 572.
 Thañ dbus-pa, II, 962.
 Thañ-bzañs dPal-gyi rdo-rje, I, 170.
 Thañ-la-bar, I, 15.
 Thañ-sag sTon-tshul, II, 928.
 Thañ-sag-pa, I, 344; II, 651.
 Thañ-sag-pa bSod-nams rgyal-mtshan, I, 344.
 Thañ-sag gŽon-nu rgyal-mtshan, I, 310.
 Thams-čad mkhyen-pa'i-dpal, II, 1056.
 Tha'i-skyam čhen-po, II, 512.
 Thar-pa-rgyun, I, 197.

- Thar-pa-ba, II, 993.
 Thar-pa 'byun-gnas sbas-pa, II, 757.
 Thar-pa lam-ston (Ye-śes snin-po), II, 400.
 Thar-pa lo-tsā-ba, I, 104; II, 793, 800.
 Thar-pa glin-pa, II, 995.
 Thar-pa'i phag-sgom, I, 285.
 Thar-lo Ni-ma rgyal-mtshan, II, 792-3. (See Thar-pa lo-tsā-ba).
 Thugs-kyi rdo-rje, I, 362. II, 553.
 Thugs-rje-skyabs, II, 63¹, 634.
 Thugs-rje rgyal-mtshan, II, 1024.
 Thugs-rje čhen-po, I, 355, 360, 375.
 Thugs-rje dpal-pa, II, 1072.
 Thugs-rje brtson-grus, II, 756, 771-2, (Kun-spans-).
 Thun-kha'-bar, I, 180.
 Thub-pa, I, 324; II, 629.
 Thub-pa rgyal-mtshan, II, 1089.
 Thub-pa rdo-rje, I, 152.
 Thub-pa śes-rab, I, 382.
 Thub-pa bSod-nioms-pa, II, 604.
 Thub-med, I, 16.
 Thur-ba-pa, I, 397.
 Thur-la-ba Tshul-khrims-skyabs, II, 706.
 Thur-še, II, 784.
 The-só-legs, I, 37.
 Theg-čhen-pa, II, 704.
 Thel-pa, II, 548.
 Thel-pa Kun-rgyal-ba, II, 800.
 Tho-gar Nam-mkha', I, 159.
 Tho-gar gNam-sde, I, 345.
 Tho-ston, II, 706.
 Tho-tho-ri-rgian-btsan, I, 39, 105.
 Thog-kha-pa (rGyal-sras-), II, 579.
 Thog-kha-pa Rin-chen sen-ge, II, 609.
 Thogs-med, I, 67, 344; II, 869, ('Phags-pa-)
 Thog-med-grags, II, 412-3.
 Thogs-med-pa, II, 636.
 Thod-dkar Nam-mkha'-sde, I, 110.
 Thod-pa, I, 188.
 Thod-pa 'Ba'-re, II, 983.
 Thod-pa gYu'i smin-ma-čan, II, 1087.
 Thod-pa bSam-grub, II, 481, 597.
 Thod-smyon bSam-grub, II, 986, 988.

- Thon-ston grub-pa, II, 706.
 Thon-mi Sambhoṭa, I, 218-9, 376.
 Thos-pa-dga', II, 427-9, 431, See Mid-la.
 Thos-pa'i sde, I, 15.
 mTha', I, 376.
 mTha'-ston, I, 82.
 mTha'-dul, I, 40.
 mTha'-ma Tshul-khrims-'od, II, 517.
 mTha'-bzī, II, 942, 1009.
 mTha'-bzī Grags-pa rin-chen, I, 190.
 mTha'-bzī-pa So-than-pa, I, 376.
 mTha'-bzī brTson-'gru-pa-'bar, I, 79.
 mTha'-bzī bya-bral, II, 1006.
 mTha'-bzī bya-bral-pa, II, 451.
 mTha'-bzī-gza' Čhos-sgron, I, 232.
 mTha'-bzī lo-tsā-ba, I, 232-33.
 mTha'-yas rnam-par rgyal-ba, II, 757.
 mThiñ-gañ-pa (Ser-tshul), II, 881, 883.
 mThoñ-ba don-ldan-pa (Čhos-rje-), I, 338; II, 512, 548-9, 550, 781, 1018.
 'Thon-mi, I, 40.
 'Thon-mi Sambhoṭa, I, 39.
 Dā-chen-po, I, 229, 243; II, 729.
 Dags-čhuñ-pa, I, 132-4, 187.
 Dags-po, II, 522.
 Dags-po rGya-ras, I, 132.
 Dags-po-sGom-čhuñ, II, 483.
 Dags-po sGom-tshul, II, 462, 608.
 Dags-po sNi-sgom, II, 558.
 Dags-po 'Dul-'dzin, I, 81; II, 462, 466, 518.
 Dags-po-pa, II, 1088.
 Dags-po dBañ-rgyal, I, 71, 93, 328.
 Dags-po gTsāñ-'dul, I, 273.
 Dags-po Rin-čhe (Dags-po Rin-po-čhe), II, 724.
 Dags-po lha-rje, II, 261, 528, 1010, 1040.
 Dags-lha-sgam-po, II, 548.
 Dañ-spro-mkhan čhen-po, II, 829.
 Dañ-ra-ba Jo-bo-bgres-po, II, 619.
 Dañ-bug-pa, Dañ-bug-pa sMra-ba'i seiñ-ge, I, 333-4.
 Dam-čhos-gliñ-pa, II, 468.
 Dam-pa (Sañs-rgyas), II, 816.
 Dam-pa sKor, II, 849.
 Dam-pa 'Gar, II, 962.

- Dam-pa rGya-gar, I, 176, 182; II, 706, 887, 947.
 Dam-pa sGom-smon (Sa-mi), II, 888-9.
 Dam-pa Āug, II, 916.
 Dam-pa Āchos-sdiñs-pa, II, 601 ('Gar-).
 Dam-pa dPal-l丹 bla-ma, II, 535, 585-6.
 Dam-pa Phyar-čhuñ, II, 706.
 Dam-pa dbUs-pa, II, 991-2.
 Dam-pa sBor-mañ, I, 128.
 Dam-pa dMar-po, II, 1029, 1030.
 Dam-pa tMa (Āchos-kyi śes-rab), II, 872.
 Dam-pa sMon-lam, II, 888.
 Dam-pa 'Dzi-sgom, II, 1005.
 Dam-pa Yo-čhuñ-ba, I, 129.
 Dam-pa Rin-po-čhe, I, 387.
 Dam-pa Sañs-rgyas, I, 35, 72-3, 96, 220, 222-5, 228, 294; II, 435, 488,
 538, 694, 733, 867-8, 871-3, 877-9, 896-9, 902-926, 934, 936, 938, 946,
 948, 953, 963, 976-7, 982-4, 996-8, 1016, 1025.
 Dam-pa Se-brag-pa, I, 130, 135-6.
 Dam-tshig-rdo-rje, I, 362; II, 552.
 Dar-rgyal-ba, II, 498-9, 1042.
 Dar-sgom Žig-po, II, 948.
 Dar-rje dPal-gyi grags-pa, I, 108.
 Dar-ston, I, 273.
 Dar-rdor, II, 666.
 Dar-pañ, I, 379, 380; II, 1045-6.
 Dar-blo, I, 314.
 Dar-'byuñ, II, 518.
 Dar-ma, gLañ Dar-ma dbU-dum-btsan, I, vii, xix, 38, 47, 53, 71; II, 688.
 Dar-ma 'U-dum-btsan, I, 63.
 Dar-ma bkra-śis, I, 98.
 Dar-ma-grags, I, 273, 284; II, 888.
 Dar-ma mgon-po, I, 198.
 Dar-ma sgañ-pa, I, 320; II, 489.
 Dar-ma-lčam, II, 518.
 Dar-ma-brtan, I, 166.
 Dar-ma-dpal-pa, II, 1072.
 Dar-ma-'bum, I, 128.
 Dar-ma brtson-'grus, I, 348.
 Dar-ma tshul-khrims, II, 541.
 Dar-ma bzañ-po-pa, II, 1072.
 Dar-ma ye-śes, I, 82. See rGya-a-dur Dar-yes.
 Dar-ma rin-čhen, I, 341; II, 970.

- Dar-ma Śākyā, I, 374.
 Dar-ma śes-rab, I, 344; II, 481.
 Dar-ma bsod-nams, I, 82, 109, 320.
 Dar-brtson, I, 314; II, 1055.
 Dar-bzañ, I, 166; II, 696.
 Dar-'od, I, 335.
 Dar-yes, I, 99.
 Dar Yon-tan grags-pa, I, 233, 236; II, 441.
 Dar-rin, I, 273.
 Dar-re, I, 182.
 Dar-señ, II, 728.
 Dwags-po bKra-śis rnam-par-rgyal-ba, II, 807.
 Diñ-khri btsan-po, I, 36.
 Diñ-hu dben-dpon, II, 500.
 Du-pa-ba, I, 238.
 Dug-ge-ma, II, 697.
 Dug-čan, I, 14.
 Dug-čan-pa'i lha, I, 15.
 Duñ-mtsho-ba, II, 720.
 Duñ-mtsho ras-pa (Śes-rab rgyal-mtshan, Rin-čhen bzañ-po), II, 583, 717, 719,
 20, 722.
 Duñ-luñ-pa, II, 677.
 Dun-ben śa-ba, I, 338.
 Dum-bu ri-pa (Zla-ba rgyal-mtshan, Zla-rgyal), I, 292, 305, 314.
 Dur-khrod-pa (Virū-pa), II, 1026.
 Dur-khrod-'og-pa rTogs-ldan Dol-pa, II, 988.
 Dus-kyi 'khor-lo-ba, II, 760, 763.
 Dus-'khor-ba, I, 381; II, 758, 761-2.
 Dus-'khor-ba bKra-śis rin-čhen, II, 796.
 Dus-'khor-ba Ye-śes rin-čhen, II, 785.
 Dus-žabs-čhen-po, II, 755-6.
 Dus-žabs-pa, I, 219; II, 758.
 Dus-žabs-pa čhuñ-ńu, II, 755, 766.
 Dus-žabs-pa čhe-ba, II, 789.
 Dus-žabs-pa čhuñ-ba, II, 789.
 Dus-gsum mkhyen-pa, I, 332, 333; II, 439, 462, 473 (dGe-'phel, Čhos-kyi
 grags-pa), II, 481-2, 484-5, 513, 517-8, 522-3-4, 530, 540, 542, 599, 957, 963-4.
 De-bzin gsegs-pa (Čhos-rje-, Čhos-dpal bzañ-po), I, 310; II, 506-14, 520, 543-4
 548, 551, 592, 643, 781, 1018.
 De'u Šañ-rdor, I, 322.
 Deśo-legs, I, 36.
 Do-khro Yon-tshul, I, 376

- Do-pa, II, 473, 991.
 Do-pa Dar-śa, II, 632.
 Do-pa Dar-ma śes-rab, II, 652.
 Do-brag-pa dPon-mo Rin-mtsho, II, 586.
 Don-grub, II, 541, 989, 992.
 Don-grub kun-dga', II, 788.
 Don-grub-dpal, I, 310, 341; II, 499.
 Don-grub dpal-pa, (lDum-čhuṇ-ba), 411-12; II, 541, 811.
 Don-grub dpal-'byor, II, 1072.
 Don-grub 'od-zer (Gu-śri-), II, 509.
 Don-grub rin-čhen, II, 1073.
 Don-stenś-pa, I, 82, 97-8, 318; II, 555. See Čhos-skyabs.
 Don-mo-ri-pa, II, 627.
 Don-tshul, I, 344.
 Don-žags-pa, II, 1024.
 Von-žags-pa Śes-rab brtson-'grus, II, 1023.
 Don-žags-pa Sañś-rgyas rin-čhen, I, 99, 100; II, 1023.
 Don-žags-pa čhen-po, II, 1064-5.
 Don-yod rgyal-mtshan, I, 214; II, 636.
 Don-yod rdo-rje, II, 1020, 1042 (rDo-rje gdan-pa).
 Don-yod-pa, II, 635.
 Dom-mgo-pa, II, 517.
 Dom-thod-čan, II, 728.
 Dom-pa Bya-bral-pa, II, 509.
 Dom-tshan-ras-pa, II, 720.
 Dom-a-tsa-ra dPal Me-tog-sgro, I, 167.
 Do'i gze-ba bLo-ldan, I, 384.
 Dor-śe, II, 850.
 Dol, II, 955.
 Dol-pa, I, 270, 273.
 Dol-pa Gag-ston, II, 403.
 Dol-pa 'Gar-ston dBaṇ-phyug-grub, I, 365; II, 768.
 Dol-pa Ni-śar, I, 397.
 Dol-pa dBaṇ-rgyal, II, 875.
 Dol-pa dMar-žur-pa, I, 270. See Rog Śes-rab rgya-mtsho.
 Dol-pa Žaṇ-thal, II, 989, 990.
 Dol-pa Rab-tu dga'-ba'i rdo-rje, I, 186.
 Dol-po sGom-čhen, I, 353.
 Dol-po-pa, II, 535, 755-6.
 Dol-po ye-śes, II, 862.
 Draṇ-po-lui-pa, I, 314.
 Dran-ston mTha'-brel, II, 408.

- Dran-ston Šer-sen, II, 727.
 Dri'-dul, I, 90.
 Dri-ma-med-pa'i gzi-brjid, I, 35.
 Dri-med-pa, II, 545.
 Dri-med-ma, II, 869.
 Drin-čan-pa, II, 965.
 Drin-čhen mkhas-pa čhen-po, I, 171.
 Dril-bu-pa, I, 384-5, 389; II, 489, 833.
 Druñ Kun-dga' legs-pa'i 'byuñ-gnas, II, 1084.
 Druñ-čhen (chos-rje-), II, 610.
 Druñ-čhen Kun-dga' rdo-rje, I, vii.
 Druñ-čhen thams-čad-mkhyen-pa dGe-ba'i blo-gros, I, vii.
 Druñ-čhen-pa, II, 411.
 Druñ Čhos-rje-pa, II, 996.
 Druñ Byañ-čhub rdo-rje, II, 1083.
 Druñ bLo-gros-pa; II, 1080, 1089.
 Druñ Rin-rdor-ba, II, 585.
 Druñ bŠes-gñen-pa, II, 610.
 Druñ bSod-nams rgyal-mtshan, II, 412.
 Druñ bSod-nams bzañ-po, II, 584.
 Dre-na Jo-sras, II, 985.
 Drod-čhui-pa, II, 690, 696.
 Drod-'byor, I, 180.
 gDags-khri-btsan-po, I, 36.
 gDum (Čhos-rje-), II, 563.
 mDa'-mo Bu-skyid, II, 1052.
 bDag-čhen 'Jam-dbyañ-pa, II, 591.
 bDag-ñiid čhen-po, II, 633-4.
 bDag-pa, II, 1041.
 bDag-po rGya-gar-ba, II, 1082.
 bDag-po Šak-rin-pa, II, 587. bDag-po Šäkyä rin-čhen-pa, II, 589.
 bDud-rtsi-dar, I, 133,
 bDud-rtsi-dpal, I, 133.
 bDud-rtsi-'bum, I, 128.
 bDud-rtsi-ma, I, 12.
 bDud-rtsi-zas, I, 12.
 bDe-čhen sen-ge, II, 687.
 bDe-mčhog rdo-rje, I, 385.
 bDe-mčhog sañs-rgyas, II, 693.
 bDe-ba skyon, II, 435.
 bDe-ba-čhen-po, I, 372.
 bDe-ba-dpal, II, 1073.

- bDe-byed, I, 13, 14.
 bDe-ba'i 'byuñ-gnas, II, 869.
 bDe-bzañ-pa (rab-'byams-pa), II, 830.
 bDe-gségs čhen-po, I, 316. bDe-gségs čhen-po Šes-rab-'od, II, 958-9, 960-1.
 mDa'-gžu-čan, II, 851.
 mDa'-gžu-'dzin-pa, II, 853.
 mDar-skyogs-me, II, 471.
 mDo-ston Señ-ge rgyal-mtshan, I, 164.
 mDo-sde, II, 412f.
 mDo-sde dkar-po, II, 466,
 mDo-sde-grags, I, 376.
 mDo-sde-rgyan, II, 890.
 mDo-sde-dpal, II, 698.
 mDo-ba Karma-pa, II, 747.
 mDo-ba-pa, II, 742,
 mDo-ba ras-pa, I, 197; II, 518.
 mDo-luñ-pa, I, 269.
 mDo'i Khyuñ-po Hūñ-sññiñ, I, 165.
 mDos-khar-ba, II, 466.
 'Dag-'byar-pa, II, 955.
 'Dam-pa Žig-po, II, 527. 'Dami-žig, II, 696.
 'Dar 'dul-'dzin, I, 79.
 'Dar Tshul-khrims rgyal-po, I, 81.
 'Dar-'dzin, I, 14.
 'Dar-ras, II, 687.
 'Du-sroñ mañ-po-rje, I, xix, 50.
 'Dul-dkar gŽon-nu tshul-khrims, II, 420.
 'Dul-Gra-pa, I, 307.
 'Dul-ba 'byuñ-gnas blo-gros, II, 757-8; 'Dul-ba'i 'byuñ-gnas blo-gros, II, 760.
 'Dul-ba 'dzin-pa, I, 267, 274. II, 466-7. See Dags-po.
 'Dul-ba-lha, I, 346.
 'Dul-tshad-pa Byañ-čhub bzañ-po, II, 1072.
 'Dul-'dzin, I, 271; II, (upādhyāya) 607; 665 (ācārya).
 'Dul-'dzin Grub-pa-dpal, I, 81.
 'Dul-'dzin dPal-ldan bzañ-po, I, 283.
 'Dul-'dzin Sal-gur ston-pa, I, 285.
 'Dus-sroñ mañ-po-rje, I, 37. See 'Du-sroñ mañ-po-rje.
 'De-čhuñ Sañis-rgyas, II, 482.
 'Dri-sgañ-pa, I, 278.
 'Dre-mo khye-'dren-dpal, II, 676.
 'Dren-pa'i žabs, II, 801.
 'Dul-ston, rDo-rje rin-čhen, II, 1004.

- rDul-bzañ, I, 13, 15.
 rDo-rje, II, 552; (bram-ze-mo-), 596; 920-1.
 rDo-rje-skyabs, II, 446.
 rDo-rje-skyid, I, 182.
 rDo-rje khro-bo, II, 448.
 rDo-rje Gos-dkar-ma, II, 1090.
 rDo-rje-grags, II, 436, 948.
 rDo-rje-rgyan, II, 722, 759, 918.
 rDo-rje rgyal-po, II, 554, 610.
 rDo-rje rgyal-mtshan, I, 156, 320; II, 422-3, 756, 792-3, 795, 1024.
 rDo-rje čhos, I, 361.
 rDo-rje sñin po, I, 176.
 rDo-rje-brtan, I, 166.
 rDo-rje gdan-pa, I, 88; II, 729, 731, 1020-2, 1026-8, 1048; 1055.
 rDo-rje bde-ba, II, 992.
 rDo-rje bde-ba čhen-po, I, 371.
 rDo-rje bde-ma, II, 831, 836.
 rDo-rje-dpal, I, 34, 150, 361; II, 726, 1071-2.
 rDo-rj: dpal-rtseg, II, 481,
 rDo-rje dpal-bzañ-po, II, 1071.
 rDo-rje-bla-ma, I, 373.
 rDo-rje-'bum, I, 128, 150.
 rDo-rje dbañ-phyug, I, 87, 93; II, 405, 1087.
 rDo-rje mi-bskyod (gTsaiñ-pa Rin-po-čhe), I, 292.
 rDo-rje gtsug-tor, I, 210.
 rDo-rje tshul-khrims, II, 608.
 rDo-rje 'dzin-pa gZon-nu rgyal-mtshan, I, 310.
 rDo-rje gžon-nu, I, 167, 300, 306, 324.
 rDo-rje bžad-pa, I, 103.
 rDo-rje gzi-brjid, I, 373. See Sañs-rgyas ras-čhen rgyal-ba Lha-nañ-pa.
 rDo-rje 'od-zer, I, 333.
 rDo-rje rin-čhen, II, 410.
 rDo-rje rin-po-čhe, I, 210.
 rDo-rje rin-čhen dbañ-gi rgyal-po, II, 1090.
 rDo-rje rin-čhen dbañ-gi rgyal-mtshan, II, 1084.
 rDo-rje legs-pa, II, 1087.
 rDo-rje sen-ge (rDor-sen), I, 355; II, 413, 529, 789.
 rDo-rje sems-dpa', II, 711.
 rDo-rje sea-brtan, I, 373.
 rDo-ston, I, 325.
 rDo-ston Ses-rab-grags, I, 282.
 rDo-pa (gNas.po-), II, 570.

- rDor Theg-pa, II, 581.
 rDor-blo-ba, II, 718.
 rDor-mo, II, 434.
 rDor-'dzin Sañs-rgyas rgyal-mtshan, II, 584.
 rDor-se-ba, I, 321.
 rDor-rin-pa, II, 580, 609, 610.
 lDan-ma lhun-rgyal, I, 192.
 lDan-ma dKon-mchog sen ge, I, 333.
 lDan-ma Grags-rin, I, 329.
 lDan-ma bla-ma Ser-'bal, II, 611.
 lDi-ri Čhos-grags, II, 837.
 lDura (Čhos-rje-), II, 563.
 lDum-ra-ba, II, 972.
 lDe-rgyal-po, I, 37.
 lDe-rnol-nam, I, 37.
 lDe-rnol-po, I, 37.
 lDe-sprin-btsan, I, 37.
 lDe-phrul-nam-gzūn-btsan, I, 37.
 lDe-gtsugs-mgon, I, 37.
 lDe-rus-pa, II, 727.
 lDe-sroñ-btsan, I, xix.
 lDe'u, II, 883.
 lDe'u-sgañ-pa, I, 196.
 lDog, II, 1010.
 lDog Goñ-kha-pa, I, 354.
 lDog-pa Ye-grags, I, 81.
 lDog-loñ-pa Sākyā byañ-čhub, II, 1014-5.
 lDoñ-har-ba, I, 390-2.
 lDoñ-ston, II, 517.
 mDa' Byañ-čhub sems-dpa', I, 142.
 sDe-snod-pa, II, 975.
 sDe-srid Sañs-rgyas rgya-mtsho, I, xvi.
 sDo-tsha Čhos-sku, II, 408.
 Dharma blo-gros, II, 732.
 Dharma sen-ge, I, 98.
 Na-ba-kū-či-pa, I, 361.
 Na-mo-ba, I, 292.
 Na-bza' 'Phren-gsol, I, 212.
 Nä-ro-pa, I, 180, 209, 242, 252, 260, 261, 372, 375, 380-5, 395; II, 400-1,
 416, 420, 430, 432, 438, 450, 472-3, 478, 520, 526, 529, 641, 670, 710,
 728-9, 730, 735, 741, 754-5, 758, 760, 764, 780, 795, 797, 803, 813, 832,
 838, 852, 888, 891, 893, 942, 994, 1010.

- Nā-ro pañ-chen, I, 206; II, 757.
 Nag-po, I, 358; II, 847.
 Nag-po Dam-tshig rdo-rje, I, 167, 261, 360, 374.
 Nag-po spyod-pa-ba, I, 380; II, 602.
 Nag-po-pa, I, 360, 385; II, 754, 803, 843.
 Nag-po-žabs, I, 243; II, 869.—Nag-po'i žabs.
 Nag-po-žabs čhui-ba, I, 372.
 Nag-po Šer-dad, II, 843-4, 865.
 Nag-mo (A-lan-kho), I, 57.
 Nag-tshañ-pa, II, 603.
 Nag-tsho, I, 242, 245ff, 271, 311, 321, 324, 364-5, 374; II, 930.
 Nag-tsho Tshul-khrims rgyal-ba, I, 31, 245, 258, 262; II, 857.
 Nag-tsho lo-tsā-ba, I, 88, 247, 328, 380; II, 404.
 Nag-śod dPe-ston, I, 272.
 Nags-kyi rin-čhen, II, 797, 1018.
 Nags-mgo-ba, II, 518.
 Nags-ston mtha'-dag, I, 269.
 Nags-pa, II, 627.
 Nags-luñ-pa, II, 622.
 Nañ-ston mgon-po, I, 142.
 Nañ-pa, II, 442.
 Nam-mkha' grags-pa, II, 536, 749.
 Nam-mkha'-rgyan, II, 597.
 Nam-mkha' rgyal-mtshan, I, 338; II, 537, 860, 1073. (Nam-), II, 512.
 Nam-mkha' rgyal-mtshan dpal-bzañ-po, I, 213; II, 635.
 Nam-mkha' sñiñ-po (sKyes-mchog-), II, 652, 705 842.
 Nam-mkha' brtan-pa, I, 217.
 Nam-mkha' bdag-po.—Nam-mkha'i bdag-po, I, 5, 16.
 Nam-mkha' rdo-rje, I, 199, 297.
 Nam-mkha'-dpal, I, 98.
 Nam-mkha' dpal-bṛtsegs rgyal-po, II, 652.
 Nam-mkha' dpal-bzañ, II, 1073.
 Nam-mkha' dpal-bzañ-po (Kun-dga'-bo, Nam-mkha' rin-čhen, Yon-tan rgya-mtsho), II, 635-41, 672, 787.
 Nam-mkha'-dpal lo-tsā, II, 727.
 Nam-mkha' byañ-čhub (gTsañ-pa-), II, 659.
 Nam-mkha' dbañ-phyug, II, 413.
 Nam-mkha' gžon-nu, I, 98-9.
 Nam-mkha' bzañ-po (Lha-ri-kha-pa Čhos-rje-), II, 639, 694-5, 779, 788.
 Nam-mkha'-od, I, 384; II, 463, 517, 522, 540, 564, 755.
 Nam-mkha' 'od-zer (bKa'-bži-pa-), II, 687.
 Nam-mkha' ye-śes, II, 939, 973.

- Nam-mkha' legs-pa'i blo-gros rgyal-mtshan dpal-bzañ-po, I, 213.
 Nam-mkha'-gsal, II, 918.
 Nam-mkha' bsod-nams-pa, II, 721.
 Nam-mkha' lhun bzañs, II, 1073.
 Nam-mkha'i rdo-rje, II, 843.
 Nam dGa'-ldan byañ-čhub, I, 64.
 Nam-'gag-pa, II, 580.
 Nam-nañ Zla-ba'i rdo-rje, I, 345.
 Nam-pa 'phan-ne, II, 462.
 Nam-legs-pa, II, 635.
 Nal-rba sñiñ-po, I, 121.
 Ni gu, II, 641, 991.
 Ni-gu-ma, II, 728, 730-1, 747-8, 750, 752.
 Ni-rü-pa, II, 853-4.
 Ne-mig-pa, II, 1044.
 Ne-tso, I, 376.
 Ne-riñs-pa (bDe-legs rgyal-mtshan), II, 686, 688.
 Nel-pa pañdita Grags-pa sMon-lam tshul-khrims, I, viii, xvi, 61.
 Nel-pa pañ-čhen, II, 751.
 Non 'jam.dpal, I, 63.
 Nor-bu bKra-sis mi-'gyur dbañ-po'i sde, II, 1090. (Chos-rgyal-).
 Nor-bu sñiñ-po, II, 847.
 Nor-bzañs-dpal, I, 346.
 gNam-lde 'Od-sruñs, I, 37.
 gNam-'phar-ba, II, 442.
 gNam mtsho-ba Mi-bskyod rdo-rje, II, 490.
 gNam-mtsho-ba čhen-po, II, 517.
 gNam-ri sroñ-btsan, I, 37, 105.
 gNam lo-tsä, II, 837.
 gNas-bčas, I, 21.
 gNas-'jug, I, 13, 16.
 gNas-brtan, I, 91, 278.
 gNas-brtan 'byui-grags, II, 911.
 gNas-brtan Rin-čhen-'od, II, 638.
 gNas-nañ-pa, II, 519-20.
 gNos-sel, I, 13.
 gNur Ni-ma, II, 705.
 gNel-čor Šes-rab grags, II, 838.
 mNo-sgom čhen-po, II, 985.
 tNa-ba, I, 16.
 tNa-ba-čan, I, 5.
 zNam-rgyal grags-pa, II, 788, 831.

- rNam-rgyal-žabs, I, 380; II, 754, 764, 803.
 rNam-par rgyal-ba'i gžu, I, 16.
 rNam-par-ba, I, 322, 329.
 rNam-'phar-ba (Nañ-tshañ-pa), I, 292.
 rNam-śes-skyid, II, 468.
 rNal-'byor, II, 672, 792.
 rNal-'byor_skyabs-se, II, 1044.
 rNal-'byor-grags, II, 986.
 rNal-'byor rgyal-tshad, I, 123.
 rNal-'byor čhen-po (rNal-'byor-pa čhen-po, rNal-'byor A-mes), I, 233, 262,
 264, 322.
 rNal-'byor Čhos-gyuñ, II, 891-2.
 rNal-'byor-pa, I, 284, 286, 321, 323; II, 1002-3.
 rNal-'byor Byan-señ, I, 79.
 rNal-'byor dbañ-po'i thig-le, II, 803.
 rNal-'byor señ-ge, II, 955.
 rNal Rin-čhen-glin-pa, II, 564.
 rNel-gyam-pa, II, 727.
 sNa-nam, I, 74-5, 262.
 sNa nam Jo-sras, I, 88.
 sNa-nam rDo-rje bdud-'joms, I, 104, 166.
 sNa-nam rDo-rje dbañ-phyug, I, 77.
 sNa-nam Tshul-khrims byan-čhub, I, 159.
 sNa-nam Tshul-khrims śes-rab, I, 156.
 sNa-nam Žal-yon-po, I, 159.
 sNa-phu-ba (gLini-ras-pa), II, 563, 667.
 sNa Tsha-roñ-pa Šer-gžon, II, 784.
 sNañ, I, 270.
 sNañ kha'ub-a, I, 372.
 sNañ.sgom, II, 587.
 sNañ-dre'u-lhas-pa, I, 269.
 sNam Jo-dpal, I, 305.
 sNa'u-pa, II, 584, 722-3.
 sNar-rgya Tshul-khrims yon-tan, I, 81.
 sNar-rgya Rin-tshul, I, 81.
 sNar-ston Žig-po, I, 396.
 sNar-ston Señ-ge-'od, I, 157.
 sNubs, I, 82.
 sNubs-sgom, I, 314.
 sNubs-čhen Sañs-rgyas ye-śes, II, 445.
 sNubs mchod-gnas, I, 292, 306.
 sNubs-ston, I, 156, 396; II, 448.

- sNubs-ston bag-ma, I, 120.
 sNubs rDo-rje btsan-grags, I, 297.
 sNubs Nam-mkha' sñin-po, I, 104.
 sNubs dPa'-brtan, I, 167.
 sNubs Phag-mo-lun-pa, II, 1009, 1023.
 sNubs-mo Nam-mkha'-gsal, II, 985.
 sNubs Sañs-rgyas, I, 159.
 sNubs Sañs-rgyas ye-ses, I, 104, 153.
 sNubs Sañs-po-čhe, I, 177, 180, 182.
 sNubs A-la-la, I, 292.
 sNur Čhos-phags, I, 355.
 sNur Ni-ma, I, 376.
 sNur Ni-ma 'od-zer, I, 355.
 sNur Dharma-grags, I, 342.
 sNur-pa, II, 708.
 sNur Ye-ses rgyal-mtshan, I, 355.
 sNe-mdö, II, 408, 426.
 sNe-pho, I, 77.
 sNe-pho Grags-pa rgyal-mtshan, I, 78.
 sNe'u-gdon-pa, II, 548.
 sNe'u-zur-pa, I, 73, 130, 266-7, 271, 284, 297, 299, 311-3, 331; II, 1010,
 1085.
 Pa-gor bLön-chen 'phags-pa, I, 108.
 Pa-tshab (sPa-tshab), lo-tsā-ba, Ni-ma grags), I, 94, 230, 236, 272, 297, 305,
 322, 328, 341, 344, 350, 365-6; II, 407, 441, 862, 923-4, 926-9, 931,
 935, 951, 978, 1009.
 Pa-tshab sgom-nag, II, 928.
 Pa-tshab sgom-pa, II, 923.
 Pa-tshab ston 'Bum-grags, II, 923.
 Pa-ra-ga-ta, II, 471.
 Pa-śi, II, 652.
 Pa-śi Don-grub sen-ge, II, 680.
 Pa-śi rDor-rin, II, 591.
 Pa-śi gNas-brtan, II, 1085.
 Pa-śi rDzi-dkar-ba, II; 1085.
 Pa-śi Śāk-'od, I, 149.
 Pañ-ka Dar-čhuṇ, I, 165.
 Pad-ma, II, 805.
 Pad-ma dkar-po, I, xiii, 358; II, 756-7, 803;
 Pad-ma-čan, II, 847.
 Pad-ma-rdo-rje, I, 362-3, 389; II, 552, 659 (gLün).
 Pad-ma bltams-mčhog rgyal-po (rTa-mčhog rgyal-po), II, 1089.

- Pad-ma dbań-rgyal, I, 109.
 Pad-ma-'bar, I, 156.
 Pad-ma 'byuń-gnas, II, 1007.
 Pad-ma bzań-po, II, 412.
 Pad-ma bzań-po-ba (dKa-bču-pa-), II, 781.
 Pad-ma'i sñiń-po, I, 241.
 Pad-ma'i phren-ba, II, 843.
 Pad-ma'i myu-gu, II, 1041.
 Pad-ma'i rtsa-lag, I, 6.
 Pad-mo-žabs, II, 869.
 Pan-čhen Me-wań-ga, I, 346.
 Par-tab (<Pratāpa>-rmal, I, 38.
 Par gNas-brtan grags-pa, I, 66.
 Par-pu-ba, II, 895.
 Par-pu-ba bLo-gros seń-ge, II, 864-5.
 Pi-to-pa, I, 262.
 Pińdo-pa bSod-sñoms-pa, I, 361.
 Pu-to-ba, I, 88, 234-5; II, 872, 1001, 1003.
 Pu-hrań-s-pa, I, 220. See sPu-hrań-s.
 Pu-hrań-s Io-tsä-ba, I 221, 226; II, 706.
 Pur Candra, I, 376.
 Pe-ta, II, 435.
 Po-to-ba, I, 71, 141-2, 263, 266-7, 270-1, 282, 287, 312-3; II, 405, 454.
 Po-to-ba Rin-čhen-gsal, I, 73, 236, 268; II, 474, 830, 923-4.
 Po-don-ba, II, 829.
 Pom-po-pa, I, 291.
 Pra-spań, II, 655.
 dPań, II, 787, 838.
 dPań bLo-gros brtan-pa, II, 785-6, 792. dPań Io-tsä-ba, I, 345; II, 634, 838.
 dPań Io-tsä-ba bLo-gros brtan-pa, II, 534, 837-8.
 dPa'bas-byin, II, 452.
 dPa'bo rdo rje, I, 362; II, 552.
 dPal, I, 302.
 dPal bkra-sis dat-rgyas legs-pa'i rgyal-po, II, 824, 831, 837.
 dPal sKyer-siń ras-pa, II, 687.
 dPal mKha'-spyod-pa, II, 991.
 dPal mKha'-spyod dbań-po, II, 545, 1042.
 dPal 'khor-btsan, I., 37, 46, 60, 205.
 dPal-gyi mgon, I, 37.
 dPal-gyi rdo-rje, I, 53.
 dPal-gyi Naiń-tshul-ma, I, 100.
 dPal-gyi 'byor-pa, I, 87.

- dPal-gyi bzañ-po, II, 1044.
dPal-gyi 'od-zer, I, 241.
dPal-grub-pa, II, 1072.
dPal-mgón rdo-rje, II, 1089.
dPal rGya-mkhar-ba (dGyer-), II, 844.
dPal rGyal-ba grub-pa, II, 1025.
dPal sGam-po-pa, I, 73.
dPal Nag-gi dbañ-po, II, 412, 594.
dPal-lčam Čhos-'bar, I, 182.
dPal-čhen Gur-ba, II, 952.
dPal-čhen Go-bo, II, 409.
dPal-čhen rGwa-lo (dPal-čhen-pa), I, 226; II, 461.
dPal-čhen Čhos-yes, II, 565, 6c1, 603.
dPal-čhen rDor-gžon, I, 305.
dPal-čhen-pa, II, 734.
dPal-čhen 'od-po, I, 211.
dPal Čhos-kyi grags-pa, II, 412, 813.
dPal Čhos-kyi rgyal-mtshan, I, ii; II, 1090.
dPal-mčhog Dad-pa'i rdo-rje, I, 389.
dPal 'Jigs-med grags-pa, II, 788.
dPal-'dren, I, 277.
dPal rDo-rje bde-ma, II, 822, 1090.
dPal-ldan-gros, I, 81.
dPal-ldan rNor-gžon, I, 81.
dPal-ldan-mčhog, II, 501.
dPal-ldan rDo-rje rgyal-mtshan, I, 155-6.
dPal-ldan-pa, I, 346.
dPal-ldan 'dzom-pa, II, 806.
dPal-ldan ye-ses, II, 790.
dPal-ldan señ-ge, I, 330, 374, 385; II, 785, 1052.
dPal-lde, I, 38, 205.
dPal-dbyañs, II, 659.
dPal-'bal, I, 177.
dPal-'bum, I, 217.
dPal-'byor, II, 812.
dPal-'byor rgya-mtsho-ba, II, 808.
dPal-'byor Don-grub-pa, II, 517, 551. (Gu-śri-).
dPal-'byor šes-rab, I, 81, 87.
dPal-sbas, I, 34, 226.
dPal Mar-me-mdžad ye-ses, I, 241.
dPal-mo, II, 1007, 1018, 1044.
dPal-brtsegs (Ka-ba-), I, 102, 331, 344.

- dPal-brtsegs rgya-mtsho, II, 652.
dPal-brtsegs bzañ-po, II, 652.
dPal-tshul-pa (dPal-'byor tshul-khrims), II, 1072.
dPal-'dzin, I, 107, 168; II, 474, 795, 1046.
dPal-'dzin dga'-ba, II, 800.
dPal-bzañ-po, II, 632.
dPal-bzañs-pa, I, 321; II, 722, 749.
dPal-yon-pa, II, 1073.
dPal-legs, I, 95.
dPal Sri-ri-phug-pa, II, 607.
dPal Lha-ri-ba, II, 939.
dPal Amogha, II, 829.
dPe-med'-tsho, II, 764, 793, 800.
dPon mGon-po-rgyal, II, 581.
dPon-sgom, II, 975.
dPon Čhos-rgyal, I, 262.
dPon-nag rDo-rje, I, 128.
dPon Byañ'-od, II, 572.
dPon-zlos, II, 941.
dPon Rin-čhen-skyabs, II, 582-4.
dPon Sañ-se, I, 198.
dPyal, I, 395-6; II, 659, 791.
dPyal, Kun-dga'-grags, I, 396.
dPyal Kun-dga' rdo-rje (Kun-r dor), I, 132, 376, 386, 394-7; II, 706, 1009.
dPyal lo-tsā-ba, II, 446, 727, 993.
dPyai-lo, II, 1055.
dPyal Čhos-bzañs, I, 379, 396; II, 519, 797.
dPyal 'Byuñ-gnas rgyal-mtshan, I, 395.
dPyal-la Zar-ston, I, 396.
dPyal A-mo-gha, II, 797.
sPa, sPa-ri-ba, II, 670.
sPa rgya-mtsho, I, 323.
sPa-ba gLan-ston, II, 678.
sPañ, II, 883.
sPañ-dkar-ba, II, 696.
sPañ-kha Dar-čhuñ, I, 354.
sPañ-gyan bla-ma, I, 376.
sPañ-ston Čhos-'bar, II, 862.
sPañ-po-ba, II, 744.
sPañ-bzañs-pa Ba-ri sgom-čhen, II, 883.
sPañ 'Od-zer bla-ma, II, 564.
sPañs Mi-pham mgon-po, I, 171-3.

- sPañs Sañs-rgyas mgon-po, I, 171.
 sPar-phu-ba, II, 563, 566-7, 664.
 sPu-to-pa, II, 1086.
 sPu-ston-'bar-thog, I, 355.
 sPu-de guñ-rgyal, I, 36.
 sPu-hrañs Nag-po ſer-dad, II, 857.
 sPu-hrañs lo-čhuñ, I, 380; II, 555, 581, 838, 871-2, 1009.
 sPu-hrañs lo-čhen, I, 382.
 sPur-sgom, I, 182.
 sPen-phug, II, 739.
 sPo-čhuñ-ba Tshul-khriñs śes-rab, I, 325.
 sPo to-ba, II, 615.
 sPo-spo bKra-śis ſeñ-ge, II, 601, 607ff.
 sPo-ba sgom-čhen, II, 985.
 sPo-bo Yon-tan ſeñ-ge, I, 331.
 sPö-ra dbOn-ſeñ, II, 994.
 sPo lo-tsā-ba, I, 376.
 sPon-po-ba bla-ma A-skyabs, II, 611.
 sPom-brag-pa, II, 483, 1007. ('Bri-rgyal Dam-pa Čhos-phyug).
 sPos-skyä-pa Šeñ-ge rin-čhen, II, 671.
 sPos-sgän-ba, II, 706.
 sPos-wol-pa sTon-čhuñ, I, 234.
 sPyañ-tshañ-pa Šeñ-ge rgyal-mtshan, I, 355.
 sPyan-sña, I, 235, 263, 286-8, 290-1, 293, 296, 299, 301, 305, 314, 319;
 II, (rje-) 571, 574-9, 580-1, 582-3, 604, 607, 609, 690, 692, 746, 958, 963.
 sPyan-sña Kun-dga' rgyal-mtshan, I, 92.
 sPyan-sña Kun-rgyal, II, 964.
 sPyan-sña Kun-rdor-ba, I, 92.
 sPyan-sña Kun-spañs-pa, II, 587, 591, 687.
 sPyan-sña Kun-blo-ba, I, 316.
 sPyan-sña Kun-bzañ-pa, I, 316.
 sPyan-sña Gañs-dkar-ba, II, 975.
 sPyan-sña Grags-pa-ba, I, 283.
 sPyan-sña Grags-pa byañ-čhub-pa, II, 787.
 sPyan-sña Grags-pa bśes-gñen-pa, II, 717.
 sPyan-sña Grags-byañ-ba, II, 587-8, 687.
 sPyan-sña sGam-po-pa, II, 604.
 sPyan-sña Nag-gi dbañ-phyug, II, 803.
 sPyan-sña Čhos-kyi rgyal-po, II, 506.
 sPyan-sña Čhos-kyi rdo-rje, I, 304.
 sPyan-sña Čhos-kyi ſeñ-ge, II, 642.
 sPyan-sña Čhos-tshul-pa, II, 468.

- sPyan-sna Čhos-bži-pa, II, 1040.
 sPyan-sna sTag-śod-pa, II, 517.
 sPyan-sna rDor-rgyal-ba, II, 658.
 sPyan-sna rDor-rin-pa, II, 517.
 sPyan-sna Nam-mkha' dpal-brtsegs rgyal-po, II, 642.
 sPyan-sna rNal-'byor-pa, I, 180.
 sPyan-sna dPal-čhen, II, 963-4.
 sPyan-sna dPal-l丹 bzañ-po (Grags-pa blo-gros), II, 587.
 sPyan-sna bLo-gros rgyal-mtshan, I, 62, 93, 317.
 sPyan-sna bLo-gros rnam-dag-pa, I, 304.
 sPyan-sna ba Tshul-khriṃs-'bar, I, 236, 284.
 sPyan-sna 'Tshal-pa (Śākyā rgyal-mtshan), II, 963-4.
 sPyan-sna gZon-'od-pa, I, 316.
 sPyan-sna Ye-śes grags-pa bzañ-po, I, 92.
 sPyan-sna Yon-tan rgyal-mtshan, I, 93.
 sPyan-sna Rin-čhen-l丹, II, 691.
 sPyan-sna Rin-po-čhe, II, 601.
 sPyan-sna Rin-po-čhe bSod-nams rgyal-mtshan bzañ-po, II, 721.
 sPyan-sna Rin-sañ-ba, I, 309. (Rin-čhen sen-ge).
 sPyan-sna Saris-rgyas byañ-čhub-pa, I, 316.
 sPyan-sna gSer-thog-pa, II, 717.
 sPyan-sna bSod-nams grags-pa (bSod-grags-pa), I, 92; II, 590, 643.
 sPyan-sna bSod-nams bzañ-po-ba, II, 588, 644.
 sPyan-sna bSod-nams 'od-mdzes-pa, II, 658.
 sPyan-śwa-re-bo, II, 93^a, 934.
 sPyan-gsum-pa, III, 1053.
 sPyi-ther-ba, II, 400.
 sPyi-ther-ba Rin-tshul, I, 81.
 sPyi-dpon-pa, II, 622.
 sPyi-bo-nas-skyes, I, 12.
 sPyi-bo Lhas-pa, 314; II, 1063.
 sPyi-bo Lhas-pa Byañ-čhub-'od, II, 1044.
 sPyi-lhas-pa, II, 641.
 sPyil-dkar-ba, II, 973.
 sPyil Jo-sras Žañ-ba-skyabs, I, 187.
 sPyil-po dBañ-phyug-grags, II, 1044.
 sPyil-bu-pa, I, 279; II, 1088. See Se sPyil-bu-pa.
 sPra-gañs-pa, II, 601.
 sPrin-gyi śugs-čan, I, 360.
 sPrul-sku, I, 147-8.
 sPrul-sku rgya-mtsho, I, 197.
 sPrul-sku blo-lDan, II, 1040.

- sPre'u-btul, I, 21.
 Pha-rgan lDo-n-ston, I, 265.
 Pha-jo dbUs-pa, I, 188.
 Pha-gtsan-pa, I, 292.
 Pha-rol gnon-nid, I, 45.
 Phag, I, 269, 270.
 Phag-ston bSam-gtan bzañ-po, I, 344.
 Phag-mo, II, 1007.
 Phag-mo gru-pa (dPal-), I, 142, 148, 151, 158, 186, 218, 226, 270-1, 305, 328,
 332, 334, 386, II, 441, 462, 474, 48-, 552-569, 570-1, 574, 580, 590,
 595-6, 612-5, 619, 620 1, 623-4, 643, 645-6, 649, 651-2, 655, 659, 663,
 705-8, 710-11, 724, 737, 746, 814, 890-1, 905, 1008.
 Pham-thin-pa (Nag-gi dban-phyug grags-pa), I, 227-8, 380-1-2, 384, 395,
 II, 402, 851.
 Phar-sgom, II, 1010.
 Phu-gu-ru-pa, II, 727.
 Phu čhuñ-ba, I, 235, 263, 267ff, 288, 318.
 Phu-čhuñ-ba gŽon-nu rgyal-mtshan, I, 73, 236.
 Phu-thañ Dar-dkon, I, 335.
 Phu-ri-ba, II, 686.
 Phu-ri-ba dKon-mčhog rgyal-mtshan, II, 687.
 Phu-ri-ba sTon-lo-čhe, II, 727.
 Phug-ston, II, 998. (Ri-khrod-), II, 999.
 Phug-pa mgon, II, 518-9.
 Phug-pa rgyal, II, 518.
 Phug-pa dar, II, 518.
 Phug-pa-ba, II, 442.
 Phur-pa skyabs, II, 722.
 Phul-dmar-ba, II, 690.
 Pho-brags, I, 148.
 Pho-brañ sdin-pa, I, 269.
 Pho-brañ Ži-ba-'od, I, 354.
 Pho-rog mDo-sde-mgon, II, 728.
 Pho-rog-pa, II, 727.
 Phog-pa, II, 708.
 Phoñ-mdo-ba, I, 321; II, 616-7.
 Phy-a-dar ston-pa, I, 258, 262.
 Phyā-pa, I, 298, 332, 334, 343, 349; II, 465, 474, 555, 566, 734. Phyā-pa
 Čhos-kyi sen-ge, I, 186, 329.
 Phy-a-ru 'dul-'dzin, II, 726.
 Phy-a-ru-ba Señ-ge-dpal, II, 773.
 Phyag-na, I, 212, 219, 384, 395; II, 404, 843, 851, 855, 857-8.

- Phyag-zuñ-skyabs, II, 866.
 Phyar-čhuñ-ba, II, 913-5, 921, 947.
 Phyar-chen, II, 913, 925, 947, 977. (Phyar-chen-pa).
 Phyas-sor-pa, II, 465.
 Phyi-luñ-ba rGya-pa, I, 314.
 Phyug-po sGāñ-dkar-ba, I, 216.
 Phyug-mo dpal-le, II, 635.
 Phyogs-bdag, I, 13, 15.
 Phyogs-grol, II, 800, 803.
 Phyogs-glañ, I, 346.
 Phyogs-pa, II, 779.
 Phyog-las rnam-rgyal, I, 329; II, 777-80.
 Phyog-las rnam-par rgyal-ba (Bo-don pañ-chen), II, 1017.
 Phra-ston Žig-po, II, 1014.
 Phra-la riñ-mo, I, 160 (ācārya-).
 Phreñ-ba-čan, I, 12.
 'Phags-mčhog-pa, II, 704.
 'Phags-mčhog bSod-nams-dpal, II, 703.
 'Phags-pa, I, 211, 216, 218, 234-7, 297, 307, 366; II, 420, (gSer-sdiñs-pa),
 421, 423-3, 425, 464, 479, 589-90. 'Gro-mgon 'Phags-pa, II, 581-2, 628,
 631-2, 649, 651, 750, 784-5, 791, 894-5, 1088.
 'Phags-pa skyes-po, I, 8, 16.
 'Phags-pa lČe-sgom, II, 738.
 'Phags-pa gDan-sa-ba dPal-bzaiñ-pa, II, 830.
 'Phags-pa Yon-tan rgya-mtsho, I, 306.
 'Phags-tshul lo-tsä-ba, II, 1023.
 'Phags-'od, I, 356, 365, 374; II, 422-3.
 'Phags-'od-pa, II, 794, 866.
 'Phañs Byañ-brtson, I, 126.
 'Phañs dBañ-phyug rgyal-mtshan, I, 74.
 'Phan, I, 127.
 'Phan-mo, II, 910.
 'Phan-yul-mdö Thod-lo-pa, II, 728.
 'Phan-yul-pa rGya, I, 285.
 'Phel-gyag-pa bSam-gtan lhun-grub, II, 886.
 'Phyar-sToñ-nag-mo, I, 81.
 'Phrañ-kha Jo-btsun, II, 883.
 'Phrañ-kha Ber-čhuñ, I, 252, 263, 322.
 Ba-dkar 'Brin-ston, II, 1004.
 Ba-čhar-ba, II, 409.
 Ba-tsho ras-pa, II, 1088.
 Ba-ra sgom-chen, II, 1005.

- Ba-ri, II, 942, 1020-1.
 Ba-ri (Rin-čhen-grags), I, 73.
 Ba-ri sPyil-dkar-ba, II, 687.
 Ba-ri-ba, II, 446, 727, 909, 973-4.
 Ba-ri lo-tsā-ba, I, 73, 186, 211, 293; II, 405, 407, 469, 472, 556, 1024, 1048.
 Ba-reg Thos-pa-dga', I, 376; II, 857.
 Ba-lañ-gnas, I, 13, 16.
 Ba-lam-pa, I, 292.
 Ba-lam-pa Rin-se, II, 1043.
 Ba-śi'i gNas-brtan, I, 61.
 Ba-so-ba, II, 1080.
 Bag-čhags rjes-med, II, 943.
 Bag-stor-pa, II, 1024.
 Bag-ston gZon-tshul, I, 396; II, 1007, 1043.
 Bañ-ston, I, 358, 262.
 Bañ-ston Ses-rab rin-čhen, I, 344.
 Bañ-ra-ba, I, 292.
 Bañ Rin-čhen rdo-rje, I, 63.
 Bañ-so-ba, II, 445, 972.
 Ban-kar-ba Jam-dpal bzañ-po-ba, II, 517, 551.
 Ban-čhen sKyas-bu, I, 272.
 Ban-de-ba Rin-byañ, I, 269.
 Ban-blön mGo-yags, II, 621.
 Ban-blön 'bar-po, II, 610.
 Bar-thañ-pa, I, 374.
 Bar-'brog-pa, II, 727.
 Bar-pa, I, 91.
 Bar-pu-pa, I, 333.
 Bar-bza', II, 547.
 Bal-pu, I, 14.
 Bal-po, I, 210.
 Bal-po Jig-rten, II, 861-4.
 Bal-po Pe-ña-ba, II, 1008.
 Bal-po dBañ-rdor, II, 1001, 1004.
 Bal-bu góñ-pa, II, 601, 603.
 Bal-bu-čan, I, 4.
 Bi-ru-pa (Vi-rü-pa), II, 613, 869.
 Bu, II, 794.
 Bu-ston Kha-čhe, I, 197, 308, 355, 374.
 Bu-ston, I, 2, 82, 102-3, 149, 309, 366, 379, 385-6, 410, 417, 423, 534, 585,
 795, 755, 782, 812, 833, 996, 1075, 1085.
 Bu-ston Grags-sch, I, 335.

- Bu-ston Rin-po-čhe, I, 60, 150, 217, 304, 331, 338, 345, 374, 389, 396, 532, 584, 658, 711, 750, 754, 756, 781, 793, 800, 866, 104¹, 1086. See Bu-ston, Bu-ston Kha-čhe, Bu Rin-po-čhe, Bu-ston Rin-čhen-grub.
- Bu Rin-po-čhe, I, 335, 356, 366, 379, 385, 410, 422, 425, 763, 1051.
- Bu-ston Rin-čhen-grub, I, xx, 81, 158; II, 417, 425.
- Bu-ston Seri-ge-'od, II, 773.
- Bug-pa-čan, I, 96.
- Bur-sgom, II, 661, 735.
- Bur-sgom Nag-po, II, 439, 556.
- Bur-pa Yul-sman, I, 314.
- Bul-ba-pa, I, 292.
- Be'u, I, 45 6.
- Be'u kLu'i ye-śes, II, 1003.
- Be-re sMyon-pa, II, 998. See sMyon-pa Be-re.
- Benda-pa, II, 490.
- Ber-re, I, 110.
- Bo dGe-bsñen, I, 1020.
- Bo-don Rin-rtse (Rin-čhen rtse-mo), I, 335, 345; II, 699. Bo-don Rin-po-čhe, II, 783.
- Bod-rgyal-ba, II, 799.
- Bod-čhun-ba (Lha-rje-), II, 616.
- Bon-sgom Do-pa, I, 121.
- Bon-ston Ser-bzañ, I, 330.
- Bon-gnas-pa, II, 468.
- Bos-ris-ba, II, 654.
- Bya, I, 269, 270.
- Bya bKra-śis dar-rgyas, II, 1088.
- Bya bKra-śis dar-rgyas legs-pa'i rgyal-po Phyogs-thams-čad-las rnam-par rgyal-ba dbań-po'i sde, II, 1090.
- Bya lKug-pa-dpal, II, 1088.
- Bya-khan-pa bSod-nams rin-čhen, II, 418.
- Bya-rgyus pa, I, 273.
- Bya-sgom Grol-sgom, II, 462.
- Bya Nur-mo, I, 275.
- Bya mÑa'-bdag, II, 1088.
- Bya-čhen-po, I, 154.
- Bya 'Čhad-kha-pa, I, 273ff, 276-7, 282.
- Bya Jo-sras, II, 1088.
- Bya-ston 'Čhad-kha-pa, I, 273.
- Bya-ston kLu-grub, II, 985.
- Bya-ston rDo-rje-grags, I, 125.
- Bya-'dul, I, 298, 306; II, 409, 441, 555. (Bya-'dul-pa).

- Bya 'Dul-'dzin, I, 80.
 Bya 'Dul-ba 'dzin-pa, I, 322.
 Bya-sder-ba, I, 345.
 Bya Nor-bu rgya-mtsho, II, 1089.
 Bya-yul dkar-mo, I, 335.
 Bya-yul-pa, I, 73, 99, 285-90, 292, 295-8, 304-5, 311, 315, 318; II, 438, 453,
 468, 555, 613.
 Bya-yul-pa chen-po, I, 285.
 Bya-yul-pa Sañs-rgyas sgom-pa, I, 308.
 Bya-yul Rin-po-čhe bLo-gros rnam-dag, I, 310.
 Bya Rin-čhen, II, 1088.
 Bya-luñ-pa Byañ-thañ ras-pa, II, 601.
 Bya-lo Zla-ba 'od-zer, I, 407.
 Bya Ša-ka, II, 1087.
 Bya-sa, II, 558.
 Byañ-grags, I, 273, 286,
 Byañ-gliñ-pa, II, 686, 786.
 Byañ-rgyal-ba, II, 536, 590, 592, 717.
 Byañ-čhub-grags, I, 272. Byañ-čhub grags-pa, II, 1072.
 Byañ-čhub dge-mdzes, I, 314, 317.
 Byañ-čhub mgon-po, II, 537.
 Byañ-čhub rgya-mtsho, II, 550, 646-7, 696-7. (*sTag-luñ čhos-rje-*).
 Byañ-čhub rgyal-dbañ, II, 1072.
 Byañ-čhub sgron, II, 958.
 Byañ-čhub dnos-grub (*Lho La-yag-pa-*), II, 470.
 Byañ-čhub-mčhog, II, 696.
 Byañ-čhub-dar, I, 373.
 Byañ-čhub 'dre-bkol, I, 203.
 Byañ-čhub rdo-rje, II, 601.
 Byañ-čhub rnam-rgyal, II, 830.
 Byañ-čhub-dpal, I, 34, 98; II, 1025, 1071-2. Byañ-čhub-dpal (*sPre'u-žiñ Rin-
 po-čhe-*), II, 450.
 Byañ-čhub dpal-ldan, II, 970.
 Byañ-čhub dpal-pa, II, 411, 413.
 Byañ-čhub-dpal-bzañ-po, II, 717, 1071.
 Byañ-čhub-dpal-bzañ, II, 722.
 Byañ-čhub-'bar, II, 1015.
 Byañ-čhub 'byuñ-gnas, I, 86.
 Byañ-čhub rtse-mo (*lo-tsā-ba*), II, 778-9, 787-8.
 Byañ-čhub tshul-khrims, II, 1044.
 Byañ-čhub gžon-nu, II, 696.
 Byañ-čhub bzañ-po, I, 224, 382, 384; II, 970, 1072.

- Byañ-čhub-'od, I, x, 37, 86, 244, 252, 278, 305, 374. (Lha-btsun),
 Byañ-čhub ye-śes, I, 330; II, 910.
 Byañ-čhub yon-tan, I, 196; II, 696.
 Byañ-čhub rin-chen, I, 262, 277, 339; II, 1025.
 Byañ-čhub sei-ge, I, 84; II, 703-4.
 Byañ-čhub sems-dpa', I, 96; II, 741.
 Byañ-chen 'Jam-riñs-pa, I, 374.
 Byañ-chen-pa bSod-'phel, II, 1024.
 Byañ Dar-ma ratna, I, 288.
 Byañ-rdor, I, 216; II, 775.
 Byañ Na-bza'-phred-gsol, II, 964.
 Byañ-pa, II, 801.
 Byañ-pa Ta'i-dban-pa, II, 778.
 Byañ-pa dbOn-sgom, II, 928.
 Byañ-dpal-pa, I, 98.
 Byañ-bla, I, 291.
 Byañ-rte (Byañ-čhub rtse-mo, lo-čhen), I, 345; II, 585-6, 636, 639.
 Byañ-yes, II, 716, 1013.
 Byañ-ran-stan-pa, I, 376.
 Byañ-rin, I, 216.
 Byañ-señ, I, 276, 301; II, 571, 623, 1016.
 Byañ-sems rgyal-ba ye-śes, I, 153; II, 756, 772, 775. Byañ-sems rgyal-yes,
 II, 526, 634, 775, 783.
 Byañ-sems čhu-sgom, II, 1006.
 Byañ-sems-pa, II, 775.
 Byañ-sems zla-rgyal, II, 1024, 1055.
 Byañ-sems bsod-grags, II, 1073.
 Byams-čhos-pa Byañ-čhub rgyal-mtshan, II, 518.
 Byams-pa (Sumi-ston ras-pa), II, 991.
 Byams-pa (of Čhos-'khor-glin), I, 308, 341.
 Byams-pa-glin-pa, II, 811, 814-5.
 Byams-pa señ-ge, II, 1043.
 Byams-pa'i blo-gros, I, 262.
 Byar-khan-pa, I, 320
 Byar-pa Rin-gzon, I, 269.
 Byar-po ba, II, 661.
 Byar-po-ba Ra-śer-snañ, II, 439.
 Byi-ba hab-ša, I, 219.
 Byi-gza' rgyas-čhuñ, I, 300.
 Bye-skyid-pa, I, 345.
 Bye-ma ras-pa, II, 720
 Bra-bo čhen-po, II, 956,

- Brag-dkar-ba, II, 655.
 Brag-dkar-mo-ba, I, 147; II, 477.
 Brag-dkar-po-ba, II, 706.
 Brag-dkar śes-yes, II, 716.
 Brag-dgon-pa, II, 611.
 Brag-steṇs-pa, I, 354.
 Brag-sten, I, 262.
 Brag-nag-pa Čhos-skyeñ-dpal, II, 774.
 Brag-nag-pa (gZon-nu bsod-nams), I, 396.
 Brag-pa, I, 321. See bSod-nams dpal-idan.
 Brag-pa dKon-grags, II, 357.
 Brag-pa čhen-po, II, 855.
 Brag-pa Rin-čhen, II, 583.
 Brag-po-čhe-pa rDo-rje-dpal, II, 751-2, 991.
 Brag-'bur-ba (Rin-čhen-'bum), II, 864, 894-5.
 Brag-dmar rDo-rje phur-pa, I, 81.
 Brag-rtsa-pa, II, 468.
 Brañ-ti, I, 382; II, 866.
 Brañ-ti Dar-ma sñiñ-po, I, 345.
 Brañ-ti bLo-gros-dbañ, II, 857.
 Brañ-pa, I, 376.
 Brañ-śorñ-ba, I, 314.
 Bra'ō-pa, II, 728.
 Bra'ō 'Bum-la-bar, II, 857.
 Bra'ō lo-tsā, II, 991.
 Bran-ka, II, 625.
 Bran-ka Jo-btsun, I, 264.
 Brab-śi-gza' dGe-sum khro-mo, II, 610.
 Bru-śa rgyal-bu, II, 1000.
 Bru-śa Rigs-'dzin, II, 575-6.
 Bru-śa bSod-nams señ-ge, I, 333.
 Bre-ston 'Bum-lha-'bar, I, 96.
 Bre-bo-ma, I, 12.
 Bre-bo-zas, I, 12.
 bLa-skyabs rdo-rje, I, 171.
 bLa-gañ-pa, II, 610.
 bLa-čhuiñ 'od-zer, II, 871, 906.
 bLa-čhen, I, 215.
 bLa-čhen-pa, II, 592, 1024.
 bLa-čhen po, I, 65-6; II, 649.
 bLa-čhen-po dGoñs-pa-gsal (rab-gsal), I, 167; II, 1062.
 bLa-'dos, I, 138.

- bLa-ma dGe-sloṇ, I, 362. See La-ba-pa;
 bLa-ma rgyal-mtshan, I, 133; II 546, 551.
 bLa-ma Dum-pa, II, 584, 636, 658, 774, 787, 794, 864.
 bLa-ma Nag-po, II, 520.
 bLa-ma-pa, II, 495-6.
 bLa-ma Ye-śes, I, 329.
 bLo-grags, II, 405,
 bLo-gros, II, 837.
 bLo-gros-grags, I, 81.
 bLo-gros grags-pa, II, 523.
 bLo-gros rgya-mtsho, I, 345.
 bLo-gros rgyal-mtshan, I, 156, 214, 317 (*sPyan-sṅa-*); bLo-gros rgyal-mtshan-pa, II, 80c; (bLa-ma-) 1007; 1072; 1073 (of *dGe-dun-sgaṇ*). (Gu-śrī-), II, 509.
 bLo-gros rgyal-mtshan dpal-bzaṇ-po, II, 548.
 bLo-gros 'jigs-med, I, 317.
 bLo-gros sñiin-po, II, 837.
 bLo-gros brtan-pa, I, 310, 329; II, (lo-tsā-ba-), 527, 1080 (*Chos-rje-*).
 bLo-gros-dpal, II, (lo-tsā-ba-), 776, 995, 1059.
 bLo-gros dpal-rin-pa, I, 344.
 bLo-gros 'phel-ba, II, 413.
 bLo-gros-'bar, I, 329.
 bLo-gros 'byurī-gnas, I, 331.
 bLo-gros mtshuṇs-med, II, 524-5, 532.
 bLo-gros bzaṇ-po, I, 5; II, 723.
 bLo-gros'-od (Lha-), I, 281-2.
 bLo-gros ye-śes, I, 280.
 bLo-gros rin-chen, II, 484.
 bLo-gros seṇ-ge, I, 308, 329; II, 498, 671-2.
 bLo-chen, I, 217.
 bLo-chen Saṇs-rgyas, II, 1046.
 bLo-brtan, I, 344.
 bLo-ston, II, 712.
 bLo-l丹 (bstan-skyoṇ), I, 73.
 bLo-l丹 śes-rab, I, 70, 124, 341, 347, 396; II, 1054. See rNog lo-tsā-ba.
 bLo-brag-pa, I, 329.
 bLo-bzaṇ, I, 15, 16; (of *Chos-khor-gliṇ*), I, 308-9.
 bLo-bzaṇ grags-pa, I, 283 (*mahā-upādhyāya-*); (Tsoṇ-kha-pa), II, 589, 592, 610, 1073.
 bLo-bzaṇ-grags-pa-dpal, II, 1079. See Tsoṇ-kha-pa.
 bLo-bzaṇ grags-pa'i dpal, I, 81, 272; II, 1073. See Tsoṇ-kha-pa.
 bLo-bzaṇ Mi-'gyur rdo-rje, I, xxi.

- bLo-bzañs, I, 341; II, 1060.
 bLo-bzañs-pa, II, 724.
 bLo-rin, I, 341.
 bLo-sems-'tsho, I, 38,
 bLo-gsal-ba, I, 83.
 dBa' Sañ-si, I, 41.
 dBa' gSal-snañ, I, 38, 41.
 dBañ, I, 302, 376.
 dBañ Kun-dga' legs-pa, I, 214.
 dBañ Grags-pa rgyal-mtshan, I, 152, 217.
 dBañ-mgon, I, 110.
 dBañ-ñe, I, 110; II, 861.
 dBañ-ston dKon-mchog rgyal-po, I, 208.
 dBañ-phyug-grags, I, 269, 344; II, 616.
 dBañ-phyug-mgon (Žañ-), I, 254.
 dBañ-phyug rgyal-po, I, 331.
 dBañ-phyug rgyal-ba, II, 790.
 dBañ-phyug-lčam, II, 918.
 dBañ-phyug čhen-po'i sde, I, 5.
 dBañ-phyug-lde, I, 325, 346.
 dBañ-phyug-dpal, I, 48.
 dBañ-phyug blo-gros, II, 1001.
 dBañ-phyug-'bar, I, 265. (*sTon-pa-*).
 dBañ-phyug-'bum, I, 133; II, 413.
 dBañ-phyug brtson-'grus (Lo-ras-pa), II, 673.
 dBañ-phyug gžon-nu, I, 240, 302. See Sañs-rgyas ſo-bo.
 dBañ-phyug ye-ſes, I, 280.
 dBañ-phyug rin-čhen, II, 1088.
 dBañ-phyug legs-pa, II, 522.
 dBañ-phyug ſes-rab, II, 722, 1059
 dBañ-ba, II, 610.
 dBañ-brtson, I, 217.
 dBañ Ratna, I, 214.
 dBañ-rin, I, 373; II, 520, (dBañ-rin-pa), 782.
 dBañ-ſe-pa, II, 1072.
 dBañ-ſeñ, II, 617
 dBañ-bsed, II, 584.
 dBas rGyal-ba ye-ſes, I, 345.
 dBas We-na A-dar, II, 553.
 dBas Šākyā rdo-rje, I, 284.
 dbU-rgyan-pa, I, 341.
 dbU-ltebs, I, 180.

- dbU-dum-brtsan' ← U-'i dum-brtan, I, xix.
 dbU-ma-pa, I, 99; II, 524. (bla-ma-), 703, 744, 1049.
 dbU-ma-pa Šer-'bum, I, 335; II, 773.
 dbU-rtse-ba, II, 488.
 dbU-ri-pa (Lo-ras-pa), II, 677-8.
 dbU-se, I, 299; II, 622.
 dbU-gtso-bar-sdiñs-pa, II, 688.
 dbUs-khañ-pa, II, 895.
 dbUs ston-čhuñ, I, 314.
 dbUs-pa, II, 678.
 dbUs-pa Groñ-po-čhe, I, 208.
 dbUs-pa rGwa-sum, I, 364.
 dbUs-pa sGro-ston, II, 914.
 dbUs-pa Jo-bsod, I, 131.
 dbUs-pa bLo-gsal, I, 337-8. (Byañ-čhub ye-śes).
 dbUs-pa Šes-rab rdo-rje, I, 397.
 dbUs-pa Sa'-thor, I, 120.
 dbEn-pa bSod sei, I, 396.
 dbOn, II, 685, 715.
 dbOn-grags-pa, II, 547.
 dbOn Jo'-phan, II, 697.
 dbOn-ston sKyer-sgañ-pa, II, 737.
 dbOn-ston Rin-čhen sgañ-pa, II, 1070.
 dbOn-ston Rin-po-čhe, I, 315-6.
 dbOn Thuñ-ri-pa, II, 581.
 dbOn-po, II, 652, 655.
 dbOn-po dKon-mčhog-bzañ, II, 747.
 dbOn-po Khri-brtan seiñ-ge, I, 82.
 dbOn-po Čhos-kyi gzi-brjid, II, 973.
 dbOn-po Čhos-dbañ, I, 80.
 dbOn-po Čhos-sdiñs-pa, II, 999. (Dar-ma ſes-rab).
 dbOn-po Jo-dkon, II, 899.
 dbOn-po dPal-ldan-grags, II, 1040.
 dbOn-po dBañ-phyug gžon-nu, II, 693.
 dbOn-po 'Byuñ-gnas rgyal-mtshan, I, 94.
 dbOn-po gŽon-nu bzañ-po, II, 583.
 dbOn-po Rin grub, II, 694.
 dbOn-po Šar-gliñ-pa, II, 579. See Rin-po-čhe Grags bsod-pa,
 dbOn-po Šes-rab dbañ-pa, II, 955.
 dbOn-po bSod-nams bla-ma, II, 997.
 dbOn-po Lha-dge, II, 715.
 dbOn-po A-dpal, II, 520.

- dbOn Bi-či, I, 67.
 dbOn-'bum, II, 692.
 dbOn-ras Dar-ma señ-ge, II, 671, 683.
 dbOn Rin-po-čhe, II, 517, 577, 601, 607, 609, 648, 975.
 dbOn Šer-'byun, II, 601, 604.
 dbOn Šes-rab-rgyal, II, 579.
 dbOn Šeñ-ge-rgyal, I, 147.
 dbYar Ni-ma brtson-'grus, I, 336.
 dBog-gñen, I, 55, 344, 345.
 dBog-thah ston-pa, I, 305.
 dBrañ-ston Phul-dmar-pa, II, 727.
 'Ba-sgom Dig-ma, I, 121.
 'Ba'-ra-ba, II, 692-3, 748, 752, 896.
 'Ba'-ra-ba rGyal-mtshan-dpal, II, 895.
 'Ba'-ri Čhos-señ, II, 524.
 'Ba'-ril, I, 292.
 'Ba'-rom-pa, II, 462.
 'Ba'-le, I, 292.
 'Ban, I, 127, 345, 379.
 'Ban dKon-mčhog rdo-rje, I, 376.
 'Ban Guñ-rgyal, II, 911, 977.
 'Ban-dha-phug-pa, II, 563.
 'Ban-po Čhos-dbañ, II, 532.
 'Ban-po Myañ Čhos-kyi señ-ge, II, 988.
 'Ban-po bTsun-sāk, II, 533.
 'Bab-rom-pa (Dar-ma dbañ-phyug), II, 469-70.
 'Bar-ston Šes-rab grags-pa, I, 184.
 'Bar-sde, I, 37.
 'Bar-ma, II, 916.
 'Bal, II, 737.
 'Bal-sgom Phyag-na, II, 735.
 'Bal-tsha sTag-del-pa, II, 482.
 'Bal Tshad-ma-pa, I, 332, 385; II, 740.
 'Bu-ban Gajis-pa, II, 601.
 'Bum-rgod, I, 166.
 'Bum-rgyan, II, 964.
 'Bum-bstan, I, 166.
 'Bum-dpal, I, 166.
 'Bum-phrag gsum-pa (brTan-skyoñ), I, 325, 345-6; II, 407, 789, 1009.
 'Bum'bar, I, 166.
 'Bum-me, I, 319.
 'Be-dkar, I, 273.

- 'Be sPyan-ras-gzigs, I, 300.
 'Be-mo Pad-ma-sgron, II, 733.
 'Be-mou-bu čhun-ba, I, 269.
 'Be Sañs-rgyas sgom-pa, I, 306.
 'Bon-ston lčags-skyu, I, 125.
 'Bom, II, 566.
 'Byuñ-gnas seiñ-ge, II, 728.
 'Byuñ-tshul, I, 96-7.
 'Byuñ-šes, I, 96-7.
 'Byuñ-señ, II, 521.
 'Brañ-ri-ba, II, 829.
 'Bras, 'Bras-mo-pa, II, 67a-1.
 'Bras-dkar-ba, II, 894.
 'Bri-khuñ gLiñ-pa, II, 577.
 'Bri-khuñ gČuñ Rin-po-čhe, I, 319.
 'Bri-khuñ Čhos-rje, II, 433, 518,
 'Bri-khuñ-pa, I, 264, 387; II, 467-8, 545, 552, 562, 570, 601, 608-9, 625,
 627, 655, 681, 724, 741, 746, 829, 952, 954, 972, 975, 1070 1089.
 'Bri-sgom gLiñ-kha-pa, II, 442.
 'Bri-sgom Don-grub (gYe-čhen-mo-ba.....), II, 439.
 'Bri-sgom yañ-legs, II, 435.
 'Bri-sgom ras-pa, II, 435.
 'Bri rDzi-dkar-ba, II, 1085.
 'Bri-ri-ba Śākyā-'od, II, 715.
 'Briñ, I, 77; II, 1085.
 'Briñ Čha-ru-ba, II, 931.
 'Briñ mČhams-žañ, I, 345.
 'Briñ-ston, I, 88.
 'Briñ-gza'-ma Thod-dkar, I, 46. —'Bri-bza' Thod-dkar.
 'Briñ-mtshams-ma sPa-tshab-gza', II, 435.
 'Briñ Ye-šes yon-tan, I, 62, 324.
 'Bre, I, 127, 330, 332, 379.
 'Bre Ko-de-luñ-pa, I, 266.
 'Bre Kha-skyog-pa, I, 376.
 'Bre Kho-čhun-pa, I, 110.
 'Bre rGyal-ba'i blo-gros, I, 104.
 'Bre čhen-po, I, 80, 93-4.
 'Bre-ston Lha-dga', II, 430.
 'Bre sPal-gyi blo-gros, I, 104.
 'Bre Šes-rab-'bar, I, 326, 376; II, 748, 1009.
 'Bre A-tsar Sa-le, I, 156.
 'Bro, II, 762-3, 785, 792, 838.

- 'Bro-sgom, II, 910.
 'Bro-sgom bSod-nams byañ-čhub, II, 928.
 'Bro-stag-snañ-khri-gsum-rje, I, 63.
 'Bro-lđog-gza' Gy-i-gu-lčam, II, 571.
 'Bro-dmar-yu, II, 462.
 'Bro Zla-'od, II, 912.
 'Bro-gza' Di-pam, I, 104.
 Bro lo-tsā-ba, II, 755, 760, 766, 784.
 'Bro Šes-rab-grags, II, 837.
 'Bro-señ-dkar-stod-pa Ye-šes bla-ma, I, 78.
 'Bro-señ-dkar Šākyā-'od, I, 72.
 'Brog, I, 72, 262.
 'Brog čhuñ-pa, I, 612.
 'Brog Jo-čras, II, 857-8.
 'Brog Jo-sras rDo-i, "ar, II, 857, 859.
 'Brog-mi, I, 72, 112, 205-10, 215, 360, 399.
 'Brog-mo, II, 540.
 'Broñ-zi-legs, I, 37.
 'Broñs-stoñs-pa, I, 269.
 'Brom, I, 72, 186, 251-4, 263, 282, 284, 326-7; II, 844, 924, 1086.
 'Brom-ston, I, xiv, 61-2, 89, 93, 205, 261-7, 344; II, 455, 844, 984, 1002.
 'Brom-ston-pa rGyal-ba'i byuñ-gnas, I, 262, 321.
 'Brom-ston Rin-čhen šes-rab, II, 450.
 'Brom Do-pa ston-čhuñ, I, 208.
 'Brom-dul, I, 285.
 'Brom-pa, I, 74, 387.
 'Brom Ye-šes-'bar, II, 943.
 'Brom Rin-čhen-'bar, I, 192.
 rBa-sgom bSod-nams rgyal-mtshan, II, 1000-2, 1005.
 sBa, I, 77; II, 1085.
 sBa-goñ Ye-šes gyuñ-druñ, I, 66.
 sBa dGe-mthoñ, I, 117.
 sBa-sgom, I, 174-5, 177-8; II, 1084.
 sBa-sgom Ye-šes byañ-čhub, I, 175, 182.
 sBa-ston, II, 850.
 sBa-dul, I, 273.
 sBa-mo Čhos-brtson, II, 406.
 sBa Wa-ba-čan, II, 406.
 sBa-btsun bLo-gros 'byuñ-gnas, I, 62.
 sBa-yags me-po, I, 301.
 sBa Rakṣita, I, 171.
 sBa Ratna, I, v, 34.

- sBa-ras, II, 491.
 sBa-reg, I, 378.
 sBa gSal-snañ, I, v; II, 789.
 sBal-ti, I, 300; II, 602.
 sBal-ti Jo-sras, I, 79.
 sBal-bu Dor-la, I, 184.
 sBas, I, 308.
 sBas-sgom, II, 613.
 sBas-ti, I, 319.
 sBas rNal-'byor mgon-po, I, 302.
 sBas-pa sTon-gžon, I, 280-1, 307.
 sBas bLo-gros dbañ-phyug, I, 192.
 sBug Ye-rgyal, II, 406, 409.
 sBo-čhuñ, I, 77.
 sBo-čhuñ Tshul-khrims 'byuñ-gnas, I, 78.
 sBom-brag-pa, II, 485.
 sByin-pa sen-ge, I, 345.
 sBra, II, 716.
 Bha-lde, I, 37.
 Bha-ru, II, 1029.
 Bha-ro, II, 447.
 Bha-ro Phyag-rdum, I, 377.
 Bhe-ston rDo-rje šes-rab, I, 74.
 Bhu-su-ku, I, 171 (mČhog-gi byañ-čhub).
 Ma'gag-pa, I, 12.
 Ma-gčig, I, 220-2, 230; II, 932-3, 988-9-90, 992.
 Ma-gčig Čhos-sgron, II, 687.
 Ma-gčig Drin-čan zur-mo, I, 171.
 Ma-gčig sprul-sku, II, 743.
 Ma-gčig Byañ-pa-mo, I, 214.
 Ma-gčig Ža-ma, I, 124, 167, 219, 235, 239; II, 436, 557.
 Ma-gčig Yañ-dgos, II, 440.
 Ma-gčig Re-ma, II, 711.
 Ma-gčig Labs-sgron-ma, I, 97, 225; II, 481, 706, 811, 982, 984. (Ma-gčig
 Labs-sgron).
 Ma-gčig Sañis-rgyas re-ma, II, 1039.
 Ma-gčig On-jo, II, 443, 446.
 Ma-jo mČhad-gnas-ma, II, 982,
 Ma-ti pañ-chen, II, 776.
 Ma-thañ-pa, I, 271.
 Ma-thog Byañ-'bar, I, 120, 376.
 Ma-theg-pa, I, 120.

- Ma-drci-ba, II, 482.
 Ma-bdun-pa, II, 687-8. (mDo-bo-čhe-pa).
 Ma-ma gYun-druṇ bkra-śis, I, 112.
 Ma-žaṇ, I, 40-2.
 Ma-śi-ba, I, 22.
 Ma-saṇs, I, 210.
 Ma-hā-lhun-po, I, 141.
 Ma-he-bhā-ro, I, 392-4.
 Mag-pa gÑan-čhuṇ, I, 269.
 Maṇ-skyid, II, 711.
 Maṇ-gur-ba, II, 651. (Maṅgala guru).
 Maṇ-naṇ-pa, I, 355.
 Maṇ-pos bkur-ba, I, 3.
 Maṇ-gza' Dar-skyid, II, 664.
 Maṇ-'or Byaṇ-čhub śes-rab, I, 328; II, 837.
 Maṇ-ra, I, 266, 288.
 Maṇ-ra sGom-pa, I, 285.
 Maṇ-ra 'Byuṇ-gnas rgyal-mtshan, I, 322.
 Maṇ-ra Seṇ-ge rgyal-mtshan, I, 364-5; II, 418.
 Maṇ-sroṇ, I, 46.
 Maṇ-sroṇ maṇ-btsan, I, xix, xx, 37, 49.
 Maṇju-gliṇ-pa, I, 231.
 Man-mkhar-ba, II, 557.
 Man-luṇs guru, I, 307; II, 425.
 Man-luṇs-pa, II, 640, 780, 790, 838, 1050.
 Mar-gul guru, II, 644.
 Mar-čhuṇ Lho-brag-pa, I, 159, 160.
 Mar-ston, II, 677.
 Mar-ston Tshul-khrims 'byuṇ-gnas, II, 444.
 Mar-ston gYan-'bar, II, 797.
 Mar-thuṇ Däd-pa śes-rab, I, 71, 328.
 Mar-pa (Dar-ma dbaṇ-phyug, Čhos-kyi blo-gros), I, 72, 88, 95, 97, 123, 208-9,
 226, 364; II, 395-433, 477, 604, 606, 724-5, 728, 765, 814, 833, 843-4,
 1086.
 Mar-pa mGo-yags, II, 401, 403.
 Mar-pa Čhom-thaṇ-pa, II, 615.
 Mar-pa Čhos-kyi blo-gros, II, 417.
 Mar-pa Čhos-kyi dbaṇ-phyug, I, 163.
 Mar-pa Do-pa (Mar-Do, Mar-pa Do-pa Čhos-kyidbaṇ-phyug of Yar-'brog), I,
 73, 165, 167, 350, 380, 383-6; II, 445, 910, 1009
 Mar-pa rDor-yes, I, 334-5.
 Mar-pa Phug-pa, I, 319.

- Mar-pa Bya-ze-ba, I, 234; II, 403.
 Mar-pa dBañ-phyug 'od-zer, I, 399.
 Mar-pa 'Bar-ba rgyal-mtshan, II, 444.
 Mar-pa Mon-nag, II, 414-5.
 Mar-pa lo-tsā (Mar-lo), II, 414-5, 1026-6.
 Mar-pa lo-tsā-ba, II, 1099.
 Mar-pa Šes rab-'od, I, 126, 171.
 Mar-pa Señ-rdzi, I, 228.
 Mar-pa bSod-rin, I, 376.
 Mar-pa Lha-sñin, II, 569.
 Mar-pa Lho-brag-pa, I, 389, 399; II, 414.
 Mar-me-mdzad bzañ-po, I, 371-2.
 Mar-yul bLo-ldan, II, 453.
 Mal Ka-ba-čan (Ka-ba-čan-pa), I, 306; II, 881, 888-9, 890-2, 896.
 Mal-gyo, I, 380.
 Mal-gyo lo-tsā-ba bLo-gros-grags, I, 382; II, 1051.
 Mal-gro bKra-sís sgañ-pa, I, 314.
 Ma-gro 'Dul-'dzin, II, 1055.
 Mal-gro-ba gLaiñ-sgom, I, 269.
 Mal Dar-ma-mgon, II, 888.
 Mal 'Dul-'dzin-pa, II, 409.
 Mal Nag-mo, II, 409.
 Mal-spos-ka-ba sMon-lam-btsan, II, 888.
 Mal-byed tshaiñ-pa, I, 144, 147.
 Mal brTson-'grus bla-ma, II, 929.
 Mal Yer-pa-ba, II, 408, 439.
 Mal Šes-rab sems-pa, I, 262-3.
 Mi-bskyod rdo-rje, II, 991-3, 1006.
 Mi čhen-po, I, 243.
 Mi-ñag, II, 964.
 Mi-ñag Grags-pa rin-čhen, II, 1042.
 Mi-ñag sGom-riñs, II, 566.
 Mi-ñag 'Byuñ-gnas, I, 111.
 Mi-ñag Žañ-žuñ, II, 426.
 Mi-ñag gŽon-nu sñin-po, II, 789.
 Mi-ñag Rab-'byams-pa Čhos-kyi grags-pa, II, 830.
 Mi-ñag Rin-čhen bzañ-po, I, 330.
 Mi-ñag lo-tsā-ba, I, 228.
 Mi-ñag Šes-rab bzañ-po, II, 860, 864.
 Mi-ñag-pa Rin-čhen rgyal-mtshan, II, 996.
 Mi-pham dpal-ldan, II, 541.
 Mi-dbañ-blo, II, 808.

- Mi'i ŋi-ma, II, 798.
 Mi'i lha, I, x, 5, 45.
 Miin-čhen, I, 20, 23.
 Mi-thub zla-ba, I, 206.
 Mi-pham bses-gñen sbas-pa, II, 1031.
 Mi-srid, I, 14.
 Mid-la, I, 73, 109, 226, 261, 314; II, 403, 405, 448-51, 454-6, 458-9, 471,
 478, 488, 521, 528, 560, 581, 651, 655-6, 707, 721, 724, 824, 972, 1021,
 1040, 1086.
 Mid-la ras-pa, II, 403, 427-437, 453, 455, 527.
 Mid-la gYun-rgyal, II, 427.
 Mid-la Šer-rgyal (Šes-rab rgyal-mtshan), II, 427, 429.
 Mu-khytid, I, 5, 13.
 Mu-khyud brtan, I, 15.
 Mu-khri btsan-po, I, 36.
 Mu-thug btsan--po, I, xx.
 Mu-ne btsan-po, I, v, xix, xx, 37, 46, 52.
 Mu-dbon, II, 478.
 Mu-sman-phyar, I, 292.
 Mu-zu dGe-ba-gsal, I, xvii, 67.
 Mun-čhañ, I, xi.
 Mun-sel, I, 5, 15.
 Mum-me Brag-kha-ba, II, 772-3.
 Mus-čhen-pa, II, 1016-7.
 Me-go-pa, II, 843.
 Me-lče, I, 14.
 Me-lče-ldan, I, 14.
 Me-lče'i phreñ, I, 14.
 Me-čhar, II, 654.
 Me-ston 'Dul'dzin, II, 786.
 Me-dpuñ, I, 166.
 Me-gza' sKyid-de, II, 672.
 Me-loñ rdo-rje, I, 153, 196-7, 199; II, 963.
 Me-loñ-pa, I, 198, 202.
 Me-loñ-žal, I, 15.
 Me-lha-khañ-pa, I, 233.
 Me-lha-khañ-sna-ba, II, 426.
 Me-lhañ-tsher, I, 326.
 Meg-čhuñ dBañ-señ, I, 118.
 Mer-khri btsan-po, I, 36.
 Mes-kun-po, II, 405.
 Mes-ston Kun-sñiñ, II, 706.

- Mes-ston mGon-po, I, 131, 143.
 Mes-ston Chos-'bar, I, 98.
 Mes-ston tshon-po, I, 143.
 Mes mDo-sde, II, 409.
 Mes rDo-rje rgyal-mtshan, I, 132.
 Mes-tshon-po dPyal-se-tsa, I, 73; II, 403, 405, 477.
 Mes Ag-tshom, I, 46, 105.
 Mo-han rdo-rje, I, 227.
 Mon-gra-pa, I, 273.
 Mon-ston 'Byuñ-gnas sës-rab, I, 232.
 Mon-re, II, 990..
 Mya-nan-bral, I, 15.
 Mya-nan-med, I, 15, 24.
 Myan, I, 273, 300, 376; II, 445.
 Myan-sgom dkar-po, II, 1004.
 Myan bKa'-gdams-pa, I, 193.
 Myan-sgom rgod-po, II, 550, 1004.
 Myan-sgom sPrani-ltag, II, 403.
 Myan-sgom Zig-po Chos-se, II, 1004.
 Myan chen-po, II, 855.
 Myan Tin-'dzin bzan-po, I, 107, 167, 192.
 Myan-ston, II, 1006.
 Myan-ston chen-po, I, 155.
 Myan-ston Do-pa, II, 906.
 Myan-ston rTsags-se, I, 132; II, 865.
 Myan-stod-pa, I, 314.
 Myan-stod lo-tsä-ba, II, 1057.
 Myan 'Dul-'dzin, I, 81.
 Myan Dharmasimha, I, 186, 189.
 Myan-nag mDo-po, I, 125, 154; II, 941.
 Myan-po Ri-kha-pa, I, 269.
 Myan Byan-chub-grags, I, 173-4.
 Myan-bran, II, 555.
 Myan-bran Chos-kyi sen-ge, I, 333.
 Myan-bran-pa Chos-yes, II, 734.
 Myan-mi, I, 262.
 Myan-mi chen-po, I, 234.
 Myan-mi Dar-ma, I, 192.
 Myan-mo, II, 918, 1005.
 Myan-mo dPal-ldan-'bum, II, 695.
 Myan-mitshams Rin-chen bla-ma, I, 78-9.
 Myan 'Tshal-pa, II, 727.

- Myāñ-gza 'dKar-rgyan, II, 427.
 Myai Ye.śes' byuñ-gnas, I, 109-10.
 Myari-ral, II, 445 (Ni-ma 'od-zer).
 Myāñ-ro-pa, I, 273.
 Myāñ Lags-žin-pa, I, 273.
 Myāñ Śes-rab-mchog, I, 109.
 Myāñ Śes-rab 'byuñ-gnas, I, 173-4.
 Myāñ gsen-groñ-pa, II, 563, 565.
 dMag-pa-sgañ, II, 862.
 dMar, II, 706.
 dMar Čhos-kyi rgyal-po, I, 382.
 dMar Čhos-kyi rgyal-mtshan, I, 382, 388; II, 555 706.
 dMar Čhos-rgyal, I, 355, 383.
 dMar-ston, I, 83.
 dMar-ston rGyal-mtshan 'od-zer, II, 809.
 dMar-ston čhen-po, II, 1080.
 dMar-ston Čhos-kyi rgyal-mtshan, I, 354.
 dMar-ston Čhos-rgyal, II, 872.
 dMar-ston 'jam, I, 142-3, 147.
 dMar-ston gŽon-nu rgyal-mtshan, I, 344.
 dMar-pa, II, 564.
 dMar-po (Śes-rab gsañ-ba), II, 1049-50.
 dMar-ban Śākyamuni, I, 63.
 dMar-bu-brag-pa gŽon-nu śes-rab, II, 450.
 dMar mDzod-ma-ba, II, 893.
 dMar-gza' Pad-ma, II, 652.
 dMar Śes-rab rdo-rje, I, 382.
 rMa, I, 73, 239; II, 872-7, 904, 947, 993.
 rMa dGe-ba'i blo-gros, II, 837.
 rMa-sgom, II, 874-7.
 rMa-sgom Čhos-kyi śes-rab, I, 97, 186; II, 860.
 rMa-ston, I, 267.
 rMa-ban Čhos-'bar, II, 405, 857.
 rMa-bya rNa-ra-ba, I, 88.
 rMa-bya Byañ-brtson, I, 147, 329. (Byañ-čhub brtson-'grus), 334, 343.
 rMa-bya Byañ-ye (Byañ-čhub ye-śes), I, 236, 343.
 rMa-bya rTsod-pa'i señ-ge, I, 333.
 rMa-mo Khye-mkhar, II, 440.
 rMa sMon-lam, II, 872.
 rMa-tsho Byañ-čhub rdo-rje, I, 79, 80. rMa-tsho Byañ-r dor, I, 322.
 rMa-gza' Rin-chen'bum, I, 232. See mTha'-bži lo-tsā-ba.
 rMa-ra Jo-sras rMa-bya, I, 118.

- rMa Rin-čhen-mčhog, I, 104, 108, 167, 191.
 rMa lo-tsā-ba, I, 71, 219, 220, 232, 240. rMa lo-tsā-ba Čhos-'bar, I, 219.
 rMa-se, II, 512.
 rMa-se rTogs-ltan, II, 509-10.
 rMaṇi-ra ser-po, II, 871.
 rMugs-saṇis-pa Rin-čhen bla-ma, II, 537.
 rMen-dor-ba, II, 555.
 rMe'u-ston-pa, II, 733.
 rMog-sgom, II, 614.
 rMog-čog-pa, II, 518.
 rMog-čog-pa Rin-čhen blo-gros, II, 751.
 rMog-čog-pa (Rin-čhen brtson-'grus), II, 446, 463, 733, 737, 738, 746.
 sMa-ra ser-po, II, 996-7.
 sMan-kluṇs-pa, II, 518.
 sMan-tsha-'bar, II, 688.
 sMan-žabs, I, 168, 371.
 sMan-luṇ-pa, I, 155; II, 581.
 sMar Śākyamuni, I, xvii.
 sMar-ra ser-po, II, 996.
 sMi-ri-ba (Čhos-rje-), II, 783.
 sMen-'dor-ba, II, 996.
 sMu'u Byāṇ-chub-'od, II, 517.
 sMon-mda'.ba, II, 470.
 sMon.lam, II, 439.
 sMon-lam-rgyan, I, 237.
 sMon-lam rdo-rje, I, vi.
 sMon-lam-'bar (Lha-rje-), II, 468, 580, 879, 880-2, 934.
 sMon-lam tshul-khrims, I, 331.
 sMon-čhuṇ, II, 876 (rGya-smyon).
 sMyon-pa lDom-čhuṇ, II, 1030.
 sMyon-pa Don-ltan, II, 876.
 sMyon-pa Be-re, II, 997.
 sMyon-ma, II, 984.
 sMra-ba'i seṇ-ge, II, 948, 955-6, 959, 970 (brTson-'grus.seṇ-ge).
 Tsa-tra-ra, I, 388.
 Tsa.mi, II, 530, 699. (Saṇs-rgyas grags-pa), 761, 795-6, 837, 1009, 1021, 1053.
 Tsa-ri sGom-čhuṇ, II, 439.
 Tsa-ri sGom-pa, II, 739.
 Tsa-ri sNon-snön, II, 498.
 Tsa-ri-ba, II, 676.
 Tsa-ri ras-pa, II, 720, 744.
 Tsanś Yaṇ-dag-'bar, I, 376.

- Tsi-to, II, 857.
- Tsi-to-ma, II, 869.
- Tsi-lu-pa, II, 755-7, 761-3, 789.
- Tsi-luñ-pa, II, 597.
- Tsoñ-kha-pa, I, 34, 340, 366, 389; II, 411-2, 425, 504, 586, 588-9, 610, 656, 693, 703, 711, 782, 795, 883, 931, 1049, 1073-5. See bLo-bzañ grags-pa, Kun-dga' sñiñ-po.
- gTsaiñ-dkar, I, 329; II, 708-9, 1055. gTsaiñ-dkar-ba, II, 708.
- gTsaiñ Kha-bo-čhe, I, 325.
- gTsaiñ-gad gÑos-pa, I, 273.
- gTsaiñ dGe-brag-pa Tshul-khrims gžon-nu, I, 373.
- gTsaiñ-sgom hrul-po, I, 139.
- gTsaiñ-ston, I, 303, 314; II, 484, 676.
- gTsaiñ-ston dKon-ne, II, 481.
- gTsaiñ-ston sKyil-tshañ-ba, II, 990.
- gTsaiñ-nag-pa, I, 236, 285, 333, 348; II, 420, 465.
- gTsaiñ-nag-pa brTson-'grus señ-ge, I, 333; II, 941.
- gTsaiñ-nag 'Od-'bar, I, 149.
- gTsaiñ-pa, I, 198, 271, 295, 297, 299; II, 420, 440, 623, 627, 670, 671-3, 675, 727, 742, 744.
- gTsaiñ-pa Khyuñ-po, I, 277.
- gTsaiñ-pa inKhar-po-pa, I, 269.
- gTsaiñ-pa Gru-gu, I, 335.
- gTsaiñ-pa rGya-ras, I, 300; II, 693. See gTsaiñ-pa Ye-śes rdo-rje.
- gTsaiñ-pa rNog, II, 900.
- gTsaiñ-pa Jo-phad, I, 285.
- gTsaiñ-pa Jo-nam, I, 335.
- gTsaiñ-pa 'Jam-dpal-señ-ge, I, 329, 333.
- gTsaiñ-pa Drug-po, II, 727.
- gTsaiñ-pa 'Dul-'dzin, II, 952.
- gTsaiñ-pa dPal-grags, II, 480.
- gTsaiñ-pa Byi-ston, I, 149.
- gTsaiñ-pa bLo-gros bzañ-po-ba, II, 692.
- gTsaiñ-pa bLo-bzañs-pa, II, 896, 969.
- gTsaiñ-pa dBañ-phyug-grags, II, 1072.
- gTsaiñ-pa Mañ-gro-ba, II, 988.
- gTsaiñ-pa Yañ-dag rdo-rje, I, 397.
- gTsaiñ-pa Ye-śes rdo-rje, II, 664ff. (gTsaiñ-pa rGya-ras, gYuiñ-druñ-dpal).
- gTsaiñ-pa Ral-gcig-ma, I, 176.
- gTsaiñ-pa Sar-spos, I, 236, 343; II, 519.
- gTsaiñ-pa Sa-rbo, II, 421.
- gTsaiñ-pa Sum pa, II, 439.

- gTsañ-'phrañ-pa čhen-po, II, 451.
 gTsañ-bu, II, 1001-3.
 gTsañ Brag-nag-pa, II, 964.
 gTsañ-mi mkhas-pa rGya-nam, I, 384
 gTsañ-tsha Jo-tshul, II, 409.
 gTsañ-žig, II, 608.
 gTsañ Yañ-dag-'bar, II, 866.
 gTsañ Rab-gsal, I, 63-4.
 gTsañ So-ba, II, 517, 727.
 gTsug-rgyan-pa, II, 969.
 gTsug-rgyan Yid-bzin nor-bu Kun-dga' lhun-grub, II, 965.
 gTsug-tor-skyabs, II, 519.
 gTsug-ru Rin-čhen gžon-nu, I, 108.
 gTsug-lag phren-ba, I, v.
 gTso-bo rgyal-gyuñ, II, 726.
 bTsad-tsha, II, 665.
 bTsad-tsha lčam-me, I, 376.
 bTsad-tsha Säk-rdor, I, 123.
 bTsan Kha-bo-čhe, I, 71-2, 177, 186, 293, 328, 347-8, 379.
 bTsan-dgon-pa, I, 201, 330.
 bTsan-thañ-pa, I, 186.
 bTsan-thañ-pa rGyal-ba-dpal, I, 343.
 bTsan-phyug-lde, I, 37.
 bTsan'-od, I, 95.
 bTsun-čhuñ, I, 221.
 bTsun-čhuñ-ma, II, 480.
 bTsun-ma, II, 596.
 bTsun-mo-čan, I, 360-1.
 bTsun Sul-rgya, II, 1052.
 rTsa-skya dBañ-mchog-grags, I, 355.
 rTsags, I, 143, 147; II, 414.
 rTsags Dharmarāja, II, 408.
 rTsags bla-ma, I, 111.
 rTsags dBañ-phyug sen-ge, I, 329, 333.
 rTsags Säk-riñs, I, 120.
 rTsais 'byuñ-se, II, 866.
 rTsad-tsha Säk-rdor, I, 171. See bTsad-tsha Säk-rdor.
 rTsi-rgyal-ba, II, 985
 rTsi-sñan, II, 705.
 rTsi Dar-ma, II, 991.
 rTsi-'dul-ba Thugs-ṛje byañ-čhub, II, 1013.
 rTsi rDor-bstan, II, 897.

- rTsi-bar-ba (mKhas-čhen-), II, 518.
 rTsi-mo Nam-mkha'-gsal, II, 477.
 rTsi-lun-pa, II, 563, 565.
 rTsibs, I, 22.
 rTsibs-dgon-pa, I, 314.
 rTse-dkar-ba, I, 320.
 rTse-sgar-pa, I, 156.
 rTse-čhen-pa Grags-yon, II, 590.
 rTse-ston Kun-bzañs, II, 708.
 rTse-ston Jo-sras, II, 1044.
 rTse-lde, I, 37, 70, 325, 328; II, 405, 453, 913.
 rTse-pa Kun-dga' gžon-nu, I, 344.
 rTse-phrom Byañ-dpal, I, 121.
 rTse-bor-ba, I, 273.
 rTse-mo (bSod-nams rtse-mo), I, 382; II, 1051.
 rTsed-pa, I, 272.
 brTsod-še, I, 319.
 brTson-'grus go-čha, II, 868.
 brTson-'grus rgyal po, I, 321.
 brTson-'grus rgyal-mtshan (brTson-rgyal), I, 68, 300, 322.
 brTson-'grus rdo-rje, I, 382.
 brTson-'grus dbaiñ-phyug, I, 190.
 brTson-'grus-'bar, I, 80.
 brTson-'grus gžon-nu, I, 297.
 brTson-'grus bzañ-po, I, 309-10.
 brTson-'grus seiñ-ge, I, 299, 329; II, 744. (Sañs-rgyas ston-pa).
 brTson-rgyal-ba, I, 98; II, 1072.
 brTson-rin-pa, I, 309.
 brTson-señ, I, 345.
 Tsha-roñ-pa, I, 318.
 Tshañs-byin, I, 4.
 Tshad-ma'i skyes-bu, I, 331, 345; II, 1051.
 Tshan-čhen-thub, I, 14.
 Tshan-po-čhe, I, 15.
 Tshan-po-čhe-'dul, I, 4.
 Tsha'o (Tsha-bo) Sañs-rgyas-byin, I, 392-3.
 Tshar-ston sGo-mañs-pa, II, 610.
 Tshal-pa smon-lam-pa, I, 341.
 Tshul-khriñs bkra-śis, I, 320.
 Tshul-khriñs-skyabs, I, 397; II, 419.
 Tshul-khriñs mgon-po, I, 304-5.
 Tshul-khriñs rgyal-po, I, 210.

- Tshul-khrims rgyal-ba, I, 86.
 Tshul-khrims rgyal-mtshan, II, 964.
 Tshul-khrims-dpal, II, 462, 521, 543.
 Tshul-khrims dpal-pa, I, 344.
 Tshul-khrims blo-gros (rDzogs-čen-pa Thshul-blo, kLoñ-čhen-pa), I, 309.
 Tshul-khrims'-bar, I, 73; II, 785.
 Tshul-khrims'-bum, I, 81.
 Tshul-khrims 'byuñ-gnas, I, 262; II, 1063.
 Tshul-khrims bzañ-po, II, 1089.
 Tshul-khrims 'od-zer, I, 314.
 Tshul-khrims rin-čhen, II, 491; 1072.
 Tshul-khrims śes-rab, I, 304; (gTsān-tsha Jo-tshul-), II, 409.
 Tshul-mgon-pa, II, 412, 1072.
 Tshul-rgyan-pa, I, 341.
 Tshul-rgyal ('Bri-khuñ-pa), I, 303; II, 1043.
 Tshul-rgyal-ba, I, 100, 155-6; II, 585-6, 588, 1024.
 Tshul-'phags, I, 89; II, 1052.
 Tshul-bla-ba, II, 637.
 Tshul-blo, II, 529.
 Tshul-rin, II, 524, 537.
 Tshul-la, II, 829.
 Tshul-še, I, 273.
 Tshul-śes, II, 747.
 Tshe-lčam, II, 463.
 Tshe-dbañ, II, 986.
 Tshe-'dzin, I, 210.
 Tshe-la dbañ-phyug, I, 210.
 Tshem-bu-pa, II, 1043.
 Tshes-pa, I, 273.
 Tshes-bži rñiñ-ma-ba, II, 583, 720. (Grags-pa rgyal-mtshan).
 Tshes-bži-pa, II, 584.
 Tshes-bži gsar-ma-ba (Tshes-bži-pa, Grags-pa byañ-čhub), II, 585.
 Tshogs-ston-Šāk, II, 744.
 Tshogs-pa Čhos-luñ-pa, I, 150.
 Tshoñ, II, 1085.
 mTshan-lđan 'khrul-žig čhen-po, II, 1039.
 mTshams-bčad-pa Grags-pa rgyal-mtshan, II, 609.
 mTshams-ston Go-čha, I, 165.
 mTshams-brtan, I, 15.
 mTshal-sgom Čhos-la dga'-ba, II, 1088.
 mTshal-pa, II, 682.
 mTshuñis-med Rin-gžon-pa, II, 584.

- mTshur 'dbyig-gi rgyal-mtshan, II, 857.
 mTsho-dkar-ba, II, 586.
 mTsho-dkar-mo-ba, II, 518.
 mTsho-skyes, I, 389; II, 474, 856. mTsho-skyes rdo-rje, I, 389; II, 869, 1041.
 mTsho-sna-ba (Tshul-khrims śes-rab), I, 304, 321.
 mTsho-sna-ba Śes-rab bzañ-po, I, 320.
 'Tshar-dgu gza'-skyid, I, 176.
 'Tshar-steris-pa, I, 198.
 'Tshar-ston, I, 142.
 'Tshal-pa Kun-dga' rdo rje, I, 49.
 'Tshal-pa dGa'-bde gérgs-pa, II, 525.
 'Tshal-min Čhos-kyi grags-pa, II, 835.
 'Tshal gSer-khañ-pa, II, 973.
 'Tshur, I, 66; II, 405, 415, 418.
 'Tshur dBañ-g' rdo-rje, II, 416.
 Tshur-ston Čhos-kyi rin-čhen, II, 549.
 'Tshur-ston dBañ-ne, I, 364; II, 439.
 'Tshur-ston dbYig-ge, I, 164.
 'Tshur-nag Ye śes-dpal, I, 170.
 'Tshur-phu 'Jam-dbyangs go-śri, II, 813.
 'Tshur-phu-ba, II, 621-2.
 'Tshur-dBañ-ne, I, 73; II, 403, 414.
 'Tshur-mo-gza' Mañ-skyid, II, 929.
 'Tshur Śes-rab-mčhog, I, 66.
 'Tshe-mi Čhul-po, I, 376.
 'Tshe-mi bSod-nams-'bar, I, 376.
 'Tshe'u-bar-ba, II, 408.
 'Tsher-ston, I, 285.
 Dza-thig-dza-la, I, 368.
 Dza-sna-ba, II, 839.
 Dza-ba-ri-pa, II, 869.
 Dza-hümp, I, 384.
 Dzam-čan-ne, I, 329.
 Dzam-bha-la (Jambhalā) Ti-śri (Ti-shih) mGon, I, vii, 56.
 Dze-ta-ri, I, 243.
 mDzes-čan, I, 12.
 mDzes-ldan, I, 4, 12.
 'Dzan-pa Byañ-skyabs, II, 444.
 'Dzam-gliñ Ni-śat (Kun-mkhyen-), II, 1043.
 'Dzar dGe-po, I, 376.
 'Dzims-pa, I, 77-8. ('Dzims-pa Śes-rab-'od). (Kun-mkhyen-), II, 785.

- 'Dzims pa kLog-sñin, I, 81.
 'Dzims-pa Mes-ston, I, 81.
 'Dzeñ (Dharmabodhi), I, 175-190, 226; II, 893.
 'Dzeñ Jo-sras, I, 186-191.
 'Dzeñ dBañ-phyug-mtshan, I, 266. See dGon-pa-pa.
 'Dzob-gza' brTson-'grus-rgyan, II, 493.
 rDza-dgon Kun-spañs-pa (Chos-kyi ye-śes), II, 545.
 rDza-bor-pa, I, 180.
 rDza-ra-ba, II, 736.
 rDza-ri-ba Myañ-ro-pa, II, 727.
 rDza-riñs-pa Ses-rab-dpal, II, 693,
 rDza-śoñs-pa Šes-rab-dpal, II, 498.
 rDzi-sgom sKyes-se, II, 462.
 rDzin-kha-pa, I, 262.
 rDzin-bu-kha-pa, I, 374.
 rDzil 'Od-grags, I, 314.
 rDzoñ-mgo-pa, II, 572.
 rDzoñ-pa, I, 387; II, 568, 914.
 rDzoñ-pa Rin-čhen señ-ge, II, 517.
 Wa-ston, I, 285; II, 663.
 Wam-ku Pañjita, I, 346.
 Wañ-mo rGya-gar-gsal, I, 133.
 Wañ-mo Žu-ba gŽon-nu-dpal, II, 774.
 Wa-brag dkar-ba, I, 269; II, 768.
 Wa-Zwa, II, 68c.
 War Padma, I, 3:4.
 Za-čhuñ-ma, II, 919. See Ma-gčig Labs-sgron-ma.
 Za-ba, I, 289.
 Za-ma, I, 215, 218, 220-40; II, 446, 914, 947.
 Za-ma rGyal-le, I, 220.
 Za-ma rDo-rje rgyal-mtshan, I, 219.
 Za-ma señ-ge, I, 220. See Señ-ge rgyal-po.
 Za-lu sKu-žañ-pa, II, 750.
 Za-lu-ma Ma-gčig gŽon-nu-'bum, I, 214.
 Zwa-čhen Rin-'byuñ, II, 532.
 Zwa-dmar rTogs-ldan Rin-po-čhe, II, 724.
 Zwa-lu-pa, II, 1079.
 Zañ (bLa-mi, 'Gro-mgoa-), I, 133, 139, 194, 297, 299, 376; II, 406, 469, 479,
 549, 568-9, 601, 622, 655, 663, 668-9, 670, 709, 1065-6.
 Zañ (kalyāña-mitra-), I, 227; II, 558.
 Zañ (kun-spañs-), II, 422, 797, 1044.
 Zañ (ācārya-), I, 277; II, 680, 736.

- Žaṇ, II, 659.
 Žaṇ (dGa'-ldan-pa), II, 875.
 Žaṇ (lo-tsā-ba-), II, 991.
 Žaṇ Ka-ma-pa, I, 266.
 Žaṇ bKra-sis rL-o-rje, I, 193.
 Žaṇ-skyabs, II, 629, 632.
 Žaṇ-mkhar-ba bSod-nams bzaṇ-po, I, 155.
 Žaṇ-gye-pa, I, 331.
 Žaṇ dGa'-ldan-pa, II, 874-5.
 Žaṇ dGe-ba, II, 709.
 Žaṇ dGon-pa, I, 215.
 Žaṇ 'Gros-čhuṇ-ba, I, 111.
 Žaṇ rGya-ma-pa, I, 230.
 Žaṇ rGyal-ba'i yon-tan, I, 108.
 Žaṇ rGyal-ma sPaṇ-sgarṇ-pa, I, 364.
 Žaṇ rgyu-sgro-lha-khaṇ-pa, II, 928.
 Žaṇ-sgom Čhos-sen, II, 733.
 Žaṇ-sgom-'byuṇ-gnas-'od, II, 717.
 Žaṇ-na rnal-'byor-pa, II, 928.
 Žaṇ Naṇ-rgyal-ba (gZi-brjed rin-čhen), II, 608.
 Žaṇ-ṇe sGom-čhen, II, 935.
 Žaṇ-sna-riṇ-mo, II, 857.
 Žaṇ-lčam dkar-yal, I, 302.
 Žaṇ-lčam-ma, II, 583.
 Žaṇ-lčam 'Bum-skyid, II, 653.
 Žaṇ čhuṇ-ba, I, 314.
 Žaṇ čhen-po, I, 253, 255, 269.
 Žaṇ-čhen-po dGe-ba, I, 64.
 Žaṇ-stag-dkar-ba, I, 95.
 Žaṇ-ston, I, 125, 194; II, 448, 1011.
 Žaṇ-ston Kun-dga'-grags, II, 405.
 Žaṇ-ston Kun-dga' rgyal-po, II, 895.
 Žaṇ-ston dKon-mčhog, II, 956.
 Žaṇ-ston dGra-'jigs, II, 1011-13.
 Žaṇ-ston 'Gyur-med-dpal, II, 1016.
 Žaṇ-ston sGo-mig-pa, II, 615.
 Žaṇ-ston sNags-se, I, 121.
 Žaṇ-ston Čhos-kyi bla-ma, I, 282.
 Žaṇ-ston Čhos-dbaṇ, II, 1044.
 Žaṇ-ston Čhos-'bar, I, 95, 97.
 Žaṇ-ston Jo-'khyams, I, 144.
 Žaṇ-ston Jo-spu, II, 876.

- Zañ-ston-pa Grags-sbyor, II, 405.
 Zañ-ston 'Tshem-ba, I, 90.
 Zañ-ston 'Od-'bar, I, 236.
 Zañ-ston Šes-rab, II, 900.
 Zañ-ston Šes-rab-'bar, II, 469.
 Zañ-ston bSod-nams grags-pa (Yar-'brog Kha-ba-luñ-pa), II, 779.
 Zañ Thoñ-sag-pa Ye-śes 'byuñ-gnas, I, 343ff.
 Zañ Ded-po-luñ-pa, II, 859.
 Zañ Dran-pa, I, 95.
 Zañ mDo-sde-grags, II, 445.
 Zañ mDo-sde-dpal, I, 335.
 Zañ-'dul, I, 235.
 Zañ-nag, II, 435.
 Zañ sNa-čhuñ ston-pa, I, 233.
 Zañ sNa-nam rDo-rje dbai-phyug, I, 76, 100.
 Zañ-po Mon, I, 235.
 Zañ Bra'o-brag-rtsa-ba, II, 862.
 Zañ Bro-sñon, I, 180.
 Zañ dBañ-phyug-mgon, I, 255. See dBañ-phyug-mgon.
 Zañ dbU-dkar-ba, II, 1024-5.
 Zañ-mo rgyal-mthiñ, II, 984.
 Zañ gTsaiñ-'od, I, 376.
 Zañ-btsun, I, 216.
 Zañ-btsun rGyal-ba bkra-śis, II, 876.
 Zañ-btsun gÑan, I, 271.
 Zañ-btsun mDo-sde-dpal, I, 346.
 Zañ-btsun rDo-rje-'od, I, 282.
 Zañ-btsun Pu-hrañs-pa, II, 583.
 Zañ-btsun dbOn-čhuñ, II, 707.
 Zañ-btsun sMon-lam dbañ-phyug, I, 387.
 Zañ-btsun Yer-pa-ba, I, 262, 321.
 Zañ brTson-grags, I, vi.
 Zañ Tshul-khrims ſes-rab, I, 387.
 Zañ Tshes-čhuñ-ba, I, 374.
 Zañ Tshes-spoñ-ba Chos-kyi bla-ma, I, 326, 328, 332.
 Zañ mTshal-pa, II, 565, 744, 796.
 Zañ 'Tshal-pa, I, 139; II, 445.
 Zañ Zi-mdzes, II, 707.
 Zañ Zi-mdzes ſes-rab, I, 81.
 Zañ-žuñ (siddha-), II, 1023.
 Zañ-žuñ gLiñ-kha-pa, II, 871.
 Zañ-žuñ rGyal-ba'i ſes-rab, I, 78.

- Zañ-žuñ Yon-tan-grags, I, 167.
 Zañ-ye, I, 374.
 Zañ Ye-ses-sde, I, 345.
 Zañ gYe-ba, I, 94.
 Zañ Rin-po-che (brTson'-grus-grags), II, 517, 711-5, 717, 845, 1055.
 Zañ lo-tsä-ba (Phur-pa-skyabs), II, 445, 449, 999.
 Zañ lo-tsä-ba Mya-nan med-pa'i sa-dpal, II, 1025.
 Zañ Ses-rab'-od, I, 82.
 Zañ Sag-pa, I, 376.
 Zañ Sum-thog-pa, II, 462, 573, 597, 707.
 Zañ-se-tsha Legs-brtan, I, 95.
 Zañ Se-gseb, II, 580.
 Zañ Sog-chuñ-ba, II, 911.
 Zañ bSod-nams-mkhar, II, 405.
 Zañ bSam-gliñ-pa, II, 699.
 Zañ-lhia, I, 91.
 Zar, I, 147.
 Zar-dgon-pa, I, 269, 273.
 Zar-čhos, I, 273.
 Zal-sha-ba, II, 792-3.
 Zal-gdams-pa, I, 182.
 Zwa-dmar-pa, II, 517, 827.
 Zwa-dmar-pa Grags-pa señ-ge, II, 1039.
 Zwa-ser-ba, II, 517.
 Zi-ston bSod-rgyal, I, 121.
 Zi-ba-skyon, II, 435.
 Zi-ba-dpal, II, 587, 589.
 Zi-ba'-tsho, I, 34; II, 822.
 Zi-ba bzañ-po, I, 360.
 Zi-ba'-od—Zi-ba'i'-od, I, 37, 102, 244; II, 431, 575, 1070.
 Zi-ba-lha, II, 369.
 Zi-byed mgon-po, II, 687.
 Zig-po (of dBUs), I, 127, 129, 130. (bDud-rtsi), I, 131-4, 137, 139, 141-2,
 148, 320; II, 936-8, 946-9, 952, 956-7, 961-2, 966, 975, 978. (upādhyāya
 of sKyor-mo-luñ), I, 302.
 Zig-po Kun-grol, I, 319; II, 1024.
 Zig-po Ni-ma señ-ge, II, 937.
 Zig-po bDud-rtsi, I, 131-3, 144-7; II, 655-6, 953, 1005. See Zig-po.
 Zig-po Byañ-dpal, II, 698.
 Zig-po Rin-chen 'byuñ-gnas, I, 306.
 Zin-gi rdo-rje, II, 729.
 Zin-mo čhe-pa, II, 1012.

- Žib-mo Dar-rtsags, II, 929.
 Žu bKa'-gdams-pa, I, 376.
 Žu-ston Hral-mo, I, 329; II, 708.
 Žu-don-mo-ri-ba, II, 706.
 Žu-byas dNōs-grub, II, 613.
 Žu bSod-sāk, I, 159.
 Žus-len-pa, I, 322, 365.
 Žen'-od, I, 396.
 Zo-luñ-mtsho-kha-ba, II, 782.
 gŽan-rTa-armig-pa, II, 1087.
 gŽan-gyi's mi-thub-pa, I, 16.
 gŽi Kun-spañs-pa, I, 339.
 gŽu-bkra, I, 16.
 gŽu-dgu-bču-pa, I, 16.
 gŽu-brgya-pa, I, 16.
 gŽu-bču-pa, I, 16.
 gŽu-pa nag-po, II, 745.
 gŽu-ba sTon-yes, I, 79.
 gŽu-sa, I, 16.
 gŽuñ, II, 955.
 gŽuñ-pa, I, 302.
 gŽus, I, 72, 325.
 gŽon-brtan, I, 16.
 gŽon-nu-grags, I, 74, 190, 315.
 gŽon-nu mgon-po, II, 1073.
 gŽon-nu rgya-mtsho, I, 354.
 gŽon-nu rgyal-po, I, 198.
 gŽon-nu rgyal-mtshan, I, 94, 344.
 gŽon-nu-mčhog, I, 87.
 gŽon-nu don-grub, I, 202.
 gŽon-nu-dpal (ācārya), II, 499, ('Gos.) 1092. See 'Gos lo-tsā-ba. gŽon-nu-dpal, I, 98.
 gŽon-nu dpal-pa, II, 541.
 gŽon-nu-'phel, I, 310.
 gŽon-nu byañ-čhub, II, 490, 528, 537, 1024, 1072.
 gŽon-nu blo-gros, II, 1024, 1075.
 gŽon-nu blo-ldan, I, 329.
 gŽon-nu-'bum, I, 196, 316; II, 491, 517, 1025.
 gŽon-nu-ma, II, 919.
 gŽon-nu smon-lam, II, 1023.
 gŽon-nu tshul-khriims, I, 94, (sKar-čhuñ riñ-mo), 330.
 gŽon-nu-'od, I, 286; II, 422.

- gZon-nu yon-tan, I, 284.
 gZon-nu rin-chen, II, 748.
 gZon-nu s̄es-rab, I, 93, 352.
 gZon-nu sen-ge, I, 80, 98, 316; II, 671, 774, 789.
 gZon-nu sen-ge blo-gros (bKa'-bču-pa-), II, 774.
 gZon-nu gsañ-čhol, II, 520.
 gZon-pa čhe, I, 16.
 gZon-pa Ya-tshe, II, 936.
 gZon-dbañ, I, 216-7.
 gZon-dbañ-ba, II, 585, 586.
 gZon-brtson (gZon-nu brtson-'grus), I, 309.
 gZon-tshul, I, 78, 281.
 gZon'-od, I, 317.
 gZon'-od-pa, I, 98; II, 594 (rGya-na Rin-po-čhe).
 gZon-rin, I, 330; II, 884.
 gZon-sen, I, 329.
 bZan dPal-gyi rdo-ṛje, I, 66.
 bZan-riñs, I, 335.
 bZin-'bar, I, 16.
 Za-nam Rin-čhen-dbyig, I, 173.
 Za ldan, I, 15.
 Za-nam Zi-lde, I, 37.
 Za-ba, I, 15.
 Za-ba-čan, I, 15.
 Za-ra-ba, II, 608.
 Za-lun-pa, I, 196-7; II, 728.
 Zwa-ra-ba, II, 653, 655-8. Zwa-ra-ba bDe-legs'-od, II, 658.
 Zañ-zai Ne-riñs-pa, II, 538.
 Zañs-dkar 'Phags-pa s̄es-rab, I, 354; II, 407.
 Zañs-dkar gZon-nu tshul-khriñs, I, 354.
 Zañs-dkar lo-tsā-ba, I, 70, 73, 80, 232, 237, 354-5; II, 924, 1009.
 Zañs-pa'i 'bro-ras, I, 142.
 Zañs-po, I, 278.
 Zañs-po čhe-ba, I, 304.
 Zañs-tsha, I, 212.
 Zañs-tsha bSod-nams rgyal-mtshan, I, 211.
 Zañs-ri rGya-ras, I, 143-147; II, 991. (Zañs-ri rGya-ras-pa).
 Zañs-ri-pa, I, 144, 147; II, 480.
 Zar-ston lo-tsā-ba, I, 396.
 Zar-pa Jo-btsun, I, 285.
 Zar-pa Phag-sgom, I, 286.
 Zas-dkar, I, 12.

- Zas-gtsan, I, 12, 16.
 Zi-ston Ma-ri-tse, II, 444.
 Zi-na bKra-sis-skyid, II, 585.
 Zi-na Rin-chen 'dzom-pa, II, 587, 589.
 Ziñs-po Zla-ba, II, 706.
 Zim-sin Ye-ses sniñi-po, II, 462.
 Zug-sgom, II, 680.
 Zug-ston, II, 680.
 Zug-mo dPal-rgyan, II, 680.
 Zur, I, 105, 127, 156; II, 830.
 Zur-sgom, I, 113.
 Zur-khañ-pa, I, 282. See Lha-.
 Zur-čhuñ-ba, I, 132, 154; II, 706.
 Zur-čhuñ Šes-rab grags-pa, I, 111, 114-5, 118-9, 120-4.
 Zur-nag 'Khor-lo, I, 110, 125.
 Zur-pa, I, 360.
 Zur-po, I, 109, 110.
 Zur-phug-pa, II, 692, 696.
 Zur Byams-pa señ-ge, I, 149, 151.
 Zur Šal ya 'byuñ-gnas, I, 151.
 Zur Šäkya señ-ge, I, 122-3. See mNa'-tsha Hor-po.
 Zur Ses-rab 'byuñ-gnas, I, 110.
 Zur-mo dGe-'dun-'bum, I, 172.
 Zur 'Od-po, I, 110.
 Zur-re-ba mTha'-bzí, I, 269.
 Zur Hur-po, I, 376.
 Zul-phu-ba, I, 322; II, 895, 975.
 Zem, I, 302, 319.
 Zem Tshe-riñ-mo-ba, I, 307.
 Zem Riñ-po-che, I, 301.
 Zem Riñ-mo-ba, I, 304.
 Ze'u bzTson-'grus grags-pa, I, 283.
 Zer-mó dGe-sloñ-ma mDe-gnas-ma, I, 171.
 Ze-zigza' gZuñs-sgron, II, 629.
 Zoñ mČhog-čhos-skyoñ, I, 66.
 Zla-grags, II, 678.
 Zla-mgon, I, 72.
 Zla-ba, II, 1059.
 Zla-ba grags-pa, I, 344; II, 907.
 Zla-ba mgon-po, I, 96, 367; II, 755.
 Zla-ba rgyal-mtshan, II, 472, 561, 1025.
 Zla-ba blo-gros, II, 1073.

- Zla-ba 'od-zer, II, 846, 859. (Gyi-jo lo-tsā-ba).
 Zla-ba señ-ge, II, 703.
 Zla-ba'i sñiñ-po, I, 241.
 Zla-'od-pa, II, 617, 629.
 Zla-rin-pa (Zla-ba rin-čhen), II, 1072.
 Zlos Nam-mkha'-rgyan, II, 988.
 gZi, I, 74.
 gZi-brjid, II, 410, 451.
 gZi-brjid grags-pa, II, 409.
 gZi-brjid rgyal-po, I, 373.
 gZi-brjid-'bar, I, 166.
 gZig-mgo-pa, II, 517.
 gZig Ye-ses dbañ-po, I, 187, 189, 190.
 gZu dGa'-ba'i rdo-rje, I, 348.
 gZugs-čan sñiñ-po, I, 20.
 gZuñ-ljañ--mdo-ba, II, 713.
 gZuñs-lřam, II, 633.
 gZus, I, 78, 100.
 gZus rDo-rje rgyal-mtshan, I, 77, 262.
 gZus-mo Dar-čhun, II, 659.
 gZe-ba, I, 365, 385.
 gZe-ba Jo-bde, I, 385.
 gZe-ba Don-grub-mgon, I, 374.
 gZe-ba bLo-ldan, I, 385.
 bZa'-btuñ-ldan, I, 16.
 bZa'-btuñ-mod, I, 16.
 bZañ-sgom Šes-rab rgyal-po, I, 111.
 bZañ-ston Hor-grags, I, 141.
 bZañ-ldan, I, 20, 23.
 bZañ-sde, I, 33.
 bZañ-pa, II, 669.
 bZañ-pa Dar-ma'-od, I, 329.
 bZañ-pa Don-grub, I, 329.
 bZañ-pa Byañ-skyabs, I, 345.
 bZañ-pa dBañ-r dor, II, 441.
 bZañ-po, I, 4; II, 758.
 bZañ-po-dpal, I, 94, 213. bLa-brañ-pa bZañ-po-dpal, II, 1060.
 bZañ-po-žabs, II, 754, 803.
 bZañ-mo, I, 6.
 bZañ-mo dKon-ne, I, 208.
 bZañ-mo-ba, II, 410, 976.
 bZañ-yul-pa, II, 744.

- bZan-len, I, 12.
 bZanis Mig-po-čhe, I, 110.
 bZad-pa, II, 741.
 bZod-dka', I, 4.
 bZod-pa dka'-ba, I, 14.
 bZod-pa-pa (bKa'-bču-pa-), I, 283.
 'A-ža rGya-gar-brtsegs, II, 837.
 'Al-pa rDo-rje dbañ-phyug, I, 66.
 'I-li-ji, II, 500.
 'U-yug-pa, I, 345; II, 1088.
 'U-yug-pa A-mi, I, 285.
 'O-brgyad, II, 1085.
 'O-thañ-pa, I, 292.
 'O-phrañ dPal-gyi gžon-nu, I, 170.
 'Od-kyi dkyil-'khjor-čan, II, 805.
 'Od-skyid-'bar, I, 38.
 'Od-čhen-pa, I, 330.
 'Od-'jo, I, 267, 299.
 'Od-'jo-ba, I, 98, 306.
 'Od-ldan, I, 32, 45.
 'Od-lde, I, 27-8, 70, 205, 244.
 'Od-lde sPu-rgyal, II, 648.
 'Od-pho, II, 728.
 'Od-byed, I, 14.
 'Od-byed-lha, II, 795, 800.
 'Od-'bar señ-ge, I, 189.
 'Od-'byuñ, II, 532.
 'Od-mdzes, I, 3.
 'Od-zer, II, 969.
 'Od-zer mgon-po, I, 307, 329.
 'Od-zer rgya-mtsho, II, 542.
 'Od zer rgyal-po, I, 308.
 'Od-zer rgyal-mtshan, II, 970.
 'Od-zer nam-mkha', II, 507.
 'Od-zer-dpal, II, 410, 542, 1072.
 'Od-zer-'bum, I, 166.
 'Od-zer rtse-mo, II, 1016.
 'Od-zer señ-ge, I, 217, (dPon-čhen-), II, 1089.
 'Od-bzañ-ba, II, 829.
 'Od-sruñs, I, 44, 46, 60.
 'Od-gsal-ba, I, 99, 302.
 'Om-thañ-pa, I, 292; II, 659.

- 'Or-kha-pa, II, 706.
 'Or-brgyad ston-čhuñ, II, 857.
 'Or-ston, II, 528.
 'Ol-kha-ba, II, 714.
 'Ol-kha-ba Grol-sgom, II, 462.
 'Ol-rgod-pa, II, 727.
 'Ol-sgoñ, I, 111.
 'Ol Jo-sras, I, 190.
 'Ol-pa čhen-po, II, 706.
 'Ol-pa Byañ-čhub rdo-rje, I, 374.
 Ya-nal dkar-po, II, 743.
 Ya-'brog-pa Gu-rub yañ-dag, I, 156.
 Ya-tse-ba, II, 605, 607.
 Ya-zí Dar-ma śes-rab, I, 171.
 Ya-zí Bon-ston, I, 167; II, 1000.
 Yañ-khañ bla-ma, I, 120.
 Yañ-khyed bla-ma, I, 165, 167, 220.
 Yañ-gañ-pa, II, 555, 909.
 Yañ-grub, II, 983.
 Yañ-dgon-pa (rGyal-ba, rGyal-mtshan-dpal), I, 307; II, 451, 577, 579, 686,
 688-692, 695, 727, 746, 996.
 Yañ-'dul, I, 40.
 Yañ-dben-pa, I, 237-40.
 Yañ-rtse-ba, I, 330.
 Yañ-rtse-ba Rin-čhen señ-ge, II, 711.
 Yan-čhen mGon-rgyal, II, 627.
 Yan-lag-'byuñ, I, 269.
 Yam-śud kLu-čhuñ, I, 354.
 Yam-śud rGyal-ba-'od, I, 75, 93, 95.
 Yam-śud dÑos-grub, I, 156; II, 941.
 Yar-kluñs-pa, II, 728.
 Yar-kluñs lo-tsā-ba (Grags-pa rgyal-mtshan), I, 350; II, 838.
 Yar-khañ-pa, II, 580.
 Yar-rgyal-ba'i śes-rab, I, 345.
 Yar-ston Hrul-mó, II, 956.
 Yar-'brog dkar-po, II, 728.
 Yar-'brog gZon-rgyal, I, 329.
 Yat-sregs rgya-dman, II, 1004.
 Yar-mo dpal-'dren, II, 923.
 Yi-ge-pa, I, 372.
 Yid-brten-pa, I, 28.
 Yu-dam-pa, II, 580.

- Yu-pi-ba, II, 680.
 Yu-mo, I, 179; II, 634, 755, 760, 766, 768, 787.
 Yuñ-pa Ka-skyog-po, I, 264.
 Yul-chos-pa Lha-bzo, I, 285.
 Ye-grags, I, 164.
 Ye-mgon, I, 200.
 Ye-rgyal-ba, II, 497, 517.
 Ye-phug-pa, II, 564, 572. Ye-phug-pa Ye-ses-rtsegs, II, 565.
 Ye-gžon-pa, II, 538.
 Ye-rañ-ba, I, 227-8.
 Ye-ses, II, 1001.
 Ye-ses-mkhar, I, 374.
 Ye-ses grags-pa, II, 725, 948.
 Ye-ses grub-pa, I, 265.
 Ye-ses rgya-mtsho, I, 109, 159; II, 810.
 Ye-ses rgyal-mtshan, I, 286, 310.
 Ye-ses-lčam, II, 916.
 Ye-ses-mčhog (lčam-mo), II, 1006.
 Ye-ses sniñ-po, I, 34; II, 405, (bDe-gšegs-), 417, 868.
 Ye-ses-mdo, I, 191.
 Ye-ses rdo-rje, I, 273; II, 789.
 Ye-ses-dpal, II, 410, 541.
 Ye-ses-dpal-bzañ-po, II, 1060.
 Ye-ses bla-ma, II, 572.
 Ye-ses blo-gros, II, 475.
 Ye-ses dbañ-po-ma, II, 549.
 Ye-ses dbañ-phyug, II, 517.
 Ye-ses-'bar, I, 311.
 Ye-ses 'byuñ-gnas, I, 212-3.
 Ye-ses 'tsho-rgyal, II, 579.
 Ye-ses-'dzin, II, 803.
 Ye-ses-žabs, I, 233, 353, 367, 372-3; II, 416, 441, 869.
 Ye-ses bzañ-po, I, 68; II, 965, 1008, 1085,
 Ye-ses-'od, I, 69, 83-4, 102.
 Ye-ses rin-chen, II, 635, 672.
 Ye-ses bses-gñen, II, 1069.
 Ye-ses seiñ-ge, I, 269, 379; II, 523-4, 855.
 Ye-ses bsod-nams rgya-mtsho, I, 92.
 Yer-pa-ba, I, 198; II, 713.
 Yel-pa, II, 566-8. Yel-pa Ye-ses-brtsegs, II, 566.
 Ye dGe-bsñen rDo-rje dbañ-phyug, I, 160, 164.
 Ye-mi kLu-phyug, II, 468.

- Yoñ-ge dBañ-phyug-grags, II, 924.
 Yon-btsun, I, 217.
 Yon-mgon, II, 784.
 Yon-tan mgon-po (Kun-mkhyen-), II, 1024.
 Yon-tan rgya-mtsho, I, 108-9, 329, 330.
 Yon-tan rgyal-mtshan, II, 965, 1072.
 Yon-tan-mchog, II, 1087.
 Yon-tan blo-gros, II, 1072.
 Yon-tan dbañ-phyug, I, 157.
 Yon-tan-'bar, I, 264.
 Yon-tan 'byuñ-gnas, I, 210.
 Yon-tan-gzuis, I, 128, 132-3, 135.
 Yon-tan-'od, II, 816, 964, 1024.
 Yon-tan 'od-zer, I, 321.
 Yon-tan rin-chen, II, 1072.
 Yon-tan rin-chen bsam-se-ba, I, 321.
 Yon-tan lhun-grub, II, 1073.
 Yon-blo-ba, II, 507-9.
 Yon-dbañ, II, 1089.
 Yon-dbañ-pa, I, 321.
 Yon-btsun, II, 775, 975.
 Yol, I, 327.
 Yol-lëags, I, 319.
 Yol Chos-dban, I, 255, 262; II, 474, 1004, 1044.
 Yol-ston rDo-rje dbañ-phyug, I, 256.
 Yol-mo, II, 872.
 Yol-rdzoñ rNal-'byor-pa, I, 264.
 gYag-ston pañ-chen, I, 150.
 gYu-luñ-pa, I, 292.
 gYag-ston Zla-ba 'od-zer, I, 187, 190.
 gYag rDo-rje 'dzin-pa, I, 165.
 gYag-sde pañ-chen, I, 310; II, 518, 532, 536, 722, 781.
 gYag-brugs Sañs-rgyas-dpal, II, 1017.
 gYag-mo, II, 984.
 gYag-yu, I, 339.
 gYag-ru dPal-grags, II, 601.
 gYag-ru ras-pa, II, 517.
 gYah-skyoñ-ba rGyal-ba don-grub, II, 450.
 gYabs-ston, I, 125.
 gYam-bzañs Chos-rje, II, 465, 653.
 gYam-bzañs sNubs-sgom, I, 319.
 gYam-bzañs-pa, II, 528-9, 659.

- gYa'-nöö-pa, I, 269.
 gYa'-spañ skyes-gčig, I, 210.
 gYa'-bzai Čhos-rje, I, 186.
 gYa'-ras, II, 693.
 gYas-mo dpal-dren, II, 923, 925, 931-2.
 gYu, I, 75.
 gYu-rgyal-ba, II, 727.
 gYu-sgra sniñ-po, I, 167.
 gYu čan, I, 38.
 gYu-ston, I, 125.
 gYu-thog Jo-rgyal, II, 677.
 gYuiñ-ston, II, 429.
 gYuiñ-ston-pa, I, 109, 149; II, 493, 499, 518, 534, 541.
 gYuiñ-ston rDo-rje-dpal, II, 493, 1043.
 gYuiñ-'druiñ rgyal-ba, II, 728.
 gYuiñ-'druiñ brtan-bar, I, 286.
 gYuiñ-'druiñ 'bum, II, 632.
 gYuiñ-'druiñ bsod-nams, II, 584.
 gYuh-phug-pa, II, 797.
 gYe, II, 741.
 gYe-pa'i agre-pa, I, 285.
 gYe-ston Sans-rgyas, II, 988.
 gYo dGe-'byuñ, I, xvii, 63.
 gYor-gnän II, 555, 734
 gYor-ston, I, 273, 387.
 gYor-po, II, 736, 862.
 gYor-po rGya-mo-čhe, II, 733-4.
 Ra-thun Ses-rab tshul-khrims, I, 109.
 Ra-rdzi ras-pa, II, 435.
 Rwa, II, 762-3, 785, 792, 838.
 Rwa Khri-bzañ-bar, I, 345.
 Rwa-sgom rDo-rje rgyal-po, I, 376.
 Rwa-čho, II, 843.
 Rwa Čhos-rab, I, 377; II, 756, 789, 837.
 Rwa Jo-dar, II, 445.
 Rwa 'Bum-sel, I, 379; II, 756, 789-90.
 Rwa Ye-ses ser-ge, I, 379; II, 756, 789.
 Rwa ru-čan, II, 850-1.
 Rwa-lo, I, 293, 325, 328; II, 407, 442, 756, 765; Rwa lo-tsā-ba, I, 71, 296, 377,
 379, 396; II, 659, 755, 862. Rwa lo-tsā-ba rDö-rje grags (pa), I, 374 ff.; II, 789.
 Rwa Sans-rgyas kun-dga', II, 445.
 Rag, II, 1085.

- Rag-ma-ba, I, 302.
 Rag-si, I, 77, II, 572, 1085.
 Rag-si Tshul-khrims, I, 61-2.
 Rañ-grol, I, 189.
 Rañ-thag mkhan-po, I, 135-6.
 Rañ-byuñ Kan-mkhyen Chos-kyi rgyal-po, II, 517.
 Rañ-'byuñ rdo rje (Karma), I, 150, 199, 200, 308-9, 389; II, 410, 487, 493-4,
 497-8, 502, 517, 520, 524-5, 528, 533, 537-8, 541 2, 548, 582, 696, 722,
 751, 775, 796, 1007.
 Rañ-'byuñ-ba, I, 338; II, 487, 493, 527, 703, 796, 991.
 Rañ-'byuñ sañs rgyas, II, 519.
 Rab-kha-ba, I, 292.
 Rab-dga'ba ñchen po, II, 1088.
 Rab-tu sgra-grags, I, 13.
 Rab-tu ñi-ba'i bses-gñen, I, 371.
 Rab-brtan, I, 16.
 Rab-gdun-l丹, I, 14.
 Rab 'dul, I, 14.
 Rab-dbya Jo-sras, I, 376.
 Rab-'byor señ-ge, II, 1073.
 Rab-bzañ-mdan, II, 847.
 Rab-gsal, I, xvii.
 Rab-gsal zla-ba, II, 753.
 Ram, I, 270; II, 407-8, 446.
 Ram-ston rgyal-ba, I, 121.
 Ram rDo-rje btsan, II, 407.
 Ram sdiñ-ma ba, I, 269; II, 705.
 Ram bTsan-čan, II, 406.
 Ral-rgyags-gza'-lčam-ma, I, 292.
 Ral-lčags ston-tshul, II, 477.
 Ral-pa-čan, I, xix, 37, 44, 50, 71, 108, 191; II, 648.
 Ras-chuñ-pa (Lo-ro-ba), I, 142-3, 273; II, 435-440, 450-1, 521, 533, 556, 568,
 588, 655-6, 660, 868, 678, 739, 842, 844, 860-1, 929, 1007.
 Ras-ñchen, II, 484. See Sañs-rgyas ras-ñchen.
 Ras-ston bsdod-rin, II, 532.
 Ras-pa (Chos-rje-), II, 682-3.
 Ras-pa (Ti-śri-), II, 470.
 Ras-pa Kha-kyog rDo-rje señ-ge, II, 875.
 Ras-pa sGom-thag, I, 181.
 Ras-pa Dri-med-'ed, I, 196.
 Ras-pa rDc-rje-dpal, II, 962.
 Ras-pa dBaiñ-ñe, II, 445.

- Ras-pa Ži-ba'-od, II, 435.
 Ras-pa lo-tsā, II, 727.
 Ras-pa Lha-ri-pa, II, 900.
 Ri-khor ras-pa, II, 491.
 Ri-khrod-pa (Sa-ba-ri-pa), II, 451, 541-2, 876, 972, 975, 1025.
 Ri-khrod-pa dBañ-phyug, II, 796.
 Ri-khrod sBug-ston, II, 952.
 Ri-khrod-ma, II, 869.
 Ri-khrod-žabs, II, 841.
 Ri-khrod žig-po, II, 998.
 Ri-khrod rluñ-čhuñ, 180-1.
 Ri-goñ-pa, II, 745.
 Ri-mgo-ba, II, 518.
 Ri-ston bLo-čhen'-od, II, 779.
 Ri-dags-dgra (Sa-ba-ri), II, 818.
 Ri-gdon-pa Šes-rab rgyal-mtshan, I, 155-6.
 Ri-pa, II, 895-6.
 Ri-pa gŽon-nu rgyal-mtshan, II, 692.
 Ri-pa Šākyā bzañ-po, I, 373.
 Ri-phug-pa, II, 601.
 Ri-bo-sgani-pa, II, 504.
 Ri-bo-čhe-pa, II, 513.
 Ri-ma, II, 916.
 Ri-ma-'babs-pa (Čhos-rje-), II, 546, 860 991.
 Ri-mer-ba, I, 302.
 Rig-pa'i khu-yug, I, 243.
 Rig-pa'i, brug-sgra, II, 604.
 Rig-pa'i ral-gri (bČom-ldan-), I, 336, 339; II, 1059. See bČom-ldan-pa, Rig-ral.
 Rig-pa'i ral-gri (bKa'-bži-pa-), II, 544, 548. (Rin-čhen bzañ-po).
 Rig-'dzin Kumārarāja, I, 197; II, 491.
 Rig-'dzin sñiñ-po, II, 789.
 Rig-'dzin-pa, I, 201.
 Rig-'dzin gŽon-nu rgyal-po, II, 696.
 Rig-ral (Rig-pa'i ral-gri), I, 58, 102, 104, 337 (bČom-ldan Ral-gri).
 Rig-ral, II, 544.
 Rigs-ldan, II, 516, 555-6, 817.
 Rigs-ldan rgyal-dka', II, 754.
 Rigs-ldan rnam-rgyal, II, 802.
 Rin, I, 74.
 Rin-skyabs, I, 79.
 Rin-grub-pa (Rin-čhen-grub), II, 1072.
 Rin-rgyal, I, vi.

- Rin-rgyal-ba, I, 396-7.
 Rin-čan-pa, I, 314.
 Rin-čhen, I, 126, 321; II, 405, 506.
 Rin-čhen grags-pa, I, vii, viii, 47, 330, 376; II, 519, 801, 803.
 Rin-čhen-grub (Rin-grub), I, 309.
 Rin-čhen glii-pa, II, 426, 439.
 Rin-čhen-mgon, I, 133; II, (sKu-yal-ba-), 621, 623, (bLa-ma-), 696.
 Rin-čhen rgya-mtsho, I, 344.
 Rin-čhen rgyal-po (dPon-čhen-), II, 823.
 Rin-čhen rgyal-po (Lha-), I, 373; II, 413, 581.
 Rin-čhen rgyal-mtshan I, 212; II, 810, 813, 1073.
 Rin-čhen rgyal-mtshan-dpal-bzañ-po. II, 749.
 Rin-čhen sgañ-pa, I, 314.
 Rin-čhen-čhos-rgyal, II, 835, 1060.
 Rin-čhen Jo-sras, II, 657.
 Rin-čhen sfin-po, I, 265, 286, II, 893.
 Rin-čhen rdo-rje, I, 206, 229, 344, 378; II, 729, 749. (bKa'-bži-pa-).
 Rin-čhen rnam-rgyal, I, 330.
 Rin-čhen rnam-rgyal-ba (lo-tsā-ba-), II, 794, 866.
 Rin-čhen-dpal I, 59; II, 413; (Emperor) 492, ('I-li-ji) 500; 517; (bla-ma) 520;
 599. (Sa-skyā-pa-), 659. (U-rgyana-pa) 699, 1088. (bKa'-bži-pa)-II, 509,
 545, (Gu-śri-) 509. (Zur-dgon bka'-bži-pa) 544.
 Rin-čhen dpal-pa, II, 638.
 Rin-čhen dpal-bzañ-po, II, 723.
 Rin-čhen-dpal-bzañs, II, 608.
 Rin-čhen byañ-čhub, I, 330.
 Rin-čhen blo-gros, II, 608.
 Rin-čhen dbañ-phyug, II, 894.
 Rin-čhen 'byuñ-gnas, II, 634, 1059
 Rin-čhen smon-lam, II, 975.
 Rin-čhen rtse-mo, II, 698, 783.
 Rin-čhen brtson'-grus, II, 735.
 Rin-čhen tshul-khrims, II, 782.
 Rin-čhen rdzogs-pa, II, 696.
 Rin-čhen gžon-nu, II, 720.
 Rin-čhen bzañ-po (bka'-bži-pa-), II, 509.
 Rin-čhen bzañ-po (dPon-), II, 823-4, 831.
 Rin-čhen bzañ-po (bla-ma-), II, 410-1, 1088.
 Rin-čhen bzañ-po (Ratnabhadra), II, 1044.
 Rin-čhen bzañ-po (lo-tsā-ba-), I, 68, 102, 123, 205, 209, 249, 262, 328
 351-52, 359, 372-3, 380; II, 417, 472, 432, 1085.
 Rin-čhen bzañ-po-ba, II, 596.

- Rin-čhen-'od (bLa-ma Bya-nag čhen-po), II, 1087.
 Rin-čhen 'od-zer, I, 220; II, 518.
 Rin-čhen śes-rab, II, 581.
 Rin-čhen seń-ge (rTogs-l丹-). II, 988.
 Rin-čhen seń-ge (Yan-rtse-ba), I, 385, 396; II, 995.
 Rin-čhen seń-ge (Lha-), I, 281-2.
 Rin-čhen bsam-gtan-dpal-bzañ, II, 749.
 Rin-čhen lha-mo, II, 730.
 Rin-rdox-ba, II, 586.
 Rin-rnam-pa, I, 374 (*sGra-tshad-pa*).
 Rin-po-čhe-ba, II, 512, 581, 1051.
 Rin-spuñs-pa, I, 340; II, 692.
 Rin-byuñ, II, 1044.
 Rin-smon, II, 532.
 Rin-tshul (Rin-čhen tshul-khrims), I, 309; II, 1072.
 Rin-gžon (ācārya), I, 308; II, 410.
 Rin-gžon-pa (bla-čhen-), II, 588-9, 591, 696.
 Rin-bzañs dkar-po (Rin-bzañs-pa), II, 546, 549.
 Rin-še-pa (Rin-čhen śes-rab), II, 1072.
 Ri'u-sgañ-pa, II, 518.
 Ril-pa, I, 182.
 Ru Ānandavajra, I, 166.
 Ru-čhe bTsan-skyes, I, 159.
 Ru Dharmabodhi, I, 159.
 Ru-mtshams-pa bSod-rin, II, 956.
 Rug-pa'i rgya-sgom, I, 285.
 Rug-pa'i Žan-čhen-po, I, 264.
 Rus-sbal-žabs, II, 754, 803. Rus-sbal-žabs-čan, I, 380.
 Red-mda'-pa (gŽon-nu blo-gros), I, 336, 339-40, 349.
 Red-mda'-ma, I, 213.
 Re'u-rmal, I, 37.
 Ro-mñam-rdo-rje (Khams-pa Ro-mñam), II, 416, 426.
 Ro-mñams, II, 418.
 Ro-'bye-gza' bTsun-ne, II, 553.
 Ro-zan-ma, II, 919.
 Rog, I, 270, 329, 345; II, 943-8.
 Rog mÑon-pa-pa (Rog mÑon-pa'), I, 270, 376, 379; II, 440.
 Rog Čhos-kyi brtson-grus, I, 345.
 Rog Čhos-dbañ I, 80.
 Rog 'Čhims-phu-ba, I, 322.
 Rog-ston, II, 678, 1044.
 Rog-ston kLu-sbyin, II, 940, 953.

- Rog-ston b'Γsan-po, I, 156; II, 899, 940, 953.
 Rog-bde, II, 865.
 Rog rDor-sen, II, 862. See Rog-pa dMar-pa rDor-sen.
 Rog-pa, II, 982.
 Rog-pa rGwa-lo, II, 1052.
 Rog-pa dMar-pa rDor-sen, II, 862. See Rog rDor-sen.
 Rog-pa sar-ma, II, 982.
 Rog-po-dga', I, 188.
 Rog byugs-se, I, 376.
 Rog-dmar-žur-pa, I, 98, 269.
 Rog Śākyā 'byuñ-gnas, I, 110.
 Rog Śes-rab rgya-mtsho, I, 270. See Dol-pa dMar-žur-pa.
 Rog Śes-rab bla-ma, II, 939.
 Rog Śes-rab zla-ba, II, 953.
 Rog Śes-rab'-od, I, 156-7; II, 871-2, 875-6, 883, 900, 905-6, 910, 937, 991,
 998-9.
 Roñ-glin lo-tsā-ba, II, 837. Roñ-glin lo-tsā-ba rDo-rje rgyal-mtshan, II, 1061.
 Roñ-čhuñ ras-pa, II, 435.
 Roñ-čhen-pa, II, 516.
 Roñ-ston (sMra-ba'i khyu-mchog čhen-po), II, 799, 1018.
 Roñ-ston Kha-bo-čhe, I, 284.
 Roñ-ston čhen-po (sMra-ba'i sen-ge), II, 1080. See Roñ-ston.
 Roñ-ston sMra-ba'i sen-ge čhen-mo, I, 340; II, 807, 809.
 Roñ-thoñ-pa, II, 727.
 Roñ-pa, I, 164.
 Roñ-pa Kun-dga', I, 166.
 Roñ-pa 'Gar-dge-ba, II, 477.
 Roñ-pa rGā-lo—Roñ-pa rGwa-lo, I, 307, 336, 396; II, 627.
 Roñ-pa rGyal-le, I, 364-5. Roñ-pa rGya-le, I, 376.
 Roñ-pa Čhos-mgon, I, 374.
 Roñ-pa Čhos-bzañ, II, 1004.
 Roñ-pa Jo-bzañ, I, 166.
 Roñ-pa Phyag-sor-pa, I, 321, 365, 374.
 Roñ-pa 'Bum'-bar, I, 166.
 Roñ-pa Śes-rab sen-ge, II, 756, 785.
 Roñ-pa Ser-sen, I, 396.
 Roñ-po dGe-riñs, I, 387.
 Roñ-ban dPal-gyi rin-po-čhe, I, 165.
 Roñ-ban Yon-tan rin-chen, I, 160, 167.
 Roñ-ban Rin-čhen tshul-khrims, I, 160, 164-5, 167.
 Roñ-zom, I, 157, 162, 256.
 Roñ-zom Čhos-bzañ, I, 226. Roñ-zom Čhos-kyi bzañ-po, I, 160-7, 230, 383.

- Rom-po-ba, I, 387.
 Rol-pa Lha-mo-čhe, I, 361.
 Rol-pa'i rdo-rje (Čhos-rje Kar-ma-pa), II, 449, 493, 501, 504, 518, 541, 543,
 547, 595, 731, 843.
 Rol-pa'i rdo-rje (Lalitavajra), II, 1030.
 rLañs-pa, I, 20, 33.
 rLuñ-čhuñ-ma, II, 893.
 rLuñ, I, 74, -147.
 rLuñ-ston rDo-rje bla-ma, II, 862. rLuñ-rDo-rje bla-ma, II 864.
 rLuñ-dam-pa čhen-po, I, 180.
 rLuñ-phyag-dum, I, 144.
 rLuñ-ras, I, 181.
 rLuñs Legs-pa'i ses-rab, I, 77.
 La-stod dMar-po, II, 1025-6, 1030.
 La-stod gTsai-śod-pa, II, 859.
 La-stod gTsai-so, II, 900.
 La-drug, II, 409.
 La-ba-pa (dPal-, sPyod-pa-pa), I, 362-3, 385; II, 426, 753, 1026.
 La-ba'i 'od-zer, II, 352.
 La-mo-ba, I, 292.
 La-zí Ses-rab sgron-ma, I, 170.
 La-yag Jo-sras, II, 462.
 La-yag-pa, II, 518.
 La-gyag-pa, II, 1008.
 Lag-rna, I, 8.
 Lag-rna-čan, I, 16.
 Lañ-ka-li-pa, II, 895.
 Lañ-ston Jo-pad, II, 941.
 Lañ-ston Dar-ma bsod-nams, I, 126.
 Lañ-pa sTon-sák, I, 295.
 Lañ-tsha sTon-nag, I, 376.
 Lañ-za sTon-pa Dar-ma bsod-nams, I, 171.
 Lan-lab Byañ-čhub rdo-rje, I, 156.
 Lañs-ston, I, 171.
 Lan-pa, II, 979.
 Labs-sgron, I, 180; II, 983-5.
 Las-kyi rdo-rje, I, 105; 782, 1048, 1076, 1079.
 Las-čhen Kun-rgyal-ba, II, 1050.
 Las-čhen Rin-rgyal-ba, II, 645.
 Las-stod-pa, II, 678.
 Las-stod dBai-rgyal, II, 533.
 Li-the-sc, I, 38.

- Li-bdud rTsi-grags, I, 345.
 Li-byin-ha-ra, II, 814.
 Li-mo Ye-ses-sgron, I, 284.
 Li-ras, II, 568.
 Lu-skam ras-pa, II, 435.
 Lu-dpen Su-kha-de-va, I, 344.
 Lugs-smad-pa, I, 273.
 Luñ-gi-rya-mtsho (sTan-gčig-pa-), I, 310.
 Luñ-gi dbañ-phyug (Lha-) I, 276-8.
 Luñ-phran-pa čhen-po, II, 993.
 Lui-mo-pa mDo-sde, I, 271.
 Lu'i-pa—Lü-yi-pa, I, 143, 380, 385, 389; II, 803-4, 852, 869.
 Lus-thub, I, 14.
 Legs-skyes, I, 5; II, 800, 803.
 Legs-mchog-pa, II, 749.
 Legs-mthoñ, I, 13.
 Legs-ldan-'byed, I, 29.
 Legs-pa rgyal-mtshan, II, 1079.
 Legs-pa-dpal, I, 217.
 Legs-pa-ba, II, 589.
 Legs-pa'i šes-rab, I, 352.
 Legs-par-skyes, I, 16.
 Legs-par rab-gsal, I, 12.
 Legs-byin, I, 33.
 Legs-mdzes, II, 462.
 Legs-bśad-pa (rab-'byams-pa-), II, 830-1.
 Legs-se, II, 435.
 Leñ, I, 72, 262.
 Leñ, lo-tsā-ba, II, 852.
 Lo (rGyal-ba-), II, 726, 1085.
 Lo (Lo-ras-pa), II, 670, 672-3.
 Lo-grags-pa, II, 780.
 Lo-sgom, II, 953.
 Lo-sten rDo-rje dbañ-phyug, I, 205.
 Lo-thun Šak-rgyal, I, 111.
 Lo-be-ba Kun-bzañ, II, 733.
 Lo-byi-mgo-pa, II, 439, 440.
 Lo-mo-ba Sañis-rgyas ston-pa, II, 1024.
 Lo btsun-čhuñ, II, 871.
 Lo-žiñ-pa, II, 727.
 Lo-ras, II, 409, 676, 679.
 Lo-ras Čhos-skyoñ-dpal, II, 691.

- Lo-ro gLan byi-mgo-pa, II, 439.
 Lo-ro-ba, II, 948.
 Lo-ro Zig-po, II, 889.
 Lo-ro Ye-mgon, II, 667.
 Lo-ro Ras-čhuñ-pa, 235.
 Lo-ro-ras-pa, II, 568, 709. (Ras-čhuñ-pa).
 Lo-rog, I, 111.
 Log-phug-pa, II, 421.
 Loñ-po, II, 629.
 Ša-gañ lo-tsā-ba, I, 104.
 Ša Grags-pa sen-ge, II, 517.
 Ša-ston rDor.'dzin, II, 985, 998-9.
 Ša-pa-gliñ-pa, I, 292; II, 475.
 Ša-ba-ri, II, 866. Ša-ba-ri-pa, II, 869. Ša-ba-ri dbañ-phyug, I, 380; II, 727, 774, 795-6, 798-9, 821, 842. See Ri-khrod-pa dBañ-phyug.
 Ša-bo sgañ-pa Pad-ma byañ-čhub, I, 271.
 Ša-dbu-rtsé-ba, II, 564.
 Ša-mi (sGom-smon), I, 79, 80, 82, 273; II, 879, 880-3, 890.
 Ša-mi 'dul-'dzin, II, 466.
 Ša-yañ-dgon-pa, II, 564.
 Ša-ra-ba, I, 267.
 Ša-na'i gos-čan, II, 1051.
 Šwa-dbañ-rwa, II, 1001.
 Šāk-grub, II, 1055.
 Šāk-mgon, I, 110.
 Šāk-'bum-pa, I, 155.
 Šāk-'byuñ-pa, I, 151.
 Šāk-gžon, I, 292, 341.
 Šāk-'od, I, 110, 138.
 Šāk-še, II, 855.
 Šākyā blra-śis, I, 280.
 Šākyā grags-pa, II, 546, 549, 896. (mKhan-čhen-), II, 693.
 Šākyā grub-pa, I, 81-21
 Šākyā dge-sbyoñ, II, 975.
 Šākyā mgon, I, 38; II, 1016.
 Šākyā rgyal-po-pa, I, 190; II, 40
 Šākyā rgyal-mtshan, II, 801.
 Šākyā gñan, I, 138.
 Šākyā rdo-rje, I, 82, 171, 353.
 Šākyā-dpal, II, 1059-60.
 Šākyā dpal-mgon, II, 1089.
 Šākyā bñ, I, 70, 346.

- Šākyā blo-gros, I, x, 210, 262.
 Šākyā dbañ-phyug, I, 331.
 Šākyā 'bum-pa, II, 716-7, 747.
 Šākyā gžen-nu, I, 205, 344; II, 490.
 Šākyā bzañ-po, I, 216. (*sTag-luñ lo-tsā-ba-*), 310 (*Gu-śri-*), II, 509
 Šākyā 'od, I, 155.
 Šākyā ye-śes, II, 715-6.
 Šākyā ras-pa, II, 687.
 Šākyā rin-čhen, I, 38; II, 807.
 Šākyā šes-rab, I, 63.
 Šākyā bšes-gñen, I, 360.
 Šākyā sen-ge, I, 73, 122.
 Šākyā sen-ge rgýal-mtshan, II, 802.
 Šākyā sen-ge bzañ-po, II, 1006.
 Šākyā bSod-nams rgyal-mtshan-dpal-bzañ-pc (Lha-), I, 282.
 Sañ-čhuñ-ma, II, 919.
 Sañs-pa, II, 727, 733, 735, 742, 746, 751-2.
 Sañs-pa Kun-mkhyen, I, 151; II, 704, 1024.
 Sañs-ston, II, 748.
 Sañs-pa Jo-stan, I, 82.
 Sañs-pa dbU-sdebs, II, 911.
 Sañs-pa Mar-ston, II, 445-6.
 Sañs-pa Tshul-še (Sañs-tshul), 973.
 Sañs-pa ras-pa, I, 193.
 Sañs-pa Rom-bhe, II, 953.
 Sañs-pa Šāk-'bum, I, 149.
 Šab-kyi brag-rtse so-nag-pa, I, 203.
 Šab-pa-gliñ-pa, I, 305; II, 453.
 Šab-mo-lčam čig, I, 208.
 Šab-rtsa-gser-ba, I, 125.
 Šab-rtse rGya-gar, I, 353.
 Sam-po me-dig, I, 326.
 Sam-'burn, II, 727.
 Sar-gliñ-pa, II, 580.
 Sar Dags-po-pa dPal-phyogs-thams-čad-las rnam-par rgyal-ba'i-lha, I, ii; II,
 1090.
 Sar-pa, II, 518.
 Sar-pa Kun-bsod-pa, II, 1088.
 Sar-pa Ye-śes rgyal-mtshan, II, 1059.
 Sar-ba-pa, I, 73, 236, 265, 269, 270-1-5, 282-4, 305, 320, 341, 372; II, 475.
 Sar-ba-pa bLo-gros grags, I, 273.
 Sar Riu-po-čhe, II, 595.

- Šin-mgo-pa, II, 565.
 Šin-rta brgya-pa, I, 13.
 Šin-rta bču-pa, I, 12, 13.
 Šin-rta brtan, I, 16.
 Šin-rta sdu-gu-čan, I, 14.
 Šin-rta rnam-par sna-tshogs-pa, I, 16.
 Šin-rta sna-tshogs, I, 16.
 Šin-rta bzlin-po, I, 16.
 Šin-rta sra-ba, I, 5.
 Šin-lo-ma, II, 869.
 Šu-ston Mon-sras, I, 132.
 Sug-rtsar-ba, II, 563.
 Sug-gseb-pa, II, 896.
 Sug-gseb-ri-pa, (gZon-nu rdo-rje, gZon-nu rin-chen), II, 692, 864, 895.
 Šun-ke lo-tsā-ba Dar-ma rdo-rje, I, 365-6.
 Šun-ke spā-ba-čan, II, 403.
 Šuṇ-bu gZon-nu grags-pa, I, 76.
 Sud-phu lo-tsā-ba 'Byuñ-gnas rgyal-mtshan, II, 407, 874.
 Sud-bu lo-tsā-ba, II, 985.
 Sud-mo Šak-sgron, II, 878.
 Še, I, 627.
 Še-rgan sMan-čhun, II, 733.
 Še-šion Byañ-bar, II, 857.
 Še-pa-dar-re, II, 617.
 Še'u, II, 874.
 Še'u-ba, I, 128.
 Šer-mgon-pa, II, 634, 1072.
 Šer-rgyal-ba (mNa'-ris rab-'byams-pa-), II, 831.
 Šer-sgom Dar-señ, II, 859.
 Šer-don-pa, II, 590-2.
 Šer'-phag-pa, II, 1072.
 Šer'-byuñ, (Prul-sku) I, 133, II, 466
 Šer'-byuñ, (Prajñākaragupta), I, 340.
 Šer-señ, I, 289.
 Šel-brag-pa, II, 705.
 Šes, I, 269.
 Šes-skor-ba, I, 267.
 Šes-rgyal, II, 792.
 Šes-rdor-ba, II, 451, 1052.
 Šes-tshul-pa, II, 1072.
 Šes'-od-pa, II, 1072.
 Šes-rab, I, 190; II, 956.

- Šes-rab-kyi dbaṇ-po gsal-ba, I, 206.
 Šes-ab gu-śri, II, 501.
 Šes-rab go-čha, I, 36.
 Šes-rab-grags, II, 464.
 Šes-rab-grub, II, 939, 955.
 Šes-rab-mgon-po, II, 1072.
 Šes-rab mgon-po Saṇs-rgyas legs-pa, I, 93; II, 695.
 Šes-rab rgyan, II, 421.
 Šes-rab rgyal-ba, I, 95.
 Šes-rab rgyal-mtshan, I, 155, 283, (ācārya) 309, (upādhyāya) 320, (abbot of gSaṇ-phu) 329; (Guṇ-thāṇ rab-'byams-pa), II, 1050.
 Šes-rab rgyal-mtshan (Kun-mkhyen' Čhos-rje Kun-mkhyen čhen-po-, Dol-po- pa-), II, 775-6, 778, 780, 782, 785.
 Šes-rab-dar, II, 696.
 Šes-rab rdo-rje, 233, 262, 272, 284, 344; II, 475, 751, 1007.
 Šes-rab-po, II, 592.
 Šes-rab dpal, II, 489, 619, 663, (Čhu-tshan-kha-pa-), II, 544.
 Šes-rab dpal-l丹, I, 329.
 Šes-rab dpal-l丹 (bka'-bži-pa-), II, 807.
 Šes-rab dpal-bzaṇs, I, 374.
 Šes-rab bla-ma, II, 627.
 Šes-rab dbaṇ-po, II, 830.
 Šes-rab-'bar, I, 291, 330.
 Šes-rab 'bum-pa, II, 783.
 Šes-rab 'byuṇ-gnas, I, 66, 262. (Śer-'byuṇ) II, 466, ('Bri-khuṇ-gliū-pa) 468. ('Jam-dbyāṇs mgon-po) 676.
 Šes-rab 'byuṇ-gnas blo-gros, I, 201.
 Šes-rab me čhuṇ, II, 875.
 Šes-rab tshul-khrims, I, 210.
 Šes-rab bzaṇ-po (mTsho-sha-pa-), I, 82, (Prajñābhadra) 243-4; II, 868. (Čhos-rje-) 970.
 Šes-rab-'od, II, 939, (rGya-mon) 941.
 Šes-rab 'od-zer-pa, II, 751.
 Šes-rab yon-tan, I, 210.
 Šes-rab ral-gri, II, 1016.
 Šes-rab seṇ-ge, I, 339, (bla-ma-) 379, (Prajñāsimha) II, 400; 672; 791; 1052.
 Šes-rab seṇ-ge-ba, II, 793.
 Šes-rab gsaṇ-ba (Sam-thabs dmar-po-), II, 697.
 Šo-sgom 'Phags-pa, II, 464.
 Šo-sras, I, 181.
 Šo-mo-gza' Čhe-lčam, II, 453.
 Šo-rom 'Phags-pa, II, 462.

- Soñ, II, 784, 794.
 Soñ-ston, I, 218.
 Soñ-ston rDo-rje rgyal-mtshan, II, 784, 786, 837.
 Soñ-ston Rab-brtan, II, 749.
 Soñ bLo-gros brtan-pa, II, 785.
 Soñ bLo-brtan, I, 345, 379; II, 838.
 Sod-bu lo-tsā-ba, I, 180.
 Sol-po-ba, II, 409.
 gSen, II, 706, 1009.
 gSen-dgon dkar-ba (iDo-rje dbai-phug), II, 565.
 gSen-sgom dkar-ba, II 563.
 gSen-sgom Žig-po, II, 448ff.
 gSen-sgom Re-thul-čan, II, 928.
 gSen-sgom Ros-po, I, 208.
 gSen-čhen-po, II, 706.
 gSen-ston Nam-mkha', II, 872.
 gSen-pa rDo-rje sen-ge, II, 408, 477.
 gSen-sa-bug-pa, I, 236.
 gSen-tsha Dar-ma'-od, I, 176.
 bSes-gñen rgyal-mčhog, II, 1073.
 gSes gñen bzañ-po, II, 1073.
 bSes-gñen gsañ-ba, I, 262.
 Sa-skya-pa, I, 103; II, 556-7, 559, 724-5, 744, 792.
 Sa-skya-pa Kun-dga' sñiñ-po, II, 970.
 Sa-skya pañ-čhen, I, 34, 195, 216, 218, 307, 335; II, 501, 690, 784.
 Sa-skya pañdita Kun-dga' rgyal-mtshan, I, 103, 212, 232, 306, 346; II, 578,
 606-7, 692, 726, 745, 809, 1058.
 Sa-skya lo-tsā-ba (Sa-lo), II, 1057.
 Sa-khyim, I, 11.
 Sa-khrom rGya-mtsho-'bar, I, 165.
 Sa-grags-sen-ba, II, 582.
 Sa-čhen, II, 558.
 Sa-čhen Kun-sñiñ-(Kun-dga' sñiñ-po), I, 126, 211, 215; II, 569, 1008, 1050-1.
 See Sa-skya-pa
 Kun-dga' sñiñ-po.
 Sa-ston rDor-'dzin, II, 988.
 Sa-ston Lha-riñ, II, 747
 Sa-then, II, 909.
 Sa-dag, I, 15.
 Sa-'dres-pa, I, 360.
 Sa-pañ, II, 589. See Sa-skya pañ-čhen.
 Sa-gtso, I, 15.

- Sa'-tsho-ma, I, 18.
 Sa'-dzin, I, 15.
 Sa-bzañ 'Phags-pa gŽon-nu blo-gros (Ma-ti pañ-chen), 1045-6.
 Sa-bzañ-pa bLo-gros rgyal-mtshan, II, 1045.
 Sa'-od, I, 45.
 Sa'-od-bzañ, I, 45.
 Sa-la sPyod-pa'i dbañ-phyug, II, 823.
 Sa-sruñ, I, 45.
 Sag-ston, 11, 900.
 Sañ-grags, I, 341.
 Sañ-chos-pa, I, 329.
 Sañ-blo ba, II, 588-9.
 Sañ-bzañ-pa, II, 633.
 Sañ-yon-pa, (Sañs-rgyas yon-tan), I, 316-7.
 Sañ-rin-pa, II, 1923.
 Sañ-si, I, 41; II, 789.
 Sañgha-rmal, I, 37.
 Sañs-rgyas, II, 623; 915.
 Sañs-rgyas skyabs, II, 435, 612, 695. (Yon-chen-), 579.
 Sañs-rgyas khrom-ras, II, 687.
 Sañs-rgyas goñ-la-ba-pa, I, 155.
 Sañs-rgyas-grags, I, 154.
 Sañs-rgyas dge-sloñ, II, 990.
 Sañs-rgyas ıngon-po, I, 98, 100, 170.
 Sañs-rgyas rgya-sgom, II, 657. (dGon-gsar-pa-).
 Sañs-rgyas rgyal-mtshan, I, 98. (Čhe-sa-), II, 412.
 Sañs-rgyas sgom-pa, I, 300-1; of Bya-yu) 304, (of sNar-thañ) 319; II, 621,
 623; 861-2.
 Sañs-rgyas sgom-pa byañ-čhub rdo-rje, I, 884.
 Sañs-rgyas sgom-pa señ-ge-skyabs, I, 282.
 Sañs-rgyas ſo-bo, I, 94, 302ff, 308.
 Sañs-rgyas ſo-sras, II, 855.
 Sañs-rgyas' Ěam-rgyal, II, 1024.
 Sañs-rgyas gÑan-ston, II, 743, 746. Sañs-rgyas gÑan-ston Čhos-kyi śes-rab,
 II, 741.
 Sañs-rgyas gÑan-čhuri, II, 385.
 Sañs-rgyas gÑan-ras, II, 568.
 Sañs-rgyas gÑal-čhuñ-ba, II, 557.
 Sañs-rgyas sÑan-ston, II, 737.
 Sañs-rgyas sñiñ-ston, II, 716.
 Sañs-rgyas ston, I, 132. Sañs-rgyas ston-pa, I, 303-4, 308, 320; (rTson-'grus
 señ-ge), 743-51, 991, (bla-ma-) 992; 999.

- Saṅs-rgyas brtan-pa, I, 98.
 Saṅs-rgyas bstan-bsruṇs, II, 987.
 Saṅs-rgyas Dags-čhuṇ, I, 132.
 Saṅs-rgyas rdo-rje, I, 320 (of Čhos-phug), (Dus-'khor-ba-) II, 699, 700, 796; 896.
 Saṅs-rgyas-dpal, (gYag-phrug-) I, 339, (mahā-upādhyāya-) 340-1; II, 1080.
 Saṅs-rgyas-dpal (sTag-luṇ Rin-po-čhe-), II, 783.
 Saṅs-rgyas dpal-bzaṇ-po, II, 633.
 Saṅs-rgyas dpal-rin, I, 202.
 Saṅs-rgyas-'phel, I, 340.
 Saṅs-rgyas blo-gros (Čhos-rje), II, 704, 1080; Saṅs-rgyas blo-gros-pa (mahā-upādhyāya-) 535, 592, 482.
 Saṅs-rgyas bya-sgom (gNal-smad-dpal-ri-ba-), II, 657.
 Saṅs-rgyas-dbon, (of rGya-ma), I, 271; (Grags-pa-dpal) II, 6502; (bla-ma, 696; abbot of sNe-phu), 893-4.
 Saṅs-rgyas-dbon-po, (of rGyal-stor) I, 304; (of Čhos-phug), 320; 864, 1024.
 Saṅs-rgyas-dbyains, II, 797, 799, 800.
 Saṅs-rgyas-'bum, II, 716.
 Saṅs-rgyas 'bum-dpal, I, 98; II, 1023
 Saṅs-rgyas 'bum-me, II, 406, 716.
 Saṅs-rgyas 'mi-bskyod rdo-rje, II, 689.
 Saṅs-rgyas Myāṇi-ston, II, 988.
 Saṅs-rgyas gTsaṇi-ston, I, 307.
 Saṅs-rgyas brtsag-son, II, 862.
 Saṅs-rgyas gžon-nu, II, 716.
 Saṅs-rgyas gžon-nu-pa (abbot of Tshogs-pa Bya-rdzon), II, 1072.
 Saṅs-rgyas gžon'-od, I, 316.
 Saṅs-rgyas bzaṇ-po, I, 93, 1090; II, 634.
 Saṅs-rgyas 'od-'byuṇ, I, 316.
 Saṅs-rgyas 'od-zer, I, 308.
 Saṅs-rgyas yar-byon, I, 307 (of sTag-luṇ); II, 523, 629, 630-1, 650-1.
 Saṅs-rgyas yar-byon śes-rab bla-ma, II, 627-8.
 Saṅs-rgyas ye-śes, I, 160, 171; (ācārya-), 367, 369; II, 803.
 Saṅs-rgyas ye-śes-žabs, I, 108-9, 243 (ācārya Buddhajñānapāda).
 Saṅs-rgyas yon-tan (Saṇ-yon-pa), I, 316.
 Saṅs-rgyas rab-ston, II, 99a.
 Saṅs-rgyas ras-čhen, I, 374; II, 480, 483-4, 690, 1007.
 Saṅs-rgyas ras-pa, I, 197; II, 975.
 Saṅs-rgyas ras-pa čhen-po, II, 517.
 Saṅs-rgyas ri-pa, II, 1040.
 Saṅs-rgyas riṇ-čhen, II, 509; (sgrub-pa-po-), 963, (Gu-śri-) 1072.
 Saṅs-rgyas riṇ-čhen rgyal-mtshan dpal-bzaṇ-po, I, 151.

- Saṇis-rgyas rin-čhen-pa, I, 172; II, 779.
 Saṇis-rgyas le-sgom (gSer-lta-ba-), II, 657.
 Saṇis-rgyas śes-rab, I, 321.
 Saṇis-rgyas seṇ-ge, II, 516.
 Saṇis-rgyas gsaṇ-ba, I, 170, 191, 351-2.
 Saṇis-rgyas lha-sgom (gor-gdoṇ-pa-), II, 657.
 Saṇis-gžon, II, 1044.
 Saṇis-rin-pa, II, 716.
 Sad-na-legs, I, xx.
 Sam-bu lo-tsā-ba, II, 712.
 Sa'i sñiñ-po, II, 842.
 Sa'i gdoṇ, I, 5.
 Si-tu dGe-blo-ba, II, 498, 1023.
 Si-tu dGe-sloñ-ba, 639.
 Si-tu Čhos-rin, II, 693.
 Si-tu Rab-bstan-pa, II, 799.
 Si-li-ma, I, 210.
 Su-ston Zla-grags, I, 121.
 Sun-luñ-pa bSod-nams rdo-rje, I, 982.
 Sum, I, 74, 76; II, 900.
 Sum-ston dGe-dun, II, 444.
 Sum-ston Čhos-dar, II, 439.
 Sum-ston Ni-ma, I, 133.
 Sum-ston Ye-'bar, I, 353, 355.
 Sum-ston ras-pa (bSod-nams śes-rab), II, 744, 990, 999.
 Sum-pa, I, 75, 252; II, 661, 663, 706, 1085.
 Sum-pa Khu-tshab, II, 911.
 Sum-pa mkhan po, II, 905, 963.
 Sum-pa mThu-čhen, I, 262.
 Sum-pa Phod-ka-čan, I, 406.
 Sum-pa bLo-gros, I, 111.
 Sum-pa dBañ-phyug, II, 440.
 Sum-pa dBañ-tshul, I, 111.
 Sum-pa Ye-'bar, I, 118.
 Sum-pa Ye-śes blo-gros, I, xv, 61.
 Sum-pa lo-tsā-ba (Dharma yon-tan), I, 388.
 Se, I, 207, 210, 225, 238, 277; II, 760.
 Se-mkhar čhuñ-ba, I, 225; II, 1010.
 Se čhuñ-ba, I, 289.
 Se-čhen, I, 149, 154, 212, 216, 307.
 Se-čhen rgyal-po, I, vi.
 Se-čhen Nam-mkha' rgyal-mtshan, II, 755-6.

- Se Čhos-kyi mna'-bdag, II, 760.
 Se-jig, II, 728.
 Se-jo-sras (sPrul-sku-), II, 930.
 Se-ston Kun-rig, I, 208, 215.
 Se-ston sGra-gčan-zin, II, 857.
 Se-ston Jo-khro, II, 448.
 Se-ston 'Byuin-idan'-od, I, 157.
 Se-dur-luñ-pa, I, 143, 147.
 Se-rnol-nam-lde, I, 37.
 Se-rnol-po-lde, I, 37.
 Se-'Pyil-pa—Se sPyil-bu-pa, I, 275-7. See Čhos-kyi rgyal-mtshan.
 Se-ban ston-čhuñ, II, 435.
 Se-ban ras-pa, II, 435.
 Se-byan-pa, I, 229.
 Se-mig-pa, II, 726.
 Se-mo-čhe-ba, II, 783.
 Se-mo-čhe-ba Nam-mkha' rgyal-mtshan, II, 768-9, 771.
 Se-btsun, I, 205, 252, 324, 345. See Jo-bo Se-btsun.
 Se-tsha bSod-nams rgyal-mtshan, I, 335.
 Se Ye-śes brtson-'grus, I, 205.
 Se-rigs, I, 376.
 Se-luñ-pa, I, 196.
 Se lo-tsā-ba (gZon-nu tshul-khri ms), II, 761-765, 795.
 Señ-ge-grags, I, xvii, 64; II, 974 (siddha-).
 Señ-ge' gram, I, 12, 13, 16.
 Señ-ge rgyal-po, I, 200. See Za-ma Señ-ge. (bČu-gsum-pa-), II, 671.
 Señ-ge rgyal-mtshan (of Khu-mdo), I, 262, 310; II, 1072.
 Señ-ge rgyal-mtshan, I, 220. See Za-ma señ-ge. 329.
 Señ-ge rgyal-mtshan (rDor-'dzin-), II, 584.
 Señ-ge rgyal-mtshan (Simhadhvaja), II, 757. (kLog-skyā bka'-bzi-pa) 518.
 Señ-ge rgyal-ba (mahā-upādhyāya-), I, 310; II, 584.
 Señ-ge-rgyao, I, 197.
 Señ-ge-sgra, I, 12; II, 409.
 Señ-ge-dpal, I, 217. (mahā-upādhyāya-) 308, 336 (of Čhu-mig); (dGe-ba'i bčes-gṇen-) II, 564; (U-rgyan-pa) 697, 783 (disciple of Yon-tan rgya-mtsho-ba).
 Señ-ge-dpal-pa, II, 451 (mahā-upādhyāya-), 722; (abbot of dGe-'dun-sgañ) 1072.
 Señ-ge-ba, I, 151.
 Señ-ge-'bum, II, 411.
 Señ-ge dbon-po, I, 197.
 Señ-ge rdzoñ-pa, II, 727.
 Señ-ge zil-gnon, I, 81-2.

- Señ-ge bzañ-po, I, 367.
 Señ-gza' Mañ-skyid, II, 485.
 Señ yes, II, 975.
 Ser-pa rgyal-mtshan, I, 135.
 Ser-ma-pa, II, 727.
 So, I, 156.
 So sKu-riñs, II, 929.
 So-khri-btsan-po, I, 36.
 So dGe-'dun, I, 376.
 So dGe-'dun-'bar, I, 97.
 So-čhuñ dGe-'dun-'bar, II, 876-81, 883. (Dam-pa So).
 So-čhuñ-ba, I, 124, 186, 234; II, 741, 873, 878, 896, 904, 944.
 So bsñun-gdañs, I, 180.
 So-ston, I, 91, 190.
 So-ston rDo-rje rgyal-mtshan, I, 364-5.
 So Dar-ma sñiñ-po, I, 157.
 So Dar-ma señ-ge, I, 157; 665, 946. So Dar-señ, II, 941, 952.
 So rDo-rje rgyal-mtshan, I, 376.
 So-ldan, 15.
 So-pa, II, 960.
 So Mañ-btsan, I, 181.
 So-tshab 'dul-'dzin, I, 376.
 So-zur-pa, II, 727.
 So Ye-ses dbañ-phyug, I, 108-9.
 So-riñs, II, 876, 878.
 Sog, I, 78-80.
 Sog-po, Sog-po mDo-sde, II, 874-5, 947
 Sog-po dPal-gyi ye-ses, I, 108, 170.
 Sog-po-ba, I, 269.
 Sog-dbon, I, 350.
 Son-pa Kun-rgyal, II, 772.
 Sra-brtan rdo-rje, I, 166.
 Srags rgya-mtsho, I, 66.
 Skañ-skyä-pa, II, 727.
 Srad čhen-po, I, 229.
 Srad-ma dkar-po, II, 466.
 Srad Ye-gžon, I, 354.
 Sri-dkar sañ-si, II, 545
 Sri-thar-skyid, I, 303.
 Srid-pa, 14.
 Sribs-khri-btsan-po, I, 36.
 Sru-pa rDo-rje rgyal-po, II, 1011-2.

- Stru-gza' sGron-ma-skyid, I, 170.
 Struñ-skyid, II, 975.
 Srul-glen, I, 219.
 Stregs, II, 744.
 Sto, I, 149.
 Stoñ-ñe, I, 37, 83, 244.
 Stoñ-btsan-sgam-po, I, iii, ix, x, xi, 37, 39, 40, 44, 47, 49, 53, 71, 105, 218-9;
 II, 487, 656, 1073, 1086, 1092.
 Ston-pa Kun-dga'-rgyal (Sron-pa Kun-rgyal), II, 774.
 Sron-pa Čhos-dpal, II, 774.
 sLe'u-čhuñ-pa, II, 829.
 sLob-čhuñ-ba, II, 876.
 sLob-pa'i rdo rje, I, 360.
 gSañ-ston Ye-ses bla-ma, I, 170.
 gSañ-phu-ba, I, 323.
 gSañ-ba ye-ses, II, 1026.
 gSal-mčhog (mNa'-ris-pa), II, 439.
 gSal-rje-ba, II, 6c8.
 gSal-ldon-Sor-re, II, 462.
 gSal-snañ, I, 41-2.
 gSal-pa, II, 727.
 gSal-ba'i sniñ-po, I, 208, 215.
 gSal-byañ, II, 462.
 gSal-yes, II, 62.
 gSer-khañ-stenś-pa Kun-dga' rgyal-mtshan, II, 716.
 gSer-khañ-pa, II, 488, 786.
 gSer-gliñ-pa, I, 361; II, 751, 868.
 gSer-gliñ-pa bKra-sis-dpal, II, 450, 750, 991.
 gSer-mdog, I, 13.
 gSer-sdiñs-pa, I, 319; II, 422, 425.
 gSer-sdiñs-pa gžon-nu'-ed, I, 397; II, 424, 770.
 gSer-btsun-ma, II, 915.
 gSer'-od, I, 166.
 gSer-luñ-pa, I, 186, 189.
 gSo-sbyoñ-'phags, I, 4, 12.
 bSam-grub, II, 547.
 bSam-grub dpal-mgon, II, 1060.
 bSam-grub bzañ-po-ba, I, 346.
 bSam-grub ye-ses, I, 346.
 bSam-grub rin-chen, I, 201.
 bSam-gliñ Rin-po-čhe, II, 518.
 bSam-gtan-dar, II, 994.

- bSam-gtan-dpal-pa, II, 694, 751, 884, 886, (upādhyāya-) 722.
 bSam-gtan riṅ-chen, II, 517.
 gSam-yas-pa, 471.
 bSod-grags-pa, II, 586.
 bSod-rgyal, I, 155; II, 446.
 bSod-sñoms-glin-pa, II, 601.
 bSod-sñoms-pa, I, 390-3; II, 761, 764, 689, 1020.
 bSod-nams-grags, II, 697, 1024.
 bSod-nams grags-pa, I, 10, 92; II, 774, 1083.
 bSod-nams-mgon, II, 536. bSod-nams nigon-po, I, 82; (Khar-gsar-pa), 385.
 bSod-nams tgya-mtsho I, xi; II, 520. (lo-tsā-ba) 803, 805^{ft}.
 bSod-nams tgya-mtsho'i sde (lo-tsā-ba čhen-po), II, 805, 837, 1090.
 bSod-nams rgyal-pa, I, 221.
 bSod-nams rgyal-mtshan, (kun-spañs-) I, 92, (mahā-upādhyāya-) 190, 282.
 (Čhos-rje bLa-ma dam-pa) 309, 316; II, 424, 591, 634, 639, 645, 692,
 703-5, 782, 786, 792, 1052.
 bSod-nams rgyal-mtshan dpal-bzañ-po, I, 214; II, 424, 499, 580.
 bSod-nams mēhog grub, I, 283; II, 800, 810. (sNar-thān upādhyāya).
 bSod-nams-stobs (dbU-mdzad-), II, 1073.
 bSod-nams-dan-ldan-pa, I, 35.
 bSod-nams-dar, II, 1018.
 bSod-nams don-grub, II, 493.
 bSod-nams rnam-pat rgyal-ba, II, (ot Byams-glin) 412; (sMra-ba'i dbañ-phyug)
 788, 802-3, 823.
 bSod-nams dpal (Punyaśri) I, 242; (of Čhos-khor-glin) 341; II, 748; (Kun-
 mkyen-) 972; 1072.
 bSod-nams-dpal-ldan, I, 321.
 bSod-nams dpal-'byor, I, 94.
 bSod-nams-'phel, I, 329.
 bSod-nams blo-gros (Byañ-senis-) I, 202, (Ti-śri-) 214; (of rJe'u-ra)
 II, 1060
 bSod-nams dbañ-phyug, 374; (ācārya-) II, 634; 1072.
 bSod-nams-'bar, I, 234.
 bSon-nams-'bum (bLa-ma-), II, 542.
 bSod-namis rtse-mo (ācārya-) I, 211; II, 708.
 bSod-nams bzañ-po (bSod-bzañ-po) I, 156 (ācārya-), 213; (dBañ-) 214; (mahā-
 upādhyāya-) II, 507-9, 1017; (Rin-po-čhe-) 781, (bLa-ma-) 1007; (abbot of
 Čhos-luñ) 1073 (mīTshal-min Rin-po-čhe-), 548.
 bSod-nams-'od, II, 541.
 bSod-nams 'od-zer (lo-tsā-ba) I, 338; (mahā-upādhyāya-) II, 528, 703; (ācārya-)
 699; (vidyādhara-) 836; (abbot of Tshogs-pa Bya-rdzon) 1072.
 bSod-nams 'od zer-ba (bLa-ma-), II, 761, 763; (Čhen-po-) 830.

- bSod-nams rin-chen, I, 307; II, 455 (sGam-pö-pa), (mkhas-pa-) 1329; (Ri-mi-babs-pa) 544, 865.
- bSod-nams sēs-rab, II, 1072.
- bSod-nams sen-ge (of Ru-mtshams) I, 331, (Preceptor-) 344; (Rin-po-čhe-), 396; (ācārya-) II, 524, 537; (>Ka'-bču-pa-), 592; (Phru-phu Riñ-po čhe-) II, 773; 1006.
- bSod-nams lhun-grub, I, 282; II, 795.
- bSod dbaṇ, II, 711, (bLa-chen-), 1051.
- bSod-gžon-pa, II, 696.
- bSod-bzaṇ-ba, II, 780, 782.
- bSod-bzaṇs (bKa'-bču-pa-), II, 829.
- bSod-bzaṇs-pa, I, 516, 588, 590.
- bSod-yes-pa, II, 511.
- bSod-rin, II, 537.
- bŠruṇ-ba'i žabs, I, 368-9.
- Ha-mu, I, 394-6.
- Ha-mu dkar-po, I, 386, 393-4, 395.
- Hwa-šaṇ, II, 611.
- Hags, I, 143, 147.
- Hab, I, 179.
- Hab ſo-sras 'Jam-dpal, I, 185.
- Hab-brdal-gza'-mdo-ba, II, 888.
- Hu-la, II, 580.
- Hūm-čhen Nam-mkha' rnal-'byor, II, 1050.
- Hūm-'bar, II, 1025.
- Hor, II, 891.
- Hor-gza'-nio, I, 297.
- Hyendu Kun-dga' rgyal-mtshan, II, 831.
- Hyendu Lhun-grub bkra-śis, II, 831.
- Lha, I, 189.
- Lha dKon-mčhog-'phel, II, 963.
- Lha-khaṇ-pa, I, 138 9, 163; II, 583, 1005 (Lha-rje-).
- Lha-khaṇ-steṇs-pa, II, 658.
- Lha-khaṇ bLa-braṇ-pa, 217.
- Lha Grags-pa 'ud-pa, II, 658.
- Lha dGe-'dun sgaṇ-pa, I, 236, 307.
- Lha 'Gro-rgon, I, 307. Lha 'Gro-ba'i mgon-po, I, 267, 320.
- Lha-rgyal, II, 540.
- Lha-sgaṇ-pa, II, 678.
- Lha-sgom, II, 718.
- Lha-čhen-po, I, 5, 13, 262, 307.
- Lha-rje, I, 171.

- Lha-rje Kun-dga', I, 110.
 Lha-rje Kun-rgyal, II, 665. .
 Lha-rje sKyob-pa, II, 727
 Lha-rje rGya-nag, I, 127, 129-30.
 Lha-rje mNa'-sen-ge, I, 154.
 Lha-rje lČe-ston rGya-nag, I, 126.
 Lha-rje Jo-'khor, II, 706.
 Lha-rje Na-ri-ba, I, 129, 157.
 Lha-rje sNi-sgom, I, 180.
 Lha-rje lDe-gségs, I, 159.
 Lha-rje sNubs-čhuṇ, II, 428-9, 432.
 Lha-rje sNubs-smad, I, 138,
 Lha-rje sPrad, II, 900.
 Lha-rje Phan pa ba-rag, II, 688.
 Lha-rje bLa-ma, I, 123.
 Lha-rje dBa, I, 376.
 Lha-rje sMan-pa, I, 110.
 Lha-rje gTsāñ--śod-pa II, 1009.
 Lha-rje Zur-po-čhe, I, 110.
 Lca-rje Zur-po-čhe Śākyā 'byuñ-gnas, I, 110, 114.
 Lha-rje Zur-dpal, I, 110.
 Lha-rje Zla-ba'i 'od-zer, I, 229, 232, 238-9.
 Lha-rje 'Ug-pa-luñ-pa, I, 112-5, 118, 159.
 Lha-rje Yañ-khye, I, 121-2.
 Lha-rje Ra-sman, II, 659.
 Lha-rje Ri-ston, I, 365.
 Lha-rje Sañ-čhuṇ-pa, I, 159, 160,
 Lha-rje Sañs-pa Nag-po, I, 124.
 Lha-rje Šes-rab bzañ-po, II, 706.
 Lha-rje Se-riñs, II, 403.
 Lha-rje Sog-sman, II, 874.
 Lha-rje bSam-gtan, I, 262.
 Lha-rje Hūñ-čhuṇ, I, 109.
 Lha-rje Lha-kluñ-pa, I, 127, 132, 135.
 Lha-rje Hor-po, I, 126.
 Lha-rje Lha (Yar-kluñs-pa) II, 439.
 Lha-ston Žig po, I, 330.
 Lha-brtan, II, 1026.
 Lha-tho-tho-ri-gñān-btsan, I, 37-8.
 Lha-thog-gza' sGañ-lčam Miñ-'dren, I, 474.
 Lha-gdon-pa, II, 579, 691, 695.
 Lha-bdres-ma-goñ-ba, II, 949.

- Lha-sde, I, 37, 69, 244.
 Lha-sde-btsan, I, 68.
 Lha-pa, I, 727.
 Lha'sPu-gu-do-ba, I, 319.
 Lha sPur-gru-bži-pa, II, 1078.
 Lha Phyug-mkhar-ba, II, 408, 716.
 Lha Phyug-pa Ni-ma-'od, II, 715.
 Lha Brag-kha-pa, I, 28d.
 Lha bla-ma Ye-śes-'od, I, 244.
 Lha-dbañ-pa, II, 931. (Tshal-pa nañ-so).
 Lha-dbañ-blo, I, 70, 346.
 Lha 'Bri-sgañ-pa, I, 319.
 Lha-mo, II, 917.
 Lha-mo-skyid, II, 507.
 Lha-mo-skyid, II, 517.
 Lha-mo lčam, II, 522.
 Lha-mo-dpal, II, 627.
 Lha-mo dpal-mo, I, 390.
 Lha-btsun sNon-mo, II, 930, 936.
 Lha-btsun-pa, II, 1044.
 Lha-btsun-pa mGon-po-dpal, II, 1057.
 Lha-btsun Bodhirāja, I, 257.
 Lha-btsun Sogs-kha-pa, II, 690.
 Lha Zur-khañ-pa, I, 280-2, 320.
 Lha-gzigs Rin-chen rgyal-nutshan (Lha-gzigs-pa), II, 544-6.
 Lha-bzo, I, 396.
 Lha-yui-pa, I, 330.
 Lha-ri-dpal, I, 196.
 Lha-riñ-pa, I, 187.
 Lha-luñ-pa, I, 396; II, 468.
 Lha-luñ dPal-gyi rdo-rje, I, 170, 345.
 Lha-bSod-nams 'od-zer-ba, II, 658-9.
 Lhag, I, 269.
 Lhag-ru-ba, I, 280-1; II, 972.
 Lhan-skyes-grags, II, 801.
 Lhan-gcig-skyes-pa'i rdo-rje, I, 362; II, 552, 725.
 Lhab, I, 96.
 Lhab-dres-ma goñ-pa, I, 156.
 Lhab-mi, I, 365.
 Lhab-mi āhen-po, I, 262, 265.
 Lhab-mi Šes-rab gyuñ-druñ, I, 264.
 Lha'i Rig-pa señ-ge I, 39, 218.

- Lhas-sbas, I, 380.
 Lhiñ-ñe Yan-thub-bu Tshul-khrims, II, 554.
 Lhiñ-ñe 'Od-zer rgyal-mtshan, II, 554.
 Lhun-sde rab-'byams-pa, II, 829.
 Lhun-po, I, 13.
 Lhun-po-ldan, I, 14.
 Lha-stod-pa, I, 269.
 Lho-nag, II, 408.
 Lho-pa, I, 82; II, 442, 557.
 Lho-pa Grub-señ, II, 335; I, 791.
 Lho-pa sGog-zan, I, 333.
 Lho-pa rTa-sgom, II, 445.
 Lho-pa lTo-'ber, I, 147.
 Lho-pa Dar-sgom, II, 462.
 Lho-pa rDo-rje sñiñ-po, I, 364.
 Lho-pa Dharma-skyabs, II, 1004.
 Lho-pa Byañ-ston, II, 439.
 Lho-pa Rin-po-čhe, II, 1041.
 Lho-brag-pa, I, 331; II, 728.
 Lho-brag Byañ-čhub-dpal, II, 1072.
 Lho-brag-luti-pa, II, 728.
 Lho-tsha bLa-ma-skyabs, I, 132.
 Lho-tshañ-pa, I, 385.
 Lho Rin-po-čhe, II, 518.
 Lho La-yag-pa, II, 519.
 A-kun, II, 629.
 A-rgod-gza', II, 523.
 A-jid-rmal, I, 38.
 A-stag 'Od-ldan, I, 138.
 A-dig, II, 805.
 A-nan-rmal, I, 37.
 A-pho Čhos-grags, 164.
 A-dbañ Ye-śes dbañ-phyug, II, 519.
 A-mi dKon-mḍhog-dpal, II, 532.
 A-mi Bya-nag čhen-po, II, 1088.
 A-mi Byañ-čhab 'dre-bkol, II, 571.
 A-mi Šer-blo, I, 110.
 A-mi Šer-brtson, I, 126.
 A-mi Šes-rab bzañ-po, I, 110.
 A-mi He-ru, I, 110.
 A-me Mi-ñag, I, 376.
 A-mes rNog rDo-rje dbañ-phyug, II, 518.

- A-mes Byañ-čhub r-do-rje, II, 991.
 A-mes Byañ-čhub 'byuñ-gnas, I, 262.
 A-mes sMan-rgan, I, 264.
 A-ža rGya-gor-rtsegs, II, 759.
 A-ro (Ye-šes 'byuñ-gnas), I, 167; II, 556, 999, 1000, 1005.
 A-la gZi-chen, I, 121.
 A-sog-lde, I, 37.
 A-su, II, 843, 860-1, 873, 1010.
 A-señ (Khams-pa), I, 386, (bla-ma-), II, 556, 734, 746.
 Ag-len, I, 216.
 An-ston Grags-rin, I, 352, 354.
 Ar, I, 330, 332, 386; II, 555.
 Ar Byañ-čhub ye-šes, II, 1081.
 Ar-mo-sin-ha, II, 1926.
 I-śo-legs, I, 37.
 U-rgyan-pa (Ur-brgyan-pa, U-rgyan-guru, Grub-čhen-pa), I, 148, 197-8; II,
 487-8, 490, 493, 517, 526, 528, 533, 603, 658, 686, 695-6, 698, 700-5,
 762, 786, 796, 810, 974, 996, 1007, 1088.
 U-rgyan (Pad-ma, I, 198.
 U-rgyan ras-pa, II, 928, 962.
 U-rgyan Šes-rab gsañ-ba, I, 218.
 U-pa-de-gsal, I, 170.
 U-yug-pa, I, 335.
 U-yug-pa mÑa'-bsam-gtan, I, 165
 U-yug-pa Sod-nams señ-ge, I, 335.
 U-rin rgyan-'bar, II, 554.
 Un-a-nañ-ga, I, 104.
 E-rgyal, II, 529.
 E-śo-legs, I, 36.
 On-po lo-tsā-ba, II, 871-2, 1008.

CHINESE NAMES

- Ai-ti, I, 54.
Chao K'uang-yin, I, 55, note 44.
Chao-tsung, I, 54.
Chao-wang, I, 17, 47.
Chao-Yü-ju, I, 56.
Chêng Hua, I, 59.
Chêng-t'ung, I, 59.
Ch'i-li-so-tsan, I, xix.
Ch'i-li-su-lung-lich-tsan, I, xix.
Ch'i-ni-si-lung, I, xix.
Ch'i-tan Tai-Liao, I, 55.
Ch'i-tsung-lung-tsan, I, xix.
Chien-wan, I, 59.
Chin, I, 56.
Chin-ch'êng kung-chu, I, 51.
Ch'in-shih huang-ti, I, 47, 57.
Ching-t'ai, I, 59.
Chou, I, 17, 47, 56.
Chu-Fa-lan, I, 47.
Chu-wên, I, 55.
Chung-tsung, I, 50, 54.
Han, I, 47-8, 51.
Hou-Chin, I, 48, 57.
Hou-Liang, I, 55.
Hsi-Chin, I, 48, 57.
Hsi-tsung, I, 54.
Hsien-tü, I, 48.
Hsien-tsung, I, 52.
Hsian-tê, I, 59.
Hsuan-tsang, I, 55.
Hsuan-tsung, I, 51, 54.
Huang-ch'ao, I, 55.
Hung Wu, I, 59, 60.
I-tsung, I, 54.
Jen-tsung, I, 59.
Jui-tsung, I, 50-1.
K'a-li-k'a-tsu—K'o-li-k'o-tsu, I, xix.
Kao-hun, I, 52.

- Kao-ti, I, 47.
Kao-tsu, I, 47, 55.
Kao-tsung, I, 50, 56.
Kuang Wu-ti, I, 47.
Lao-chang ch'êng-hsiang, II, 503.
Liang, I, 55.
Li Chih, I, 49.
Ming-ti, I, 47, note 57.
Mu-tsung, I, 52, 54.
Su-tsung, I, 51.
Sui, I, 48.
Ssü-ma Chao, I, 48, 57.
Shun-tsung, I, 52.
Ta-mo, I, 53.
Tai-Ming, I, 59.
T'ai-tsu, I, 58.
Tai-tsung, I, 51-2.
T'ai-tsung, I, 49, 50-2, 219.
T'ang Kao-tsu, I, 55.
T'ang Kao-tsung, I, ix, 48-9, 50-1, 53-4.
T'ang T'ai-tsung, I, 48-9, 50-1, 55.
Tê-tsung, I, 52.
Tien-shun, I, 59.
Ts'ao-ts'ao, I, 48.
Tsu-chieh-tsien, I, xix.
Tu-tsung, I, 56.
Tung-Chin, I, 48.
Wan-yen Hsün, I, 56.
Wang Mang, I, 47, 57.
Wei, I, 57.
Wên-ch'êng, I, xii. Wên-ch'êng kung-chu, I, 49, 50.
Wén-tsung, I, 52, 54.
Wu-tsê-tien, I, 50.
Yang-ti, I, 48, 57.
Ying-tsung, I, 58.
Yü ju, I, 56.
Yun-wén, II, 512.
Yung-lo, I, 69, 60; II, 645.

MONGOL NAMES

- Alan yoā (A-lan-kho), I, 57.
Altan-qan (Am-tan khan), I, 56.
Aruyči, II, 973. (A-rog-čhe).
A'ujiang-boro'ul, I, 57. (La'u-jañ bhe-re'-ol).
Ayurparibhadra Buyantu, I, 58. (A-yu-par-pa-ta Bu-yan-du).
Baišingqor-doyšin, I, 57. (Ba'i-sin and Khor-thog-sin).
Bartan ba'ātur, I, 57. (Bar-than ba-dur).
Bata-čiqan, I, 57. (Ba-da čhi-gan).
Bayan čingsang, I, 56. (Ba-yan čhiñ-sañ).
Begter, I, 58, note 51.
Belgūci, I, 58, note 51.
Biker, I, 57. (sBi-khir).
Bondončar mungqay, I, 57. (Bo-don-čhār mu-gan).
Borte čino-a, I, 57. (sBor-ta-čhe).
Buyantu-qan, I, 337.
Činggis, I, 56. (Jiū-gir), 58, 60.
Dobun-mergan, I, 57. (Du-ban mer-gan).
Doorda-darqan, I, 91; II, 577-8. (Dor-tog—Dor-ta).
El Temür, I, 59. (El Thamur).
Eriučin-bal (Rin-čhen-dpal), II, 500.
Gegēn, I, 56. (Ge-gen).
Godan, I, 211; II, 578.
Go-yug Gūyūk, I, 58.
Ho'e-lūn, I, 58. (Hu-lun).
Külüg, I, 58. (Go-lug).
Kuśala, I, 50 (Ku-ša-la).
Menen-tudun, I, 57. (Ma-nan Thodon).
Miliči, II, 577. (Mi-li-byi). cf. Mongal personal name: Melči.
Mongke-qan, I, 58. (Moi-gol gan).
Ögedei, I, 58. (O-go-ta).
Ölječitū Temür, I, 58. (Ol-ja-du).
Qabiči, I, 57. (Ga'i-čhi).
Qabul-qan, I, 57. (Ka-bu-la gan).
Qači'un, I, 58, note 51.
Qaidu qan, I, 57. (Ga'i-thu gan).
Qarču, I, 57. (Kha-ju).
Qasar, I, 58, note 51.
Qoričar mergan, I, 57. (Čhi-ji mer-gan).

- Qubilai, I, vi, 56, 58; II, 487, 631, 702. (Go-pe-la).
Rajapika, I, 59. (Ra-khyi-phag).
Sayang Sečen, I, xiii.
Sečen, I, 56, 58, 60 (Se-čhen). See Qubilai. Sečen qan (Se-čhen qan).
Širemūn ch'eng-hsiang, II, 503. (Zi-ra-mu čhiü-sañ).
Tamača, I, 57. (Tham-čhag).
Temüge, I, 58, note 51.
Toy Temür Jayayātu, I, 59. (Thog Thi-mur 'Ja'-ya-du).
Toyan Temür, I, vii.
Toyon Temür, I, 59, 60; II, 500. (Tho-gan Thi-mur). cf. Toyan Temur.
Tuyluy Temür, II, 504.
Tumbayai Sečen, I, 57.
Tumbinai qan, I, 57. (Düm-bi-ha'i khan).
Türegene, I, 58, note 53.
Yeke-nidun, I, 57. (Pas-ka nidum).
Yesügei-ba'atur, I, 58. (Ye-phur-ga ba dur).
Yesün Temür, I, 59. (Yer-sun The-mur).

ERRATA

PART I

- p. xii, note, read later.
- p. 12, l. 6, read Droṇodana.
- 12, l. 24, read sPyi-bo-nas skyes.
- 13, l. 18, read kLu-dbyāns-kyi rgyal-po.
- 16, l. 5, read sTobs-po-čhe.
- 55, l. 31, read Tai-
- n. 44, read 'Gos.
- 56, l. 13, read Tai-Liao.
- l. 8,9, read Činggis.
- l. 11, read Sečen.
- l. 20, read Tai-Yüan.
- note 48, read name of.
- 57, l. 1, read (Ch'in Shih Huang-ti).
- l. 5, read Chin.
- l. 28, read Tumbinai.
- l. 29, read Sečen.
- 58, l. 2, n. 50, read Činggis.
- 59, l. 19, read Tai-Ming.
- 60, l. 3, read Činggis.
- 72, l. 29, read lCe Dwal-sgañ-pa.
- 79, l. 25, read Ka-ba Dar-sen.
- 87, n. 2, read 'byor.
- 98, l. 15, read zur-pa.
- 108, l. 32, read bLon-.
- 131, l. 35, read sTon-pa.
- 162, l. 30, read dgc-sloñ.
- 180, l. 11, read Šer-.
- 186, l. 14, read Phyā-pa.
- 187, l. 32, read Dags-čhuñ-pa.
- 195, l. 27, read 'Khrul-žig Señ-ge-rgyab-pa.
- 200, l. 30, read Nag-gi.
- 201, l. 5, read Kun-dga'.

- p. 214, l. 6, 2125 read Tai-Yüan.
 l. 28, read bSod-nams.
 l. 35, read sTag-tshañ.
 216, l. 14, read kung-ming.
 l. 6, 13, 29, 30, read Sečen.
 219, l. 25, read dGon-pa-pa.
 225, l. 22, read ān.
 233, l. 12, read Jañ-pa.
 234, l. 5, read Bya-ze-pa.
 235, l.—5, read Phu-čhuñ-ba.
 236, l. 7, read Rin-čhen-gsal.
 242, note, read Puṇyaśrī.
 256, l. 13, read Gam-pa byai-thañ.
 263, l. 9, read 'Phrañ-kha Ber-čhuñ.
 269, l. 20, read gNos Bra-gor-pa.
 —l. 21, read Rög-dmar-zur-pa.
 276, l. 36, read Luñ-gi dbañ-phyug.
 277, l. 29, read Luñ-gi.
 298, l. 10, read Phyā-pa.
 302, l. 11, read secret preceptor dBañ.
 308, l. 23, read rGya-ma-pa.
 309, l. 8, read Rin-sañ-ba.
 l. 8, read -dbyañs.
 310, l. 30, read Luñ-gi.
 314, l. 17, read gLan-čhu-mig-luñ-juñ-ba.
 321, l. 15, read Yer-pa-ba.
 329, l. 20, read Phyogs-las.
 331, l. 17, read rGya-'čhiñ-ru-ba.
 336, l. 26, read Rig-pa'i ral-gri.
 l. 28, read Rig-pa'i ral-gri.
 338, l. 33, read Den-ldan-pa.
 339, l. 9, read Rig-pa'i ral-gri.
 343, l. 30, read Na-dbon.
 343, l. 4, read Sar-spous.
 346, l. 31, read grub.
 352, l. 22, read Śrī-Sirvarahasyamibadha.

- P. 354, l. 7, read Je-ser.
 355, l. 20, read sPyān-tshāñ-pa.
 364, l. 16, read Tre-bo.
 367, l. 21, 22, read Šer-phyin
 373, l. 34, read tKyañ-pa.
 374, l. 3, read Chos.
 376, l. 13, read mNon-pa-pa.
 377, l. 32, read Šer-phyin.
 379, l. 14, read mNon-pa-pa.
 l. 31, read gLo-bo.
 380, l. 18, read Rus-sbal.
 395, l. 15, rean Pham-mthiñ-pa.

PART II

- 400, l. 11, read sPyi-ther-ba.
 401, l. 22, read by many...
 402, l. 1, read Pham-mthiñ-pa.
 405, l. 32, read bSod-nams.
 419, l. 31, read Thāñ-pa-pa.
 421, l. 1, read Sa-rbo.
 437, l. 24, read Ti-pu-pā.
 439, l. 11, read Lo-byi-mgo-pa.
 l. 12, read gLan-byi-mgo-pa.
 440, l. 6, read Lo-byi-migo-pa.
 441, l. 12, read Phag-mo gru-pa.
 l. 21, read bZāñ-pa.
 452, l. 19, read dPa'-bas-byin.
 462, l. 21, read gSer-sgom.
 474, l. 6, read mTsho—.
 476, l. 1, read 428.
 l. 14, read Btsan—.
 493, l. 21, read Rol-pa'i.
 504, l. 28, read Ri-bo-sgañ-pa.
 507, l. 1, read Lha-mo-skyid.
 517, l. 25, read Žwa-dmar-pa.
 l. 30, read gNam-mtsho-ba.
 518, l. 21, read many.

- p. 811, l. 35, read dpal-pa.
 814, l. 27, read udaya.
 819, l. 23, read attaining.
 842, l. 8, read Ša-ba-ri.
 l. 14, read Yid-la.
 845, l. 23, read Tārākurukulle, and 436.
 851, l. 3, read Pham-mthiñ-pa.
 857, l. 26, read Ser-dad.
 860, l. 3, read Nam-mkha'.
 l. 5, read Ri-mi-'babs-pa.
 862, l. 16, read Pa-tshab.
 l. 18, read Rog-pa dMar-pa.
 863, l. 2, read dños—.
 866, l. 3, read Ša-ba-ri.
 869, l. 22, read Gañgābhadrī.
 873, l. 29, read Se-čhuñ-ba.
 874, l. 27, read tMa-sgom.
 875, l. 29, read tGya-loñ.
 881, l. 32, read Mal-Ka-ba-čan-pa, and mThiñ-gañ-pa.
 890, l. 13, read sNe-mdo-ba.
 896, l. 22, read at kLags-pa-lam.
 900, l. 5, 12, read Chag Brag-dmar-pa,
 905, l. 19, read sGam-po-pa.
 909, l. 1, read Ba-ri-ba.
 919, l. 18, read tGya sGom-pa
 923, l. 26, read gYas-mo.
 925, l. 9, read Phyar-čhen.
 928, l. 22, read Riñ-mo-ba.
 931, l. 17, read Čhos-sgo-ba.
 939, l. 27, read tGya-ma dbon-ston.
 942, l. 27, read dKon-skyabs.
 948, l. 12, read Nams snañ-ma.
 954, l. 19, read exists.
 955, l. 14, 21, read Prajñāsiddha.
 963, l. 18, read mkhan-po.

- 966, l. 22, read Žig-po.
 968, l. 30, read Kṛṣṇa.
 970, l. 14, read Ye-śes dpal-pa.
 982, l. 19, read Rog-pa sar-ma.
 986, l. 34, read daughters.
 987, l. 36, read bstan-bstuñis.
 988, l. 27, read dMu-yan.
 991, l. 33, read mi-'babs-pa.
 996, l. 19, read sMa-ra.
 1002, l. 34, 36, read dGon-pa-pa.
 1004, l. 23, read rgya-dman.
 1006, l. 5, read Mi-bskyod-.
 1007, l. 24, read Sumanahśrī.
 1018, l. 5, read mThoñ-ba don-ldan.
 l. 9, read dBañ Grags-pa rgyal-mtshan.
 1024, l. 9, read grags.
 l. 16, read rGya-ma-pa.
 l. 36, read Žañ.
 1025, l. 35, read Zla-ba rgyal-mtshan.
 1039, l. 32, read Žwa-dmar-pa.
 1042, l. 13, read Grags-pa señ-ge.
 1043, l. 12, read gYuñ-ston.
 1044, l. 27, read latter.
 l. 33, read Kun-bsod-pa, mKhas-grub.
 l. 34, read dmar-khrid.
 1051, l. 32, read Rin-po-čhe-ba.
 1052, l. 4, read Ses-rdor-ba.
 1055, l. 4, read Mal-gro.
 l. 8, read Žañ.
 1061, l. 1, read Ron-glin.
 1067, l. 1, read "premonition that an invitation"....
 1069, l. 30, read bses-gñen.
 1072, l. 36, read sNag-phu-pa
 1075, l. 14, read Khyuñ-po.
 1078, l. 15, read Lha sPur-gru-bži-pa.
 1083, l. 3, read Šākya rgyal-mtshan.